

THE  
NEW TESTAMENT,

IN  
AN IMPROVED VERSION,

UPON THE BASIS OF  
ARCHBISHOP NEWCOME'S NEW TRANSLATION:

WITH  
A CORRECTED TEXT,  
AND  
NOTES CRITICAL AND EXPLANATORY.

PUBLISHED BY A SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND THE  
PRACTICE OF VIRTUE, BY THE DISTRIBUTION OF BOOKS.

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No offence can justly be taken for this new labour; nothing prejudicing any other man's judgment by this doing; nor yet professing this so absolute a translation, as that hereafter might know no other who might see that which as yet was not understood.

*Archbishop Parker's Preface to the Bishops' Bible.*

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# INTRODUCTION.

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## SECTION I.

### *Origin, Progress, and Design of the Work.*

IN the year 1701, a Society was formed in London, the professed design of which was to promote religious knowledge and the practice of virtue by the distribution of books. Of this Society, from its first origin, it has always been a principal object to publish an Improved Version of the Holy Scriptures, and particularly of the New Testament. With this view a deputation of the Society was commissioned about twelve years ago to wait upon the illustrious and learned Gilbert Wakefield, to request his permission to republish and to circulate his new and accurate Translation of the New Testament at the expense of the Society; to which that gentleman most readily expressed his assent, and at the same time promised to revise his translation with great care, and to give it to the Society in its most perfect state. It appeared, however, in the sequel, that the engagements into which he had entered with his bookseller upon the publication of his second edition precluded him from fulfilling his promise to the Society till that edition was dispensed. In the mean time those unfortunate events took place which are but too well known to the public; and, to the great and irreparable loss of religion and literature, the life of that eminent scholar was closed in the midst of its career.

After the decease of Mr. Wakefield, it being found impracticable to make use of his Translation, the design for some time lay dormant, till it was resumed by another Society in the West of England, which was formed upon the same principles with the Society in London. This effort proved abortive in consequence of the sudden and much lamented removal of that active, zealous, and persevering advocate of pure and uncorrupted christianity, the late reverend and learned Timothy Renrick of Exeter.

The design, however, of publishing an Improved Version of the New Testament was never totally abandoned, and it was resumed with great unanimity and spirit at the annual meeting of the London Society, in April 1806, when a Committee was appointed, consisting of all the ministers who were members of the Society, together with some gentlemen of the laity, to carry the intentions of the Society into effect with all convenient dispatch. To this Committee it appeared on many accounts more eligible to adopt as the basis of their Work a known and approved translation already existing, than to make a new and original Version. And Mr. Wakefield's

being unattainable, they fixed their choice upon the excellent Translation of the late most Reverend Dr. William Newcome, Archbishop of Armagh, and Primate of all Ireland, a worthy successor of the venerable and learned Archbishop Usher. And to this choice they were induced not only by the general accuracy, simplicity, and fidelity of the Primate's Translation, but principally because he professes to have followed the text of Griesbach's edition, which, having been formed from a careful collation of many manuscripts and versions, exhibits a text by far the most correct of any which have been published since the revival of learning in the sixteenth century.

Having selected Archbishop Newcome's Translation as their basis, it became an object with the Committee to guard as much as possible against giving their improved Version a motley appearance by departing unnecessarily from the Primate's text. To this end they assumed it as a principle, that no alteration should be made in the Primate's Translation but where it appeared to be necessary to the correction of error or inaccuracy in the text, the language, the construction, or the sense. And so closely have they adhered to this rule, that, in some instances, they have rather chosen to place what appeared to them the more eligible translation, at the foot of the page, than to alter the Primate's text where some judicious readers might think it unnecessary. In justice to the Archbishop, they have placed the words of his Translation at the bottom of the page wherever they have deviated from it in the Improved Version; and where it was thought necessary a short note has been subjoined, assigning the reasons for the alteration, which, to the candid and discerning, they flatter themselves will generally appear satisfactory. Also, in every instance in which either the Primate's Version or their own differs from the Received Text, they have placed the words of the Received Text at the foot of the page: and in all important cases they have cited the authorities by which the variation is supported.

The Committee have also added Notes for the illustration of difficult and doubtful passages, which are chiefly collected from critics and commentators of the highest reputation. They cannot flatter themselves with the expectation that these Notes will be equally acceptable to all readers: but they hope that they will be of use to the inquisitive, the liberal, and the judicious. These notes, having swelled to a greater number and magnitude than was originally expected, have considerably increased both the labour of the Committee, and the expense of the Work;—but, it is hoped, not without a due equivalent.

Two very correct and highly finished Maps have been added to this Version; one of Palestine, and the other of the countries bordering upon the Mediterranean, which were the principal scenes of the journeys and the labours of the first Missionaries of the christian faith.

The encouragement which this Work has received from the subscriptions which have been raised to defray the expense of carrying it through the

press has far exceeded the most sanguine expectations. The exemplary liberality and the active zeal of some generous individuals would well deserve to be entered upon record. But they seek not honour from their fellow-creatures. The consciousness of their own pious and benevolent views and feelings, and the hope that whatever they have contributed to this important object may be a sacrifice of grateful odour to that Being who is witness to all that passes within the temple of the heart, is to them of far greater value than human applause. The great liberality of the subscriptions has enabled the Society to print two editions with Notes, one in royal octavo, and the other in royal duodecimo, and a third, a small pocket edition without Notes for popular use.

The design of the Committee, and indeed of the Society, in the publication of this Improved Version, is to supply the English reader with a more correct text of the New Testament than has yet appeared in the English language, and to give him an opportunity of comparing it with the text in common use. Also, by divesting the sacred volume of the technical phrases of a systematic theology which has no foundation in the Scriptures themselves, to render the New Testament more generally intelligible, or at least to preclude many sources of error; and, by the assistance of the Notes, to enable the judicious and attentive reader to understand scripture phraseology, and to form a just idea of true and uncorrupted christianity, which is a doctrine worthy of all acceptance, and is able to make us wise to everlasting life.

In this Version verbal criticism has not been attended to in the degree that some might wish and expect. It has not, however, been wholly neglected: but, in general, the judgement of the learned Primate has been adopted in difficulties of this nature; the design of the Committee not being to exhibit a version critically correct in every minute particular, but generally perspicuous and intelligible. Their professed object was an *improved*, not a *perfect* Version. But, though they cannot expect to satisfy the fastidious critic, they are not without hope that their labours may be acceptable to serious and inquisitive christians, and particularly to those by whom their trust was delegated, and to the numerous and liberal Subscribers by whom the work has been encouraged. And this, next to the approbation of conscience and of Heaven, is the only reward to which they aspire.

## SECTION II.

*Canon of the New Testament.—Distinction between the Disputed and the Undisputed Books.*

THE Canon of the New Testament is a collection of books written by the apostles, or by men who were companions of the apostles, and who wrote under their inspection.

These books are called the Canon from a Greek word which signifies a *rule*, because to a christian they constitute the only proper and sufficient rule of faith and practice.

These books are also called The Scriptures, or *The Writings*, because these Writings are held by christians in the highest estimation. They are the scriptures of the New Testament, or, more properly speaking, of the New Covenant, because they contain a complete account of the christian dispensation, which is described as a covenant by which Almighty God engages to bestow eternal life upon the penitent and virtuous believer in Christ. For this reason the christian scriptures, and particularly the books which contain the history of Jesus Christ, are called the Gospel, or *Good news*, a literal translation of the word *εὐαγγέλιον*, as these sacred writings contain the best tidings which could be communicated to mankind.

The Canon of scripture is either the Received Canon or the True.

The Received Canon comprehends the whole of that collection of books which is contained in the New Testament, and which are generally received by christians as of apostolical authority. The True Canon consists of those books only the genuineness of which is established upon satisfactory evidence.

When, or by whom, the received Canon was formed is not certainly known. It has been commonly believed that it was fixed by the council of Laodicea A. D. 364, but this is certainly a mistake. The first catalogue of canonical books which is now extant was drawn up by Origen A. D. 210. It leaves out the Epistles of James and Jude.

The genuineness and authority of every book in the New Testament rests upon its own specific evidence. No person, nor any body of men, has any right authoritatively to determine concerning any book that it is canonical and of apostolical authority. Every sincere and diligent inquirer has a right to judge for himself, after due examination, what he is to receive as the rule of his faith and practice. The learned Jeremiah Jones on the Canon, and Dr. Lardner's laborious work upon the Credibility of the Gospel History contain the most accurate and copious information upon this subject.

The most important distinction of the books of the New Testament is that mentioned by Eusebius bishop of Cesarea in the third book of his Ecclesiastical History. He distinguishes them into the books which were universally acknowledged, *ὁμολογούμενα*, and those which though generally received were by some disputed, *ἀντιλεγόμενα*.

The books universally acknowledged are, the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, the first Epistle of Peter, and the first Epistle of John. "These only," says Dr. Lardner \*, "should be of the highest authority, from which doctrines of religion may be proved."

The disputed books, *ἀντιλεγόμενα*, are the Epistle to the Hebrews, the

Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. "These," says Dr. Lardner, "should be allowed to be publicly read in christian assemblies, for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine\*."

These distinctions prove the great pains which were taken by the primitive christians in forming the Canon, and their solicitude not to admit any book into the code of the New Testament of the genuineness of which they had not the clearest evidence. It is a distinction of great importance to all who desire to appreciate rightly the value and authority of the several books which compose the received Canon.

### SECTION III.

*Brief Account of the Received Text.—Editions of the Greek Testament by Cardinal Ximenes, by Erasmus, Robert Stephens, Beza, and Elzevir.*

If this Version of the Christian Scriptures possesses any merit, it is that of being translated from the most correct Text of the Original which has hitherto been published.

A text perfectly correct, that is, which shall in every particular exactly correspond with the autograph of the apostles and evangelists, is not to be expected. We must content ourselves with approximating as nearly as possible to the original. The utility of this is too obvious to need either proof or illustration.

The Received Text of the New Testament is that which is in general use.

The degree of credit which is due to the accuracy of the Received Text will appear from the following brief detail of facts.

The New Testament was originally written in Greek: perhaps with the exception of the Gospel of Matthew, and the Epistle to the Hebrews, of which books, however, the earliest copies extant are in the Greek language.

Previously to the Reformation in the sixteenth century, the Greek copies were grown into disuse: the priests used an imperfect Latin translation in the public offices of religion, and all translations into the vulgar tongue for the use of the common people were prohibited or discouraged.

In the beginning of the sixteenth century Cardinal Ximenes printed at Alcalá in Spain a magnificent edition of the whole Bible in several languages. In this edition was contained a copy of the New Testament in Greek, which was made from a collation of various manuscripts which were then thought to be of great authority, but which are now known to have been of little value. This edition, which is commonly called the Complutensian Polyglot, from Complutum the Roman name for Alcalá, was not licensed for publication

\* Lardner's Supplement, vol. i. p. 29; ch. li. § 4.

\* Lardner, *ibid.* p. 30.

till A. D. 1522, though it had been printed many years before. The manuscripts from which it was published are now irrecoverably lost, having been sold by the librarian to a rocket-maker about the year 1750\*.

A. D. 1516, Erasmus residing at Basle in Switzerland for the purpose of superintending the publication of the works of Jerome, was employed by Froben the printer to publish an edition of the Greek Testament from a few manuscripts which he found in the vicinity of that city, all of which were modern and comparatively of little value. Erasmus was not allowed time sufficient to revise the publication with that attention and care which the importance of the work required: he complains that the persons whom he employed to correct the press, sometimes altered the copy without his permission, and he acknowledges that his first edition was very incorrect. He published a fourth edition A. D. 1527, in which, to obviate the clamour of bigots, he introduced many alterations to make it agree with the edition of Cardinal Ximenes.

A. D. 1550, Robert Stephens, a learned printer at Paris, published a splendid edition of the New Testament in Greek, in which he availed himself of the Complutensian Polyglot, and likewise of the permission granted by the king of France to collate fifteen manuscripts in the Royal Library. Most of these manuscripts are to this day in the National or Imperial Library at Paris, and are found to contain only parts of the New Testament: and few of them are either of great antiquity or of much value. They were collated and the various readings noted by Henry Stephens the son of Robert, a youth about eighteen years of age. This book, being splendidly printed with great professions of accuracy by the editor, was long supposed to be a correct and immaculate work: but upon closer inspection it has been discovered to abound with errors. The text, excepting the Revelation, in which he follows the Complutensian edition, is almost wholly copied from the fifth edition of Erasmus, with very few and inconsiderable variations †.

A. D. 1589, Theodore Beza, professor of theology at Geneva, and successor to John Calvin, published a critical edition of the Greek Testament, in which he made use of Robert Stephens's own copy, with many additional various readings from the manuscripts collated by Henry Stephens. Beza was also in possession of two most ancient and most valuable manuscripts; one of which, containing the Gospels and the Acts in Greek and Latin, he

\* See Dr. Marsh's edition of Michaelis's Introduction to New Testament, vol. ii. p. 431.

† Robert Stephens was the person who divided the New Testament into verses. He performed this task while he was upon a journey from Lyons to Paris, in order to adapt it to a Greek Concordance which he was then preparing for the press. He placed the figures in the margin of his page. The first edition in which the verses were printed separately with the number prefixed to each was the English New Testament, printed at Geneva A. D. 1537. The division into chapters had been made in the thirteenth century by Cardinal Hugo, to adapt the New Testament to a Latin Concordance.

afterwards gave to the University of Cambridge: and the other, called the Clermont manuscript, which contained the Epistles of Paul, was transferred to the Royal Library at Paris. Beza took but little pains, and exercised but little judgment, in the correction of the text and the selection of the best readings. Nevertheless the text of Beza being esteemed the most accurate of those which had been then published, was selected as the standard of the English version published by authority. Beza's text however appears in fact to be nothing more than a republication of Robert Stephens's with some trifling variations.

A. D. 1624, an edition of the Greek Testament was published at Leyden at the office of the Elzevirs, who were the most eminent printers of the time. The editor who superintended the publication is unknown. This edition differs very little from the text of Robert Stephens. A few variations are admitted from the edition of Beza, and a very few more upon some unknown authority; but it does not appear that the editor was in possession of any manuscript. This edition however, being elegantly printed, and the Elzevirs being in high reputation for correctness of typography, it was unaccountably taken for granted that it exhibited a pure and perfect text. This therefore became the standard of all succeeding editions, from which few editors till very lately have presumed to vary: and this constitutes the "Received Text."

Thus it appears that the Received Text stands upon the authority of the unknown editor of the Elzevir edition, who copied the text of Robert Stephens, introducing a few variations from that of Beza. The edition of Beza was also taken from that of Robert Stephens, with a few trifling and sometimes even arbitrary alterations. But Robert Stephens's famous edition of A. D. 1550 is a close copy of the fifth edition of Erasmus, with some alterations in the book of Revelation, from the Complutensian Polyglot, and the addition of a few various readings collected by a youth of eighteen from fifteen manuscripts of little value. And, finally, Erasmus's edition itself, which is the prototype of them all, was formed hastily and negligently from a few manuscripts of little authority, which accidentally came into his possession at Basle, where he was engaged by Froben in editing the works of Jerome, and where he had no further assistance than what he could derive from the Vulgate Version, and from inaccurate editions of some of the early ecclesiastical writers.

From the few advantages which were possessed, and from the little care which was taken, by the early editors, it may justly be concluded, not only that the Received Text is not a perfect copy of the apostolic originals, but that it is still capable of very considerable improvement by the same means which are adopted by men of learning and sagacity for correcting and restoring the text of other ancient writers\*.

\* See Orisbach's Prolegomena, sect. I.; Dr. Marsh's Michaelis, vol. ii. chap. xii. sect. 1.

## SECTION IV.

*Means of improving the Received Text.—Ancient Manuscripts.—Vatican, Alexandrine, Cambridge, Clermont, Ephrem.*

THE books of the New Testament having been more highly valued, more generally circulated, more attentively studied, more accurately transcribed, and more frequently cited than the works of any other ancient author, the Text is consequently less corrupted, and the means of correcting and restoring it are far more abundant than of any other work of equal antiquity.

1. The first and best source of materials for improving the Text is the collation of Ancient Manuscripts.

The early editors of the New Testament possessed but few manuscripts; and those of inferior value. Those of the Complutensian editors are destroyed, but they were not numerous, nor of great account. Erasmus consulted only five or six; and R. Stephens fifteen. Beza indeed possessed two of the most ancient and valuable manuscripts now extant, the Cambridge and the Clermont; but he made very little use of them. So that the Received Text rests upon the authority of no more than twenty or thirty manuscripts, most of which are of little note.

But since the Received Text was completed by the Elzevir edition of 1624, upwards of Three Hundred Manuscripts, either of the whole or of different parts of the New Testament, have been collated by learned men with much care, industry and skill. Of these manuscripts some are of far greater antiquity and authority than any of those upon which the Received Text is founded, Beza's manuscripts only excepted. From these manuscripts a vast number of various readings have been extracted, by the assistance of which the Received Text has been greatly improved.

Ancient manuscripts are found to consist of three distinct classes, or editions; the copies of each edition agreeing, in the main, in the readings peculiar to it. The first is the Alexandrine edition, which agrees with the citations of Clement and Origen in the second and third century. To this edition belong the Vatican, Ephrem, and some other valuable manuscripts; also the Coptic, Ethiopic, and other ancient versions. The second is the Western edition. It agrees with the citations of Tertullian and Cyprian, with the Vatican copy of the Gospel of Matthew, also with the Sabianic and old Italian versions, and was in use in Africa and Italy, and in the western provinces of the Roman empire. The third is the edition of Constantinople, and is supported by the Alexandrine and many other manuscripts: it agrees with the citations of the ecclesiastical writers in Greece and Asia Minor in the fourth and fifth centuries, and it is the edition which most nearly coincides with the modern Received Text\*.

\* Griesbach Proleg. sect. iii. p. 72.

Ancient manuscripts are commonly written upon parchment. The most ancient are written in what are called *uncial* or square capital letters. In some copies the ink has been effaced, and the works of some later author have been written upon the same parchment: but the form of the original letters still remains distinguishable even under the more modern writing. Very few manuscripts contain the whole New Testament; and the most ancient are often mutilated and imperfect, and usually contain many corrections: but whether these corrections are improvements or otherwise, cannot easily be ascertained.

Those manuscripts which are most ancient, and of the highest reputation, are

1. The VATICAN manuscript, which was formerly preserved at Rome in the Vatican Library, but is now removed to the Imperial Library at Paris. The earliest date assigned to this manuscript is the third century; the latest is the fifth or sixth. It is written in large uncial letters, and originally contained the whole of the Old and New Testament. Some of the last leaves are wanting. The ink in some places is faded, and the letters have been retouched by a skilful and faithful hand. The various readings of this manuscript were published at the latter end of the last century, after a very careful collation by Professor Birch of Copenhagen, and form an inestimable addition to the treasure of sacred criticism.

2. The ALEXANDRINE Manuscript was presented by Cyril, patriarch of Alexandria and afterwards of Constantinople, to Charles the First, king of England, and is now deposited in the British Museum. A fac-simile of this manuscript was published by Dr. Woide, A. D. 1786. It was probably written in Egypt: it consists of four volumes, containing both the Old Testament and the New, in the large uncial character. Dr. Woide conjectures that it was written in the latter end of the fourth century, but some critics bring it down as low as the sixth.

3. The CAMBRIDGE manuscript, or *Codex Bezae*, contains the four Gospels, and the Acts of the Apostles. It is written very fair, and in the large uncial letters. This manuscript yields in antiquity to none but the Vatican, and is supposed to have been used as a public copy for reading in the church. Therefore Beza made some use of it for his edition of the New Testament, and afterwards gave it to the University of Cambridge, where it is now deposited in the public library. A splendid fac-simile of this manuscript was published A. D. 1796, under the auspices of the University, by Dr. Kipling.

4. The CLERMONT Manuscript contains the Epistles of Paul; the Epistle to the Hebrews is written by a later hand. This manuscript also belonged to Beza, who professed to have received it from Clermont in Beauvaisis, and who made use of it in his edition of the Greek Testament. It is now deposited in the Imperial Library at Paris. It was long supposed to be a second volume of the Cambridge manuscript, but this is discovered to be a

mistake. It is written in the large uncial letters, and is assigned by critics to the seventh century.

5. THE EPHREM manuscript is in the Imperial Library at Paris. It was written upon vellum in large and elegant characters, the ink of which was effaced with great care to make room for the works of Ephrem the Syrian, a writer of some note in the sixth century. The original characters are, however, in many places legible under the writing of Ephrem's Works. This, which Griesbach calls a most ancient and excellent manuscript, lay for many years unnoticed, and was first discovered by Dr. Allix in the beginning of the eighteenth century, since which time it has been repeatedly and accurately examined by the learned, and particularly by Wetstein. The Ephrem manuscript is of high antiquity, at least of the seventh century, and probably much earlier. It originally contained the whole Old and New Testament, but many leaves are lost; the rest are tacked together in great disorder, and many passages are totally illegible.

Besides these, about twenty other manuscripts, in large letters, of different portions of the New Testament have been collated, and some hundreds in small characters, many of which are in high estimation. But those described above are of the highest antiquity and repute, and are the only manuscripts explicitly referred to in the Notes of this Edition\*.

## SECTION V.

*Means of correcting the Received Text continued.—Ancient Versions.—Ecclesiastical Writers.—Critical Conjecture.*

2. THE Received Text is corrected by the assistance of the ancient Versions. The Christian religion having been rapidly propagated through all nations, the writings of the Apostles and Evangelists were soon translated into different languages, and many of these versions are still extant.

Every new version became an additional security to the text. It is not to be imagined, whatever might be the inclinations of some individuals, or of particular churches, to corrupt the Scriptures, that all churches of all nations would agree in the same interpolations or omissions. Some of the countries where Christianity was professed were beyond the limits of the Roman empire: and it is not to be believed that the Christians of these countries would suffer their versions to be altered to conform to the peculiarities of the church of Rome. The general agreement, therefore, of the ancient versions with the Greek copies which are now extant, forms a very strong presumption in favour of the genuineness of the books of the New Testament. Nevertheless, as the Received Text is not perfectly correct, the ancient versions are often of singular use in discovering the true reading of a doubtful passage.

\* Marsh's Michaelis, vol. ii. chap. viii. sect. 6; Griesbach's Symbolæ Criticæ, vol. 1.

They are sometimes preferable even to manuscripts themselves; for some of these versions were made from manuscripts which were more ancient and more correct than any which are now extant. They are not all of equal value, some being of greater antiquity, and more correctly translated than others. Some indeed are not original versions, but are merely translations of preceding versions.

Of all the ancient versions the Syriac is reckoned to be of the most remote antiquity and of the highest authority. There are two Syriac versions. The most ancient and valuable, called the Peshito, was brought into Europe A. D. 1552, and printed at Vienna at the expense of the Emperor Maximilian. It contains only those books which according to Eusebius were universally acknowledged; together with the Epistle of James: and it is in general use among the Syrian Christians of every sect. These are strong presumptive evidences of its great antiquity.

A later Syriac version, more literal, but less elegant, was made in the sixth century under the inspection of Philoxenus, bishop of Hierapolis, from whom it is called the Philoxenian Version. An edition of this was published at Oxford by Professor White, A. D. 1778.

Two very ancient versions of the New Testament, of high reputation, in the old Egyptian language, for the use of the Christians who abounded in Egypt, are still extant. One is called the Coptic, the other, the Sahidic. The former is the dialect of the Lower, the latter of the Upper Egypt. The Sahidic version has never yet been published. Two valuable manuscripts of it are in the British Museum, from which some curious readings were extracted by the late Dr. Woide, who conjectures that this version was made in the second century. The Coptic version is still read in the churches of Lower Egypt, though it is not understood. It is accompanied with an Arabic translation which is more intelligible to the hearers.

The Ethiopic version is used in Abyssinia. It contains the whole of the New Testament, and is supposed to have been made in the fourth century. It agrees with the Alexandrine edition. This version was first published at Rome, A. D. 1518, by three Ethiopian editors. They had a very imperfect copy of the book of the Acts, the chains of which, that is, as they acknowledge, the greater part of the book, they supplied by translating from the Greek and Latin into the Ethiopic. Similar liberties have probably been taken with other books, which greatly impairs the credit of the version; of which, if a genuine copy could be obtained, the authority would be very high. Mr. Bruce the celebrated traveller brought over a copy of the Old Testament, but he could not succeed in procuring the New\*.

Many Arabic versions are extant, but it is believed that none of them is of greater antiquity than the seventh century. The Armenian version was made in the fifth century: it would be of great value if genuine copies could

\* Marsh's Michaelis, vol. ii. chap. vii. sect. 17.

derable importance, have been suggested by men of great learning and sagacity, which, to say the least, merit very attentive consideration. See particularly John i. 1; vi. 4; and Romans ix. 5.\*

## SECTION VI.

*Critical Editions of the Greek Testament.—Mill, Kuster, Bengel, Wetstein, Matthæi, Alter, Birch, Griesbach.*

AFTER the publication of the beautiful Elzevir edition of the New Testament in 1624, the learned world appeared to remain satisfied with the Received Text, as if it were absolutely perfect and incapable of improvement, till the commencement of the eighteenth century, when the text of the New Testament again became the object of diligent and accurate revision.

1. The first thing which roused the attention of the learned to this interesting inquiry was the appearance of the celebrated edition of Dr. John Mill, which was published at Oxford, A. D. 1707. It was the fruit of thirty years' laborious application; and the author survived the publication but fourteen days. He was encouraged and assisted in the work by Dr. John Fell, bishop of Oxford. He took as his text the third edition of Stephens; and from ancient manuscripts, versions, and quotations, he has collected about thirty thousand various readings, which he has printed under the text. His collations are made with great diligence, sagacity, and fidelity. In his Prolegomena he introduces a description of the Canon of the New Testament, a history of the text, and an account of his own undertaking. He was the first writer who gave an accurate and clear account of the manuscripts and other authorities which he used. He made no alteration in the text; but his opinion on particular readings is contained in his Notes and Prolegomena. Michaelis says, that with Mill's edition commences the manhood of criticism, with respect to the New Testament; and that this work is absolutely necessary to every critic †.

2. Ludolphus Kuster, A. D. 1710, published at Rotterdam a new and correct edition of Mill's Greek Testament, enriched with various readings from twelve manuscripts not collated by Mill, some of which were of considerable antiquity and value ‡.

3. John Albert Bengel published a critical edition of the Greek Testament at Tubingen, A. D. 1731. He was a man of great ability and learning, and of high character for integrity and piety. He made considerable improvements in the Received Text; but, that he might not be charged with arbitrary innovation, he made it a rule to introduce no alteration which had not been sanctioned by some printed edition, excepting in the Apocryphse. Select various readings he placed at the bottom of the page; distin-

\* Marsh's Michaelis, *ibid.* ch. x.

† See Mill's Prolegomena. Marsh's Michaelis, c. xii. sect. 1.

‡ Kuster's Pref. Marsh's Michaelis, *ibid.*

guishing their various gradations of authority by the five first letters of the Greek alphabet—(α) expressing that the reading was, in his estimation, genuine, (β) probable, (γ) uncertain, (δ) improbable, and (ε) certainly spurious, though by some critics approved. The excellence of Bengel's character, and the orthodoxy of his sentiments, brought biblical criticism into repute among the German theologians. Bengel's various readings are chiefly taken from Mill, with the addition, however, of some valuable ones of his own collected from manuscripts and other authorities. His "Introductio in Crisin" contains a clear, concise and correct account of manuscripts and editions, together with some excellent critical rules\*.

4. The celebrated edition of John James Wetstein was published at Amsterdam in two volumes folio, A. D. 1751, 1752. Of this edition Michaelis says, that "it is of all editions of the Greek Testament the most important, and the most necessary for those who are engaged in sacred criticism." And his learned and acute translator and annotator, Dr. Herbert Marsh, speaks of it as "a kind of standard in sacred criticism." It was the original intention of Wetstein to have printed his text from the Alexandrine manuscript; but the high estimation in which he at first held this manuscript being abated, he abandoned this design. He afterwards proposed to have published a new and improved text; but being dissuaded by his friends, lest it should excite the clamour of bigots, he at last determined to adhere to the Received Text, that is, to the Elzevir edition of 1624.

Immediately below his text he has placed those readings which he regards as genuine, and which in his judgement ought to be introduced into the text. Below these are arranged his collection of various readings with their respective authorities. In this respect, it is allowed that he has done more than all his predecessors together. He has collected most of the readings which had been published before, and has corrected many of the errors of Mill. To these he has added a great number of original readings from manuscripts and versions collated either by himself or by his friends. He was the first who collated the Philoxenian Syriac version from the manuscript at Oxford, and he examined with the most persevering assiduity the Ephrem manuscript in the Imperial Library at Paris. He has also introduced into his various readings the critical conjectures of others, but has added none of his own. Some inaccuracies have been detected in these collations, which in a work of such great extent it was impossible to avoid. But upon the whole Wetstein is entitled to the character of a laborious, sagacious, and faithful critic. A. D. 1763, an edition of the Greek Testament in quarto was published in London by Bowyer, the learned

\* Bengelii Apparatus Criticus. Marsh's Michaelis, vol. ii. c. xii. sect. 1. p. 464.

† Michaelis, *ibid.* p. 470. Marsh's Notes, p. 859.



printer, in which those alterations are introduced into the text which were proposed by Wetstein as the true readings.

Underneath the various readings in Wetstein's edition are printed his notes. These are numerous and invaluable. They are philological, critical, and explanatory. They contain a great number of parallel passages from the classics, and of quotations from the Talmudists, which tend to elucidate the idioms of the language or the customs of the Jews. They are accompanied with many judicious observations, and supply an inexhaustible fund of theological and critical information. It is computed that the quotations in Wetstein's volumes amount to upwards of a million.

The Prolegomena are prefixed to the first volume. They are learned, copious, and judicious; but they are deficient in urbanity, and discover too much of an angry and contemptuous spirit towards his opponents. He first gives an interesting account of ancient manuscripts in general, and of the condition in which they are commonly found. After which he proceeds to describe briefly, but correctly, the manuscripts which have been collated to correct the text of the New Testament, distinguishing those which are written in uncial or capital letters, by the great letters of the alphabet, viz. A. for the Alexandrine, B. for the Vatican manuscript, &c. and marking the manuscripts which are in small letters by numeral characters. He then gives some account of ancient versions, and of the ecclesiastical writers of whose quotations from the New Testament critics have availed themselves. After which follows a detailed description of former editions of the New Testament; and the whole concludes with an account of his own undertaking, and a defence of his character. These Prolegomena have been republished by Dr. Semler in an octavo volume, augmented with Notes by the learned editor.

5. Between A. D. 1782 and A. D. 1788, Christian Frederic Matthiæ, formerly professor in Moscow, and afterwards in Wittenburg in Saxony, published an edition of the Greek Testament in twelve volumes octavo, with various readings from Moscow manuscripts, which had not been before collated: to which he has added critical remarks, and a copy of the Vulgate from a Demiluvian manuscript. Some of these manuscripts are of considerable antiquity; they have been collated with great care, and contain some curious and important various readings\*.

6. A. D. 1786-1787, Professor Alter of Vienna published a critical edition of the Greek Testament in two volumes octavo. The text of this edition is the Vienna manuscript, which is preserved in the Imperial Library: it contains the whole of the Old and New Testament, and is a manuscript of considerable reputation, though it is suspected of having been altered from the Latin copies. Where the text of this manuscript is evidently erroneous,

\* Marsh's *Michaelis*, *ibid.* p. 493.

the professor has corrected it from Stephens's edition of 1546. And four chasms in the Book of Revelations he has supplied from another manuscript. He has collated this with others in the Imperial Library, and has noted their various readings, together with those of the Coptic, Slavonian, and Latin versions\*.

7. A. D. 1788, Professor Birch of Copenhagen published a splendid edition of the four Gospels, in Greek, in folio and quarto. The text of this edition is taken from the third of R. Stephens, A. D. 1550, and the various readings were collected from a considerable number of manuscripts in France, Italy, Spain, and Germany, by Professors Birch, Adler, and Moldenhawer, who travelled for this purpose at the expense of the king of Denmark. It is a truly magnificent work, and of the highest importance to Scripture criticism. Its chief value consists in the copious extracts which it contains from the celebrated Vatican manuscript, which had never before been thoroughly examined, but which was now completely and very carefully collated by Professor Birch himself. Its value is likewise enhanced by many extracts from an ancient version discovered by Professor Adler in the Vatican Library, to which he gives the name of the Jerusalem-Syriac, and the readings of which remarkably coincide with those of the Cambridge manuscript. The Vatican copy of this version is dated in the eleventh century, but the version itself is computed to have been made not earlier than the fourth, nor later than the sixth century. The second volume of this princely edition, which was expected to appear soon after the publication of the first, was prevented by a dreadful fire at Copenhagen †, which put a stop to the work. But in the year 1798 Professor Birch published his collection of various readings in a separate volume without the text ‡.

8. The first edition of the Greek Testament by Dr. John James Griesbach, in two volumes octavo, was published A. D. 1775 and 1777. The second edition, very much enlarged and improved, appeared A. D. 1796 and 1806.

This is an edition of unrivalled excellence and importance, the publication of which will constitute a memorable era in the history of Scripture criticism. In the construction of this admirable work the learned editor had two objects in view. The first was to exhibit to the public a text of the Greek Testament as correct, and as nearly approximating to its original purity, as it could be made by the assistance of that immense quantity of critical materials which had been accumulating during the last century. And, secondly, to compress a great mass of critical information into as narrow a

\* Marsh's *Michaelis*, vol. ii. not. p. 871.

† Verum ingenti illo incendio Havniensi, doctissimo etiam Birchio funesto, impedimentum fuit vir optimus, ne opus affectum perficeret. Griesbach, vol. 2. Pref. The Professor probably alludes to the burning down of the royal palace of Copenhagen, A. D. 1794.

‡ Marsh's *Michaelis*, *ibid.* not. p. 873. and Griesbach's Prefat. ubi supra.

compass as possible, in order to bring it within the reach of those who could not afford either the time, the labour, or the expense, which would be necessary to collect it from those numerous and expensive volumes in which it was diffused.

As the basis of his own edition, Dr. Griesbach has selected the Elzevir text, 1624, every, the most minute, variation from which he carefully notes. No alteration is admitted which is not fully warranted by the established laws of just and rational criticism. All conjectural emendations are excluded from the Text, though a few, by way of specimen, are admitted into the Notes. If any of the words of the Received Text are omitted or changed, these words are inserted in a large type, in what he calls his inner margin, which in the printed page is immediately below the text; and the authorities for every alteration are inserted in the collection of various readings at the bottom of the page. Where new words are introduced into the text, they are printed in a smaller type: and to some passages which are not expunged from the text he has prefixed marks expressive of their doubtful authenticity. Many various readings which, though probable in themselves, the learned author has not thought fit to introduce into the text, he has inserted in his inner margin, with signs prefixed to denote their greater or less degrees of probability. And he has noted with asterisks those passages in the text in which a variation in the punctuation produces a considerable change in the sense. After all, he does not presume to affirm that he has exhibited a perfect text; he only professes to have made the best use in his power of the materials in his possession, for correcting and improving the Received Text, fairly stating the grounds of his own decisions, and leaving others to form their own opinion.

The various readings, and the authorities by which they are supported, are placed below the inner margin. They are collected from nearly four hundred manuscripts, besides ancient versions and ecclesiastical writers. In the selection of these readings Dr. Griesbach has made use of the collections of all his learned predecessors, to which he has added a very considerable number extracted by himself from many of the most ancient manuscripts and versions, and from the early ecclesiastical writers, and particularly from the works of Origen. In his second edition he has greatly enlarged and improved his collection of readings and authorities from the valuable publications of Alter and Matthäi, but especially from the splendid edition of Birch. The learned editor does not form his judgement of the probability of a reading, solely from the number, or even from the antiquity of manuscripts by which it is supported; but he also takes into consideration the edition or family to which a manuscript belongs,—a circumstance which is of indispensable necessity to a right decision of the question. The readings exhibited by Griesbach are avowedly a selection of those only

which are of the greatest importance. But he has omitted none which could be of use either to ascertain the true reading, or to illustrate the sense or the phraseology of the sacred writer, or to settle the affinity of the manuscript. He adopts Wetstein's plan of distinguishing uncial manuscripts by great letters, and the rest by numeral characters; and to save room, where a reading is supported by a great number of copies, he specifies particularly only a few of the principal, to which he annexes the total number of the remaining authorities. By these methods he has contrived to compress within the limits of two octavo volumes as much critical information as is often contained in as many folios. Griesbach's edition, however, though it contains in a narrow compass a vast body of useful instruction, does not entirely supersede the labours of former editors, and particularly of Wetstein, whose learned and incomparable Notes still retain all their original value.

To the first volume are prefixed the Prolegomena, in which the learned editor gives a clear and succinct history of the origin of the Received Text, and ably justifies the exertions of himself and others to correct and improve it; justly alleging, that neither the Complutensian editors, nor Erasmus, nor Robert Stephens, nor Theodore Beza, nor the unknown editor of the Elzevir edition, made any pretensions to inspiration or infallibility, and that modern editors enjoy advantages for correcting the text far beyond the reach of the original publishers. He then states at large the design which he had in view in his edition of the Greek Testament: viz. to exhibit an improved text accompanied with a copious selection of various readings, condensed into as narrow a compass as could be done consistently with perspicuity, in order to furnish a manual for critical students of the sacred writings. He next lays down the rules to which critics by long experience have learned to adhere, in forming a judgement concerning the probability or improbability of a various reading; and here he introduces a brief, but perspicuous and curious account of the distinction of ancient manuscripts into different editions, classes, and families, according to their affinity with the copies which were in use at Alexandria, at Constantinople, or in the West of Europe; a careful attention to which distinction is an essential qualification in a Scripture critic. The learned Professor then proceeds to describe the method which he has pursued in compiling his edition of the Greek Testament, to which he adds the particulars in which the second edition differs from, and exceeds the first, which was published twenty years before; and that not merely by an improved arrangement, but chiefly by a very considerable addition of important various readings from the celebrated Vatican, Vienna, and Moscow manuscripts, the Sahidic, the Jerusalem-Syriac, the Coptic, the Slavonic, and the old Latin versions, and likewise from the works of the Fathers, and particularly of Origen, for which he is indebted to the learned labours of Alter, Matthäi, Birch, Adler, Sabatier, Blanchini, Dobrowski, and others, together with his own renewed and indefatigable attention to the sub-

ject. In consequence of which, he has been enabled to correct the errors of the former edition, to amend the text, and to enrich the notes. He concludes with a distinct enumeration of manuscripts and versions, accompanied with brief remarks. In his preface the learned editor expresses his gratitude to his Grace the Duke of Grafton for his liberal patronage of the work. This is one of the numerous obligations under which sacred literature has been laid to the munificence of that illustrious nobleman, and for which he is entitled to the cordial acknowledgments of every lover of truth and enlightened friend of the Christian Religion.

## SECTION VII.

*Great Number of Various Readings.—Inferences.—Propriety of editing a Correct Text.—Griesbach.—Newcome.—The present Version.—Conclusion.*

The number of various readings collected by Dr. Mill is computed at thirty thousand. And it is reasonable to believe that since the publication of his celebrated edition, a hundred thousand at least have been added to the list, by the indefatigable industry of those learned critics who have succeeded to his labours, and by the great extension of the field of their operations in consequence of the additional number of manuscripts and versions which have been since discovered and collated.

These various readings, though very numerous, do not in any degree affect the general credit and integrity of the text: the general uniformity of which, in so many copies, scattered through almost all countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures were held, and the great care which was taken in transcribing them. Of the hundred and fifty thousand various readings which have been discovered by the sagacity and diligence of collators, not one tenth, nor one hundredth part, make any perceptible, or at least any material variation in the sense. This will appear credible if we consider that every, the minutest deviation, from the Received Text has been carefully noted, so that the insertion or omission of an article, the substitution of a word for its equivalent, the transposition of a word or two in a sentence, and even variations in orthography, have been added to the catalogue of various readings.

In those variations, which in some measure affect the sense, the true reading often shines forth with a lustre of evidence which is perfectly satisfactory to the judicious inquirer. In other cases, where the true reading cannot be exactly ascertained, it is of little or no consequence which of the readings is adopted, v. g. whether we read Paul the servant, or Paul the prisoner of Jesus Christ, Philem. ver. 1. Also, where the various readings are of considerable importance, consisting, for example, in the omission or addition of sentences or paragraphs, the authenticity of the rest of the book

remains wholly unaffected, whatever decision may be passed upon the passages in question. Thus the genuineness of the gospel of John continues unimpeached, whatever may become of the account of the pool of Bethesda, or, of the narrative of the woman taken in adultery.

The various readings which affect the doctrines of christianity are very few: yet some of these are of great importance; viz. Acts xx. 28; 1 Tim. iii. 16; 1 John v. 7. Of those passages which can be justly regarded as wilful interpolations, the number is very small indeed: and of these the last-mentioned text, 1 John v. 7. is by far the most notorious, and most universally acknowledged, and reprobated.

Upon the whole we may remark, that the number and antiquity of the manuscripts which contain the whole or different parts of the New Testament, the variety of ancient versions, and the multitude of quotations from these sacred books in the early christian writers from the second century downwards, constitute a body of evidence in favour of the genuineness and authenticity of the Christian Scriptures far beyond that of any other book of equal antiquity.

Nevertheless, the immense number of various readings in the text of the New Testament, many of which cannot be satisfactorily settled by the most unwearied assiduity or the acutest sagacity of critical investigation, demonstrates that no superstitions regard is due to the mere language of the Received Text, which, like the works of other ancient authors, is open to rational and liberal criticism. Ignorant and injudicious persons are sometimes apprehensive that men's regard to the christian religion will be impaired, and their veneration for the Scriptures diminished, if the infallibility of the Received Text is called in question. But intelligent and well-informed readers are apprised, that the great practical truths of the christian religion do not rest upon verbal niceties, but consist in obvious conclusions from notorious and well-established facts. The apostolic summary of the christian faith is, "that God will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead." This doctrine beams forth with unclouded splendour from every page of the New Testament, whatever becomes of the correctness and accuracy of the Received Text. And whether greater respect be shown to the writers of the Christian Scriptures and to their works by adopting as infallible the imperfect editions of Erasmus and Stephens, of Beza and Elzevir, than by endeavouring to approximate as nearly as possible to the apostolic originals by a sober and judicious use of the ample materials which the labours of the learned have supplied for the purpose of rational criticism, let candour and good sense determine. In some few instances the alteration of the Received Text is indispensably requisite, in order to correct the erroneous impression conveyed by a false reading: and in all cases a change is desirable where the proposed alteration is sup-

ported by competent evidence. If it be justly regarded as a useful and an honourable office to publish a correct edition of the works of a classical author, it cannot surely be reckoned less important, or less honourable, to exhibit the text of the sacred writings in a form as nearly as possible approaching to the original standard.

Upon these principles Professor Griesbach undertook, and notwithstanding the loud clamours and malignant opposition of many, he persevered in, and completed, his great work of publishing a corrected Text of the New Testament, with the various readings and authorities subjoined, for which he is entitled to the warmest thanks of the whole Christian world. Upon the same principles the late Dr. Newcome, Archbishop of Armagh and Primate of all Ireland, printed what he modestly calls An Attempt toward revising our English Translation of the Greek Scriptures, in which he professes generally to follow the text of Griesbach: the publication of which was, however, deferred till after the decease of that venerable and learned prelate, in deference, as it has been rumoured, to the opinions of some persons high in authority and rank, who were fearful of disturbing vulgar prejudices. It is upon the same principles that the present Improved Version offers itself to the public, with the additional advantage of the corrections and improvements of Dr. Griesbach's Second Edition. To prevent, however, undue expectations, it is proper to state that the alterations of the text in the learned Professor's second edition are comparatively very few; much fewer, as he observes, than he had himself expected from the great additional treasure of critical materials with which he was supplied. But he adds, that the experience of twenty years had only confirmed him in his adherence to those rules of criticism by which his judgment had been originally guided: and that the best authorities which had occurred to him since the publication of his first edition had confirmed the testimony of those witnesses upon which he had from the beginning chiefly relied.

To conclude, The editors of the present work offer it to the public as exhibiting to the English reader a text not indeed absolutely perfect, but approaching as nearly to the apostolical and evangelical originals as the present state of sacred criticism will admit: neither do they hold it up as a faultless translation, but merely as an Improved Version, still no doubt susceptible of far greater improvement, which they will rejoice to see undertaken and accomplished by abler hands. In the mean time, having to the best of their ability completed their professed design, they commend this volume, which is the result of their labours, to the candour of their readers and to the blessing of Almighty God:

ΟΤΙ ΕΞ ΑΥΤΟΥ, ΚΑΙ ΔΙ' ΑΥΤΟΥ, ΚΑΙ ΕΙΣ ΑΥΤΟΝ ΤΑ ΠΑΝΤΑ, ΑΥΤΩ  
Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ. ΑΜΗΝ.

## APPENDIX.

*Dr. Lardner's Plan of the Times and Places of writing the Four Gospels and the Act. of the Apostles.* Supplement to The Credibility, &c. vol. i. page iv.

Gospels.	Places.	A. D.
St. Matthew's.	Judea, or near it.	About 64
St. Mark's.	Rome.	64
St. Luke's.	Greece.	63 or 64
St. John's.	Ephesus.	60
The Acts of the Apostles.	Greece.	63 or 64

*A Table of St. Paul's Epistles in the Order of Time; with the Places where, and the Times when, they were written.* From Lardner's Supplement to The Credibility, &c. vol. ii. page iv.

Epistles.	Places.	A. D.
1 Thessalonians.	Corinth.	52
2 Thessalonians.	Corinth.	52
Galatians.	Corinth or Ephesus.	{ Near the end of 52 or the beginning of 53 The Beginning of 56
1 Corinthians.	Ephesus.	
1 Timothy.	Macedonia.	56
Titus.	Macedonia, or near it.	Before the end of 56
2 Corinthians.	Macedonia.	About October 57
Romans.	Corinth.	About February 58
Ephesians.	Rome.	About April 61
2 Timothy.	Rome.	About May 61
Philippians.	Rome.	Before the end of 63
Colossians.	Rome.	Before the end of 62
Philemon.	Rome.	Before the end of 62
Hebrews.	Rome or Italy.	In the spring of 63

*A Table of the Seven Catholic Epistles, and the Revelation; with the Places where, and the Times when, they were written.* From Lardner's Supplement to The Credibility, &c. vol. iii. page iv.

Epistles, &c.	Places.	A. D.
The Epistle of St. James.	Judea.	61, or the beginning of 62
The two Epistles of St. Peter.	Rome.	61
St. John's first Epistle.	Ephesus.	About 80
His second and third Epistles.	Ephesus.	Between 80 and 90
The Epistle of St. Jude.	Unknown.	61 or 65
The Revelation of St. John.	Patmos or Ephesus.	95 or 96

*A Scheme of the Times, Places, and Occasions of writing the Gospels.* Subjoined to page 114 of Dr. Henry Owen's *Observations on the Four Gospels.* London. T. Payne, 1764.

<i>Gospel.</i>	<i>Places.</i>	<i>A. D.</i>
St. Matthew's.	Jerusalem. For the use of the Jewish converts.	About 38.
St. Luke's.	Corinth. For the use of the Gentile converts.	About 53.
St. Mark's.	Rome. For the use of Christians at large.	About 63.
St. John's.	Ephesus. To confute the Corinthian and other heresies.	About 69.

*Dr. Townson's Opinion concerning the Evangelists.* From his *Discourses on the Four Gospels.* 4to. Oxford. 1778.

THAT St. Matthew was the first writer of a Gospel; that he composed it early for the instruction of the Jewish people, and published it in Judæa; and that he was not only anterior to St. Mark and St. Luke, but wrote several years before either of them. *Pages 23, 101.*

That St. Mark was the second Evangelist; that his Gospel was revised or even dictated by St. Peter; that it was compiled for a mixt society of Jewish and Gentile converts, and according to all appearances published at Rome or in Italy: and that it was published about the end of the year 56 or of 60. *Pages 23, 168.*

That the next Evangelist, St. Luke, wrote with a more peculiar view to the converted Gentiles, and, as it seems likely, in Achaia. *Page 24.*

That St. John had seen the three former Gospels, and bore testimony to the truth of them; and wrote his own, probably after the destruction of Jerusalem, in Asia Minor. *Page 24.*

### THE MOST USEFUL EDITIONS OF THE NEW TESTAMENT.

1. Mill. Fol. Oxon. 1707.
2. Kuster's edition of Mill. Fol. 1710. Rotterod.
3. Bengelius. 4to. Tubingæ. 1734.
4. Wetstein. 2 vol. Fol. Amsterd. 1752.
5. Griesbach. 8vo. vol. 1. Halæ. 1796.  
Vol. 2. Halæ. 1800, with his *Synbolæ Criticæ.*
6. Alter. 2 vol. 8vo. Viennæ. 1787.
7. Matthæi. 12 vol. 8vo. Rigm. 1788.
8. Birch. *Quatuor Evangelia.* 4to. Havnæ. 1788.

### GREEK CONCORDANCES TO THE NEW TESTAMENT.

1. Rob. Stephens. Fol. 1599.
2. Schmidius. Fol. Gothæ et Lipsiæ. 1717, which is the most useful.
3. Dr. John Williams. 4to. Lond. 1767.

### USEFUL LEXICONS TO THE NEW TESTAMENT.

1. Suicer. *Thesaurus Ecclesiasticus.* Amst. 1728. 2 vol. Fol.
2. Mintert. 4to. Francofurti. 1728.
3. Parkhurst. *Greek and English.* 4to. London.

### EXPLANATION OF MARKS AND ABBREVIATIONS.

The words which in the judgement of Griesbach should probably, though not certainly, be expunged, are included in brackets.

R. T. signifies the received text: viz. that of the Elzevir edition 1694.

N. t. the text of archbishop Newcome.

N. m. the reading of the Primate's margin.

W. Mr. Wakefield's translation.

S. Professor Symonds's *Observations on the Expediency of revising the present Version.*





# ST. MATTHEW.

## CHAP. I.

- 1 **A** TABLE of the birth of **JESUS CHRIST**, the son of **DAVID**, the son of **ABRAHAM**\*.
- 2 **ABRAHAM** begat **Isaac**; and **Isaac** begat **Jacob**; and
- 3 **Jacob** begat **Judah** and his brethren; and **Judah** begat **Phares** and **Zara**, by **Tamar**; and **Phares** begat **Hezron**;
- 4 and **Hezron** begat **Aram**; and **Aram** begat **Aminadab**;
- 5 and **Aminadab** begat **Naashon**; and **Naashon** begat **Sal-**
- 6 **mon**; and **Salmon** begat **Bonz**, by **Rahab**; and **Bonz**
- 7 begat **Obed**, by **Ruth**; and **Obed** begat **Jessé**; and **Jessé**
- 8 begat king **DAVID**; and king **DAVID** begat **Solomon**, by
- 9 her that had been the wife of **Uriah**; and **Solomon** begat **Rehoboam**;
- 10 and **Rehoboam** begat **Abijah**; and **Abijah**
- 11 begat **Asa**; and **Asa** begat **Jehoshaphat**; and **Jehoshaphat**
- 12 begat **Jehoram**; and **Jehoram** begat **Ahaziah**; and **Ahaziah**
- 13 begat **Joash**; and **Joash** begat **Amaziah**; and **Amaziah**
- 14 begat **Uzziah**; and **Uzziah** begat **Jotham**; and **Jo-**

\* Epiphanius says that Cerinthus and Carpocrates, who used the gospel of the Ebionites, which was probably the original gospel of Matthew, written in the Hebrew language for the use of the Jewish believers, argued from the genealogy at the beginning of the gospel, that Christ was the son of Joseph and Mary; but that the Ebionites had taken away even the genealogy, beginning their gospel with these words: "And it came to pass in the days of Herod the king, &c." See Epiph. Haer. 30. N. 13. Jones on the Canon, vol. 1. pt. 2. ch. 25. It is probable, therefore, that the first sixteen verses of this chapter are genuine; and that they were found at least in the copies of Cerinthus and Carpocrates. And, indeed, it can hardly be supposed that an author writing for the instruction of Hebrew christians, would have omitted to trace the descent of Christ from Abraham and David, upon which they justly laid so great a stress. Archbishop Newcome adds the names in v. 8. from I Chron. iii. 11, 12. And he suspects v. 17 to have been a marginal note anciently taken into the text. See the annotations to his Harmony, §. 9. The eighteenth verse begins a new story, which continues to the end of the second chapter. This could not have been written by the author of the genealogy, for it contradicts his design; which was to prove that Jesus, being the son of Joseph, was the descendant of Abraham and David, whereas the design of this narrative is to show that Joseph, the reputed father of Jesus, was not his real father. This account therefore of the miraculous conception of Jesus Christ must have been wanting in the copies of Cerinthus and Carpocrates as well as in those of the Ebionites; and if the genealogy be genuine, this narrative must be spurious.



10 Ham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manassch; and Manassch begat Amon; and  
 11 Amon begat Josiah; and Josiah begat Jehoiakim; and Jehoiakim begat Jeroniah and his brethren, about the  
 12 time of the going away to Babylon; and, after the going away to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubbabel; and Zerubbabel begat Abiud;  
 13 and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim  
 14 begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ\*.

\* The remainder of this chapter, and the whole of the second, are printed in italics, as an intimation that they are of doubtful authority. They are indeed to be found in all the manuscripts and versions which are now extant, but from the testimony of Epiphanius and Jerome we are assured that they were wanting in the copies used by the Nazarenes and Ebionites, that is, by the ancient Hebrew Christians; for whose instruction, probably, this gospel was originally written; and to whom the report of the miraculous conception of Jesus Christ could not have been unacceptable, if it had been found in the genuine narrative. Nor would it at all have militated against the doctrine of the proper humanity of Christ, which was universally held by the Jewish Christians, it being a fact analogous to the miraculous birth of Isaac, Samuel, and other eminent persons of the Hebrew nation. If it be true, as Luke relates, chap. iii. 27, that Jesus was entering upon his thirtieth year (see Wakefield's Translation) in the fifteenth year of the reign of Tiberius, he must have been born two years at least after the death of Herod, a circumstance which alone invalidates the whole story. See Lardner's Works, vol. i. p. 432. It is indeed highly improbable that no notice should have been taken of these extraordinary events by any contemporary writer, that no expectation should have been excited by them, and that no allusion should have been made to them in any other passage of the sacred writings. Some of the facts have a fabulous appearance, and the reasoning from the prophecies of the Old Testament is inconclusive. Also, if this account be true, the proper name of Jesus, according to the uniform custom of the Jews, would have been Jesus of Bethlehem, not Jesus of Nazareth. Our Lord in the gospels is repeatedly spoken of as the son of Joseph, without any intimation on the part of the historian that this language is incorrect. See Matt. xiii. 55. Luke iv. 22. John i. 45. vi. 42. The account of the miraculous conception of Jesus was probably the fiction of some early gentile convert, who hoped, by elevating the dignity of the Founder, to abate the popular prejudice against the sect. See upon this subject, Dr. Priestley's History of Early Opinions, vol. 4. b. iii. c. 20; Pope on the Miraculous Conception; Dr. Williams's Free Enquiry; Dr. Bell's Arguments for the Authenticity of the Narratives of Matthew and Luke, and Dr. Williams's Remarks; Dr. Fausbelle and Dr. Newcome's Notes upon the text; Mr. Evanson's Discourse, chap. i. sect. 3. chap. iii. sect. 2; Jewey's Development of Events, vol. i. p. 265, &c.

22.

17 [All the generations therefore from Abraham to David are fourteen generations; and from David until the going away to Babylon are fourteen generations; and from the going away to Babylon unto Christ are fourteen generations.

18 Now the birth of [Jesus] Christ was thus. When his mother Mary had been espoused to Joseph, before they came together she was found to have conceived by the holy spirit.  
 19 Then Joseph her husband, being a righteous man and not willing to expose her to public shame, purposed to put her away privately. But after he had thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of  
 21 the holy spirit. And she shall bear a son, and thou shalt call his name Jesus; which, being interpreted, is Saviour,  
 22 for he shall save his people from their sins." (Now all this was done, so that it was fulfilled which the Lord spake by  
 23 the prophet, saying, "Behold, a virgin shall conceive, and shall bear a Son, and his name shall be called Emmanuel."  
 24 which, being interpreted, is, God with us.) Then, Joseph, when he rose up from sleep, did as the angel of the Lord had  
 25 commanded him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus.

CH. II. Now after Jesus was born in Bethlehem of Judæa, in the days of king Herod, behold, Magians came from the east to Jerusalem, saying, "Where is he that is born king of the Jews? for we have seen his star in the east-country.  
 3 and are come to do him ob. isance." But when king Herod heard these things, he was disturbed, and all Jerusalem with  
 4 him. And when he had gathered together all the chief-priests and scribes of the people, he inquired of them where Christ was to be born. And they said unto him, "In Bethshem  
 5 of Judæa: for thus it is written by the prophet: 'And thou, Bethlehem, in the land of Judah, art by no means the least

among the governors of Judah : for out of thee shall come  
 7 a governor who shall rule my people Israel." Then Herod,  
 when he had privately called the Magians, learnt from them  
 8 exactly what time the star appeared. And he sent them to  
 Bethlehem, and said, " Go, and search exactly for the young  
 child ; and, when ye have found him, inform me, that I  
 9 also may come and do him obeisance." So when they had  
 heard the king, they departed ; and, behold, the star, which  
 they had seen in the east, went before them, till it came and  
 10 stood over the place where the young child was. And when  
 11 they saw the star, they rejoiced with very great joy. And  
 when they were come into the house, they saw the young child  
 with Mary his mother, and fell down, and did him obeisance :  
 and when they had opened their treasures, they presented to  
 12 him gifts ; gold, and frankincense, and myrrh. And hav-  
 ing been warned of God in a dream, that they should not re-  
 turn to Herod, they withdrew into their own country by  
 another way.

13 And when they had withdrawn, behold, an angel of the  
 Lord appeareth to Joseph in a dream, saying, " Arise, and  
 take with thee the young child and his mother, and flee into  
 Egypt, and remain there till I command thee : for Herod  
 14 will seek the young child, to destroy him." Then he arose,  
 and took with him the young child and his mother by night,  
 15 and withdrew into Egypt ; and remained there till the death  
 of Herod : so that it was fulfilled which the Lord spake by  
 the prophet, saying, " Out of Egypt I called my son."

16 Then Herod, when he saw that he was deceived by the  
 Magians, was greatly enraged ; and sent and slew all the  
 male children that were in Bethlehem, and in all its borders,  
 from two years old and under, according to the time which  
 17 he had learnt exactly from the Magians. Then was fulfilled  
 18 that which was spoken by the prophet Jeremiah, saying, " A  
 voice was heard in Ramah, [wailing, and] weeping, and  
 great lamentation ; Rachel weeping for her children, and  
 refusing to be comforted, because they were not."

19 But, when Herod was dead, behold, an angel of the Lord  
 20 appeareth in a dream to Joseph in Egypt, saying, " Arise,  
 and take with thee the young child and his mother, and go  
 to the land of Israel : for they are dead who sought the  
 21 young child's life." Then he arose, and took with him the  
 young child and his mother, and came to the land of Israel.  
 22 But when he heard that Archelaus reigned over Judea, in-  
 stead of his father Herod, he was afraid to go thither : but,  
 having been warned of God in a dream, he withdrew into  
 23 the parts of Galilee ; and came and dwelt in a city called  
 Nazareth : so that it was fulfilled which was spoken by the  
 prophets, " He shall be called a Nazarene." ]

CH. III. Now in those days cometh John the Baptist\*, preach-  
 2 ing in the desert of Juden, and saying, " Repent ye : for  
 3 the kingdom of heaven draweth near." For this is he that  
 was spoken of by the prophet Isaiah, who saith, " The  
 voice of one crying in the desert, ' Prepare ye the way of  
 4 the Lord, make his paths straight.'" Now this John had  
 his raiment of camel's hair, and a leathern girdle about his  
 loins : and his food was locusts and wild honey.

5 Then went out unto him Jerusalem, and all Juden, and  
 6 all the country about Jordan ; and were baptized by him  
 7 in Jordan, confessing their sins. But when he saw many  
 of the Pharisees and Sadducees coming to his baptism, he  
 said unto them, " O offspring † of vipers, who hath warn-  
 ed you to flee from the anger which is about to come ?  
 8 Bring forth therefore fruit worthy of repentance : and  
 9 think not to say within yourselves, ' We have Abraham  
 for our father :' for I say unto you, that from these stones  
 10 God is able to raise up children unto Abraham. And  
 now the axe also is laid to the root of the trees : every  
 tree therefore which bringeth not forth good fruit is cut

\* The gospel of the Ebionites, or Hebrews, which did not contain the account of the  
 miraculous conception of Jesus, began in this manner: " It came to pass in the days  
 of Herod the king of Juden, that John came baptizing with the baptism of repentance,  
 in the river Jordan." See Epiphanius, and Jer. Jones. *ibid.*

† generation, N.

11 down, and cast into the fire. I indeed baptize you with water to repentance: but he who cometh after me is mightier than I, whose sandals I am not worthy to carry: he will baptize you with the holy spirit, and with fire: whose winnowing-shovel is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into the granary; but he will burn the chaff with unquenchable fire."

13 THEN cometh Jesus from Galilee to Jordan unto John to be baptized by him. But John forbade him, saying, "I have need to be baptized by thee, and comest thou to me?" And Jesus answered, and said unto him, "Suffer it now: for thus it becometh us to fulfil all righteousness." Then John suffereth him. Now when Jesus had been baptized, he went up immediately out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove, and coming upon him. And, lo, a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

CH. IV. THEN WAS Jesus led up by the spirit into the desert\*, to be tempted by the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came to him, and said, "If thou be the Son of God, command that these stones be made bread." But he answered and said, "It is written, 'Man liveth not by bread alone, but by every word which goeth forth out of the mouth of God.'" Then the devil taketh Jesus

\* Jesus was led up by the spirit into the desert.—This form of expression denotes that the historian is about to describe a visionary scene, and not a real event. See Rev. i. 10, Acts xi. 5. Our Lord was intrusted with the power of working miracles at pleasure, John iii. 34, 35; and by the visionary scene presented to his mind upon this occasion, he was instructed that he was not to exert his miraculous powers for his own personal advantage or aggrandizement, but solely in subservience to the great design of his mission and ministry. See Farmer on Christ's Temptation. Some have thought that the account of the temptation is a figurative description of the train of thoughts which passed through the mind of Jesus. See Cappe's Dissertations. The introduction of the devil into this scenical representation no more proves the real existence of such a being, than the introduction of the lamb, or the red dragon, in the apocalyptic vision is a proof of the real existence of those symbolical figures.

with him to the holy city, and setteth him on a wing of the temple, and saith unto him, "If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest thou strike thy foot against a stone.'" Jesus said unto him, "It is also written, 'Thou shalt not tempt the Lord thy God.'" Again the devil taketh Jesus with him to a very high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, "All these things I will give thee, if thou wilt fall down and worship me." Then saith Jesus unto him, "Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only thou shalt serve.'" Then the devil leaveth him: and, behold, angels came and ministered unto him.

12 Now when [Jesus] had heard that John was delivered up to prison, he withdrew into Galilee. And, having left Nazareth, he came and dwelt in Capernaum, which is on the side of the lake, in the borders of Zebulun and Naphtali: so that it was fulfilled which was spoken by the prophet Isaiah, saying, "The land of Zebulun, and the land of Naphtali, toward the way of the lake by the side of Jordan, in Galilee of the gentiles; the people who sat in darkness have seen a great light; and to those who sat in the region and shadow of death light hath sprung up."

17 From that time Jesus began to preach, and to say, "Repent ye: for the kingdom of heaven draweth near."

18 Now as he walked by the lake of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the lake: for they were fishers. And he saith unto them, "Come after me, and I will make you fishers of men." And immediately they left their nets, and followed him. And he went on thence, and saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father,

22 mending\* their nets: and he called them. And immediately they left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the glad tidings of his kingdom, and curing every disease, and every malady, among  
24 the people. And his fame went through all Syria: and they brought unto him all *their* sick who were seized with various diseases and torments, and those who had demous†, and those who were lunatic, and those who  
25 had the palsy; and he cured them. And great multitudes followed him from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CH. V. AND when he saw the multitudes, he went up a mountain: and he sat down, and his disciples came near unto  
2 him. And he opened his mouth, and taught them, saying,  
3 “Happy *are* the poor in spirit: for theirs is the king-  
4 dom of heaven. Happy *are* those who mourn: for they  
5 shall be comforted. Happy *are* the meek: for they shall  
6 inherit the land. Happy *are* those that hunger and thirst  
7 after righteousness: for they shall be filled. Happy *are*  
8 the compassionate: for they shall obtain compassion.  
9 Happy *are* the pure in heart: for they shall see God. Hap-  
10 py *are* the peace-makers: for they shall be called the  
sons of God. Happy *are* those that are persecuted for  
righteousness’ sake‡: for theirs is the kingdom of heaven.

\* preparing, N.

† Insane and epileptic persons were supposed to be possessed by demons, or the ghosts of wicked men, who were thought to have the power of entering into the bodies of living men, and of tormenting them at pleasure. And the cure of these diseases is described as the casting out of the demons. The account which the gospel reveals of the state of the dead is so inconsistent with this hypothesis, that it was soon exploded among Christians. But, that lunatics and epileptics were possessed by devils, or fallen angels, though it is an opinion which prevailed early, is nowhere asserted, nor even hinted at, in the New Testament, and is totally destitute of foundation both in reason and revelation. See Farmer’s Essay on the Demoniacs of the New Testament.

‡ for their righteousness, N.

11 Happy *are* ye when *men* shall reproach you, and persecute *you*, and speak all kind of evil against you falsely,  
12 for my sake. Rejoice, and be exceedingly\* glad: for great *shall be* your reward in heaven: for so *men* persecuted the prophets that were before you.

13 “Ye are the salt of the earth: but if the salt have lost its savour, with what shall it be salted? it is no longer good for any thing, but to be cast out, and to be trodden under  
14 der foot by men. Ye are the light of the world. A  
15 city which is placed on a hill cannot be hidden. Nor do  
*men* light a lamp, and put it under a measure, but on a  
16 stand: and it shineth to all that are in the house. In like manner let your light shine before men, that they may see your good works, and glorify your Father that is in heaven.

17 “Think not that I came to destroy the law or the prophets: I came not to destroy but to establish † *them*. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall by no means pass away from the  
18 law, till all be accomplished. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called *the* least in the kingdom of heaven; but whosoever shall perform and teach *them*, he  
19 shall be called great in the kingdom of heaven. For I say unto you, that unless your righteousness shall exceed *the* righteousness of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

21 “Ye have heard that it hath been said to those of old time, ‘Thou shalt do no murder;’ and ‘Whosoever  
22 shall do murder shall be liable to the judgement.’ But I say unto you, that whosoever is angry with his brother without a cause, shall be liable to the judgement: and whosoever shall say to his brother, ‘Thou vile man,’ shall be liable to the council: but whosoever shall say,

\* very, N.

† fulfil, N.

- 23 'Thou fool\*,' shall be liable to hell-fire. If therefore thou bring thy gift to the altar, and there remember that thy brother hath any matter of complaint against thee; leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift.
- 25 Agree with thine adversary quickly, while thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou
- 26 be cast into prison. Verily I say unto thee, Thou wilt by no means come out thence, till thou have paid the uttermost farthing.
- 27 "Ye have heard that it hath been said, 'Thou shalt not
- 28 commit adultery.' But I say unto you, that whosoever looketh on a woman in order to desire her, hath already
- 29 committed whoredom with her in his heart. Now if thy right eye cause thee to offend, pluck it out, and cast it
- 30 from thee: for it is better for thee that one of thy members perish, than that thy whole body should be cast into
- 31 hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee: for it is better for thee that one of thy members perish, than that thy whole body should be cast into hell.
- 32 "Now it hath been said, 'Whosoever shall put away his wife, let him give her a bill of divorcement.' But I say unto you, that whosoever shall put away his wife, except on account of whoredom, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery.
- 33 "Again, ye have heard that it hath been said to those of old time, 'Thou shalt not forswear thyself, but shalt
- 34 perform unto the Lord thine oaths.' But I say unto you, Swear not in any wise†, either by the heaven, for

\* Rebel or apostate. Mr. Wakefield retains the original terms *Raca* and *Morch*, for want of proper corresponding words in the English language.

† that ye swear not at all, N. See Wakefield. It is a prohibition not of judicial oaths, but of swearing upon trifling occasions, and by trifling objects.

- 35 it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the great king.
- 36 Neither shalt thou swear by thine head; because thou
- 37 canst not make one hair white or black. But let your discourse be, Yes, yes; No, no: for whatsoever is more than these, proceedeth from evil.
- 38 "Ye have heard that it hath been said, 'An eye for an
- 39 eye, and a tooth for a tooth.' But I say unto you that ye resist not evil: but whosoever shall strike thee on thy
- 40 right cheek, turn to him the other also. And if any man choose to sue thee at law, and to take away thy vest, let
- 41 him have *thy* mantle also. And whosoever shall compel
- 42 thee to go one mile, go with him two. Give to him that asketh thee; and from him that would borrow of thee, turn not away.
- 43 "Ye have heard that it hath been said, 'Thou shalt love
- 44 thy neighbour, and hate thine enemy.' But I say unto you, Love your enemies, [bless those that curse you, do good to those that hate you,] and pray for those that in-
- 45 juriously treat you, and persecute you: that ye may be *the sons of your Father that is in heaven*: for he maketh his sun to rise on the evil and on the good, and sendeth
- 46 rain on the righteous and on the unrighteous. For if ye love those who love you, what reward have ye? do not
- 47 even the publicans the same? And if ye salute your brethren only, what do ye which is excellent? do not
- 48 even the gentiles in like manner? Be ye therefore perfect, as your Father that is in heaven is perfect.
- Cu. vi. "Take heed that ye do not your *acts of righteousness* before men, in order to be seen by them: otherwise, ye have no reward with your Father that is in heaven.
- 2 "When therefore thou doest *thine* alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may receive honour from men. Verily I say unto you, they have their re-
- 3 ward. But when thou doest alms, let not thy left hand

4 know what thy right-hand doeth; that thine alms may be in secret: and thy Father who seeth in secret [himself] will reward thee [openly].

5 "And when thou prayest, be not as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Verily I say unto you, [that] they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father that is in secret: and thy Father, that seeth in secret, shall reward thee [openly]. But when ye pray, use not many idle\* words, as the gentiles do: for they think that they will be heard for their much speaking. Be not therefore like them: for your Father knoweth what things ye have need of before ye ask him. In this manner therefore pray ye: 'Our Father, who† art in heaven, sanctified be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day the food sufficient for us. And forgive us our trespasses, as we also forgive those who trespass against us. And bring us not into temptation, but preserve us from evil.‡' For if ye forgive men their offences, your heavenly Father will forgive you also: but if ye forgive not men [their offences,] neither will your Father forgive your offences.

16 "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast, Verily I say unto you, [that] they have their reward. But when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who† is in secret: and thy Father who† seeth in secret shall reward thee§.

\* See Newcome's note. "Babbling repetitions." W. † that, N.

‡ The received text adds, "for thine is the kingdom, and the power, and the glory, for ever. Amen." This doxology is wanting in manuscripts of the best authority, and is not cited by the most ancient ecclesiastical writers. It is found, however, in some of the ancient versions. § openly, R. T.

19 "Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal: for where your treasure is, there will be your heart also. The lamp of the body is the eye: if therefore thine eye be clear, thy whole body will be enlightened. But if thine eye be dim, thy whole body will be in darkness. If therefore the light which is in thee be darkness, how great must be that darkness! No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and Wealth. Wherefore I say unto you, Take no anxious thought for your life, what ye shall eat, [or what ye shall drink;] nor for your body, with what ye shall be clothed. Is not *your* life more than food; and *your* body than clothing? Behold the fowls of the air; that they neither sow, nor reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? Now which of you, by taking anxious thought, can add one cubit to his stature? And why take ye anxious thought for clothing? Consider the lilies of the field, how they grow\*: they neither labour nor spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Now if God so clothe the herb of the field, which flourisheth today, and tomorrow is cast into the furnace; will he not much more clothe you, O ye of little faith? Wherefore take no anxious thought, saying, 'What shall we eat? or, What shall we drink? or, What shall we put on?' (for after all these things the gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness†; and all these things shall be added unto you. Take therefore

\* Consider how the lilies of the field grow, N. † the righteousness required by him, N.

no anxious thought about the morrow: for the morrow will take anxious thought for the things of itself. Sufficient to the day *is* its own evil.

- CH. VII. "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye deal out, it shall be measured to you *again*.
- 3 And why beholdest thou the splinter which is in thy brother's eye, but observest not the beam which is in thine own eye? Or how canst thou say to thy brother, 'Let me take the splinter out of thine eye:' and, behold, a beam *is* in thine own eye? Thou hypocrite, first take the beam out of thine own eye; and then thou wilt see clearly to take the splinter out of thy brother's eye.
- 6 "Give not that *food* which *is* holy to dogs; nor cast your pearls before swine, lest they tread them under their feet, and turn and rend you.
- 7 "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there among you, who, if his son shall ask bread, will give him a stone? or, if he shall ask a fish, will give him a serpent? If ye therefore, being evil, know how to give good gifts unto your children, how much more will your Father, that is in heaven, give good things to those that ask him? All things therefore whatsoever ye would that men should do unto you, do ye likewise so unto them: for this is the law and the prophets.
- 13 "Enter in by the strait gate: for wide *is* the gate, and broad *is* the way, which leadeth to destruction, and there are many that enter by it. How strait *is* the gate, and how narrow *is* the way which leadeth to life; and how few are there who find it! But beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits ye will know them. Do men gather grapes from thorns, or figs from thistles? In like

- manner every good tree bringeth forth good fruit; but a corrupt tree bringeth forth bad fruit. A good tree cannot bring forth bad fruit; nor *can* a corrupt tree bring forth good fruit. Every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye will know them.
- 21 "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven. Many will say unto me in that day; 'Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many wonderful works?' But I will then declare unto them, 'I never knew you: depart from me, ye that work iniquity.'
- 24 "Whosoever therefore heareth these words of mine, and doeth them, I will liken him to a wise man, who built his house upon a rock: and the rain descended, and the streams came, and the winds blew, and beat upon that house, and it fell not: for it was founded on a rock. And whosoever heareth these words of mine, and doeth them not, will be likened to a foolish man, who built his house on the sand: and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell, and the fall of it was great."
- 28 And it came to pass when Jesus had ended these words, that the people were amazed at his teaching: for he taught them as having authority; and not as the Scribes.
- CH. VIII. Now when Jesus was come down from the mountain, great multitudes followed him.
- 2 AND, behold, a leper came and did him obeisance, saying, "Sir, if thou wilt, thou canst make me clean." And Jesus stretched forth *his* hand, and touched him, saying, "I will; be thou made clean." And immediately his leprosy was made clean. Then Jesus saith unto him, "See thou tell no man; but go show thyself to the priest,

and offer the gift which Moses commanded ; for a testimony unto them."

5 AND when *Jesus* had entered into Capernaum, a centurion came to him, beseeching him, and saying, " Sir, my servant lieth at home sick of the palsy, greatly afflicted." And *Jesus* saith unto him, " I will come and cure him."

8 Then the centurion answered and said, " Sir, I am not worthy that thou shouldst enter under my roof: but only command by word, and my servant will be healed. For I also, who am a man under authority, have soldiers under me: and I say to this *man*, ' Go,' and he goeth, and to another, ' Come,' and he cometh: and to my servant, ' Do this,' and he doeth *it*." And when *Jesus* heard *it*, he wondered, and said to those who followed, " Verily, I say unto you, I have not found so great faith, even in Israel. And I say unto you, that many shall come from the east and the west, and shall place themselves at table\* with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the heirs of the kingdom shall be put forth into the outer darkness: there will be weeping, and gnashing of teeth." And *Jesus* said to the centurion, " Go; and according as thou hast believed, so be it done unto thee." And his servant was healed in that very hour.

14 And *Jesus* came into Peter's house, and saw his wife's mother lying *on a bed*, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered to them.

16 Now when evening was come, many that had demons were brought unto him: and he cast out the spirits with a word, and cured all who were sick: so that it was fulfilled which was spoken by the prophet Isaiah, saying, " He took away our infirmities, and removed our diseases."

\* be guests with, N. shall recline, Gr.

18 Now when *Jesus* saw great multitudes about him, he gave commandment to depart unto the other side of *the lake*. And a certain scribe came, and said unto him, " Master, I will follow thee whithersoever thou goest." 20 And *Jesus* saith unto him, " The foxes have holes, and the birds of the air *have* roosts: but the Son of man hath not where to rest *his* head." And another of his disciples said unto him, " Sir, suffer me first to go and bury my father." But *Jesus* said unto him, " Follow me; and let the dead bury their dead." And when *Jesus* had gone into a ship, his disciples followed him. And, behold, a great tempest rose in the lake, so that the ship was covered with the waves: but he was asleep. And his disciples came near, and awoke him, saying, " Master\*, save us: we perish." And he saith unto them, " Why are ye fearful, O ye of little faith?" Then he arose, and rebuked the winds and the sea: and there was a great calm. And the men wondered, saying, " What great man† is this, that even the winds and the sea obey him!" 28 And when he was come to the other side, into the country of the Gergesenes, there met him two who had demons‡, coming out of the sepulchres, very fierce, so that no man could pass along by that way. And, lo, they cried out, saying, " What have we *to do* with thee, *thou* Son of God§? Art thou come hither to torment us before 30 the time?" Now there was at some distance from them an herd of many swine feeding. So the demons besought him, saying, " If thou cast us out, send us into the herd of swine||." And he said unto them, " Go." And when they were come out, they went into the swine¶: and, lo, the whole herd of swine ran violently down a steep place into the lake, and perished in the waters. And those who kept them fled, and went away into the city, and told all

\* Sir, N.

† Two madmen.

‡ suffer us to go away into, &c. R. T.

§ What kind of man, N.

¶ Jesus, thou Son of God, R. T.

¶ The insanity passed into the swine.



*this*; and the things concerning those that had the de-  
34 mons. And, lo, the whole city came out to meet Jesus:  
and when they saw him, they besought him that he  
would depart out of their borders.

Cn. ix. AND he went into a ship, and passed over, and came  
2 to his own city. And, behold, there was brought to him  
a man sick of the palsy, lying on a bed: and when Jesus  
saw their faith, he said to the sick of the palsy, "Take  
3 courage, son; thy sins are forgiven thee." And, behold,  
some of the Scribes said within themselves, "This *man*  
4 blasphemeth." But Jesus perceived their thoughts, and  
5 said, "Why think ye evil in your hearts? For which is  
easier? to say, 'Thy sins are forgiven thee?' or to say,  
6 'Arise, and walk?' But that ye may know that the Son  
of man hath power on earth to forgive sins," (then he  
saith to the sick of the palsy,) 'Arise, take up thy bed,  
7 and go to thine house.'" And he arose, and departed to  
8 his house. And when the multitudes saw *it*, they won-  
dered, and glorified God, who had given such power  
to men.

9 And as Jesus passed by from that place, he saw a man  
named Matthew, sitting at the receipt of custom; and  
saith unto him, "Follow me." And *Matthew* rose up,  
and followed him.

10 And it came to pass as *Jesus* was at meat in the house  
*of Matthew, that*, behold, many publicans and sinners came,  
11 and placed themselves with him and his disciples. And  
when the Pharisees saw *it*, they said to his disciples, "Why  
12 eateth your Master with publicans and sinners?" But  
when Jesus heard *that*, he said [unto them], "Those  
that are well need not a physician, but those that are sick.  
13 But go ye and learn what *that* meaneth, 'I desire pity,  
and not sacrifice:' for I came not to call righteous men to  
repentance, but sinners."

14 Then the disciples of John come to him, saying, "Why  
do we and the Pharisees fast much, but thy disciples fast

15 not?" And Jesus said unto them, "Can the companions  
of the bridegroom mourn, as long as the bridegroom is  
with them? But the days will come when the bridegroom  
16 shall be taken from them; and then they will fast. Now  
no man putteth a piece of unwrought cloth upon an old  
garment: for the piece which filleth it up taketh from  
17 the garment, and a worse rent is made. Nor do men put  
new wine into old skins: otherwise, the skins are burst,  
and the wine is spilled, and the skins will be marred: but  
they put new wine into new skins, and both are pre-  
served."

18 While he spake these things unto them, behold, there  
came a certain ruler and did him obeisance, saying, "My  
daughter is by this time dead: but come and put thine  
19 hand upon her, and she will live." And Jesus arose, and  
20 followed him: and his disciples *also went*. (And, behold,  
a woman, who was diseased with an issue of blood twelve  
years, came behind *him*, and touched the border of his  
21 garment: for she said within herself, "If I may but  
22 touch his garment, I shall be made well." But when  
Jesus turned about and saw her, he said, "Take courage,  
daughter; thy faith hath made thee well." And the wo-  
23 man was made well from that hour.) And when Jesus  
came into the ruler's house, and perceived the minstrels,  
24 and the people making a disturbance, he saith unto them,  
"Depart: for the damsel is not dead, but sleepeth." And  
25 they derided him. But when the multitude were sent out,  
he entered in, and took her by the hand, and the damsel  
26 arose. And the fame of this went abroad into all that  
country.

27 And as Jesus passed by from that place, two blind men  
followed him, crying out, and saying, "*Thou* son of  
28 David, have pity on us." And when he had entered into  
an house, the blind men came near to him: and Jesus  
saith unto them, "Believe ye that I am able to do this?"  
29 They say unto him, "Yes, Master." Then he touched

their eyes, saying, "According to your faith be it unto you." And their eyes were opened: and Jesus strictly commanded them, saying, "See *that* no man know it." But they went out and spread abroad his fame in all that country.

And as they went out, behold, there was brought to him a dumb man who had a demon. And when the demon was cast out, the dumb spake; and the multitudes wondered, saying, "It was never seen thus in Israel." But the Pharisees said, "He casteth out demons by the prince of the demons."

AND JESUS WENT ABOUT ALL THE CITIES AND TOWNS, teaching in their synagogues, and preaching the glad tidings of his kingdom, and curing every disease and every malady.

And when he saw the multitudes, he had compassion on them, because they were wearied, and scattered abroad, as sheep having no shepherd. Then he saith to his disciples, "The harvest indeed is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

CH. X. And when he had called to him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every disease and every malady. Now the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus surnamed Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also delivered Jesus up.

These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven draweth near.'

8 Cure the sick, cleanse the lepers, cast out demons: ye have received of free bounty, give of free bounty. Provide neither gold, nor silver, nor brass, in your purses; nor bag for your journey, nor two vests, nor sandals, nor staves: for the labourer is worthy of his food. And into whatsoever city or town ye enter, inquire who in it is worthy; and there remain, till ye depart. And when ye enter into an house, salute it. And if the house be worthy, let your wish of peace come upon it: but if it be not worthy, let your wish of peace return to yourselves. And whosoever shall not receive you, nor hear your words, when ye go out of that house, or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in a day\* of judgement, than for that city.

10 "Behold, I send you forth as sheep amidst wolves: be ye therefore wise as serpents, and harmless as doves. And beware of men: for they will deliver you up to councils, and they will scourge you in their synagogues. And ye will be brought before governors and kings for my sake; for a testimony to them and to the gentiles. But when they deliver you up, take no anxious thought how or what ye shall speak: [for it shall be given you at the time what ye shall speak.] For it is not ye who speak, but the spirit of your Father which speaketh in you. Now the brother will deliver up the brother to death, and the father the child; and the children will rise up against their parents, and cause them to be put to death. And ye will be hated by all men because of my name: but whosoever endureth to the end, he shall be preserved. But when they persecute you in one city, flee ye into another; and if they persecute you out of this, flee ye into another. For verily I say unto you, Ye shall not have finished † the cities of Israel, till the Son of man come.

24 A disciple is not above his teacher, nor a servant

\* the day, N.

† that is, converted. See Ep. France.

25 above his master. It is enough for the disciple that he be as his teacher, and the servant as his master. If *men* have called the master of the house Beelzebub, how  
 26 much more *will they call* those of his household! Fear them not therefore: for there is nothing covered, which shall not be revealed; and *nothing* hidden, which shall  
 27 not be known: what I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* proclaim  
 28 ye upon the house tops: and fear not those who kill the body, but are not able to kill the soul: but rather fear him that is able to destroy both soul and body in  
 29 hell. Are not two sparrows sold for a penny? and yet one of them filleth not [to the ground] without *the will*  
 30 of your Father. And even the hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.  
 32 "Whosoever therefore shall confess me before men, I also will confess him before my Father that is in heaven.  
 33 But whosoever shall deny me before men, I also will deny him before my Father that is in heaven.  
 34 "Think not that I came to bring peace on earth: I came  
 35 not to bring peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-  
 36 in-law. And a man's foes *will be* they of his own household. He who loveth father or mother more than me, is not worthy of me: and he who loveth son or daughter  
 37 more than me, is not worthy of me. And he who taketh not his cross, and followeth after me, is not worthy of  
 38 me. He who gaineth his life, shall lose it: and he who loseth his life for my sake, shall gain it. He who receiveth you receiveth me; and he who receiveth me, receiveth  
 39 him that sent me. He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he who receiveth a righteous man in the name of a righte-  
 40 ous man, shall receive a righteous man's reward. And

whosoever shall give one of these little ones a cup of water only to drink, in the name of a disciple, verily I say unto you, he shall by no means lose his reward."

CH. XI. And it came to pass when Jesus had made an end of commanding his twelve disciples, *that* he departed thence to teach and to preach in their cities.

2 Now when John had heard in prison of the works  
 3 of Christ, he sent two of his disciples, and said unto him, "Art thou he that was to come, or do we look for  
 4 another?" Then Jesus answered and said unto them, "Go  
 5 and tell John those things which ye hear and see: the blind receive *their* sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised, and  
 6 to the poor glad tidings are preached. And happy is *he* whosoever shall not offend because of me."  
 7 And as these departed, Jesus began to say unto the  
 8 multitudes concerning John, "What went ye out into  
 9 the desert to behold? A reed shaken by the wind? But what went ye out to see? A man clothed in soft garments? Lo, those that wear soft garments are in kings'  
 10 houses. But what went ye out to see? A prophet? Yes, I say unto you, and much more than a prophet. For  
 11 this is *he* of whom it is written, 'Behold, I send my messenger before thy face, who shall prepare thy way before  
 12 thee.' Verily I say unto you, Among those that are born of women, there hath not risen a greater than John the Baptist; but the least in the kingdom of heaven is  
 13 greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and  
 14 the violent take it by force. For all the prophets and  
 15 the law prophesied until John. And if ye be willing to receive *it*, this is Elijah who was to come. He that hath ears to hear, let him hear.  
 16 "But to what shall I liken this generation? It is like  
 17 children sitting in the market-places, and calling to their companions, and saying, 'We have piped unto you,

and ye have not danced; we have mourned unto you, and ye have not lamented.' For John came neither eating nor drinking; and men say, 'He hath a demon\*.'  
 19 The Son of man came eating and drinking; and they say, 'Behold a glutton and a wine-bibber, a friend of publicans and sinners †.' And yet wisdom is justified by her children."  
 20 Then he began to reprove the cities in which most of his mighty works had been done, because they repented not. "Alas for thee, O Chorazin! alas for thee, O Bethsaida! For if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in a day ‡ of judgement than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to the grave: for if the mighty works, which have been done in thee, had been done in Sodom, it might have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in a day ‡ of judgement, than for thee."  
 25 At that time Jesus spake and said, "I praise thee, O Father, Lord of heaven and earth, that having hidden § these things from the wise and understanding, thou hast revealed them to babes. Yes, Father; for so it hath seemed good in thy sight. All things have been delivered unto me by my Father ¶: and no one knoweth the Son ¶, but the Father; neither knoweth any one the Father, but the Son, and he to whomsoever the Son chooseth to

\* i. e. he is melancholy, or insane.

† i. e. of tax-gatherers, and heathen.

‡ the day, N.

§ though thou hast hidden, yet &c., N.

¶ i. e. all things relating to my Father's will have been communicated to me. John viii. 28; xii. 49. Rp. France.

¶ can acknowledge, W. The meaning is, that no one but the Father can fully comprehend the object and extent of the Son's commission, and no one but the Son comprehends the counsels and designs of the Father with respect to the instruction and reformation of mankind.

28 reveal him. Come unto me, all ye that are wearied and heavily laden; and I will give you rest. Take my yoke upon you, and learn from me; for I am meek and humble in heart: and ye shall find rest to your souls. For my yoke is easy, and my burthen is light."  
 CII. XII. At that time Jesus went on the sabbath through the corn-fields: and his disciples hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, "Behold, thy disciples do that which it is not lawful to do on the sabbath."  
 3 But he said unto them, "Have ye not read what David did, when both he hungered and those that were with him? how he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those that were with him; but for the priests alone? Or have ye not read in the law, that on the sabbaths the priests in the temple profane the sabbath, and yet are blameless? But I say unto you, that our greater than the temple is here. But if ye had known what this meaneth, 'I desire pity, and not sacrifice,' ye would not have condemned the blameless. For the Son of man is Lord of the sabbath."  
 9 And he passed on thence, and went into their synagogue. And behold, there was a man that had a withered hand. And they asked Jesus, saying, "Is it lawful to work a cure on the sabbath?" that they might accuse him. And he said unto them, "What man of you will there be, who shall have one sheep; and if it fall into a pit on the sabbath, will he not lay hold on it, and lift it out? How much then is a man better than a sheep! Wherefore it is lawful to do good\* on the sabbath."  
 13 Then saith he to the man, "Stretch forth thine hand." And he stretched it forth; and it was restored sound, as 14 the other. Then the Pharisees went out, and took counsel against Jesus, how they might destroy him. But

\* well, N.

Jesus knew *it*, and withdrew thence: and great multitudes followed him, and he cured them all; and strictly charged them that they should not make him known: so that it was fulfilled which was spoken by the prophet Isaiah, saying, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall publish *his* law to the gentiles. He will not strive, nor cry out; nor will any one hear his voice in the streets. The bruised reed he will not break, and the smoking taper he will not quench, until he send forth *his* cause to victory. And in his name the gentiles shall hope."

THEN was brought to him one who had a demon, blind and dumb: and Jesus cured him, so that the blind and dumb both spake and saw. And all the people were astonished, and said, "Is this the son of David?" But when the Pharisees heard *it*, they said, "This man doth not cast out demons, but by Beelzebub prince of the demons\*." And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself cannot stand. And if Satan cast out Satan, he is divided against himself: how then can his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast *them* out? wherefore they shall be your judges. But if I by the spirit of God cast out demons, then the kingdom of God is come unto you. How can any one enter into a strong man's house, and plunder his goods, unless he first bind the strong man? and then he may plunder his house. He that is not with me, is against me; and he that gathereth not with me, scattereth. Wherefore I say unto you, All sin and blas-

\* Beelzebub, a heathen god, worshipped at Ekron, 2 Kings i. 2, the chief of possessing demons, or human ghosts: probably the same as Pluto, and a supposed human spirit. He is never called a devil, or represented as a fallen angel. Farmer on Demon, p. 30.

phemy will be forgiven unto men: but the blasphemy **32** *against* the spirit\* will not be forgiven unto men: and whosoever speaketh a word against the Son of man, it will be forgiven him; but whosoever speaketh against the holy spirit, it will not be forgiven him, neither in **33** this age, nor in the *age* to come. Either make the tree good, and its fruit good; or make the tree corrupt, and **34** its fruit corrupt: for the tree is known by the fruit. Ye brood † of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth **35** speaketh. A good man out of *his* good treasure bringeth forth good things: and an evil man out of *his* evil treasure **36** bringeth forth evil things. But I say unto you, that every idle word which men shall speak, they shall give **37** account of in a day ‡ of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Then some of the scribes and of the Pharisees spake, saying, "Master, we request § to see a sign from thee." **39** But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of the prophet **40** Jonah. For as Jonah was three days and three nights in the belly of the fish, so will the Son of man be three **41** days and three nights in the heart of the earth. The men of Nineveh will rise up in the judgement together with this generation, and will condemn it: because they repented at the preaching of Jonah; and, behold, a greater **42** than Jonah is here. The queen of the south will rise in the judgement together with this generation, and will condemn it: for she came from the ends of the earth to

\* In attributing my miracles to the power of Satan. Mark iii. 30. N.—They who ascribed the miracles of Jesus and his apostles to demoniacal agency, resisted the strongest possible evidence of the truth of the christian religion, and were therefore incapable of being converted to the belief of it.

† O generation, N.

‡ the day, N.

§ desire, N.

hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 "Now when the unclean spirit is gone out of a man, he passeth through dry places, seeking rest; and findeth  
44 none. Then he saith, 'I will return into mine house whence I came out:' and when he is come, he findeth  
45 it empty, swept, and set in order. Then he goeth, and taketh with him seven other spirits more evil than himself, and they enter in, and dwell there: and the last state of that man becometh worse than the first. Thus will it be also to this evil generation."

46 Now while he yet spake to the people, behold, his mother and his brethren stood without, seeking to speak  
47 with him. Then one said unto him, "Behold, thy mother and thy brethren stand without, seeking to speak  
48 with thee." But he answered and said to him that told him, "Who is my mother? and who are my brethren?"  
49 And he stretched forth his hand toward his disciples, and  
50 said, "Behold my mother and my brethren! For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother."

CH. XIII. Now on that day Jesus went out of the house, and  
2 sat by the *side of the lake*. And great multitudes were gathered together unto him, so that he went into a ship,  
3 and sat: and the whole multitude stood on the shore. And he spake many things unto them in parables, saying,  
4 "Behold, a sower went out to sow: and as he sowed, some *seeds fell by the way-side*, and the birds came and  
5 devoured them. And some fell on rocky places, where they had not much earth: and immediately they sprang  
6 up, because they had not depth of earth: but when the sun was risen, they were scorched; and, because they  
7 had not root, they withered. And some fell among  
8 thorns; and the thorns grew up, and choked them. But others fell on good ground, and yielded fruit, some an

9 hundred-fold, and some sixty, and some thirty. He that hath ears to hear, let him hear."

10 And the disciples came near, and said unto him, "Why  
11 speakest thou to them in parables?" And he answered and said unto them, "Unto you it is given to know the  
12 mysteries of the kingdom of heaven; but unto them it is not given. For whosoever hath *much*, to him shall be  
13 given, and he shall abound: but whosoever hath little, from him shall be taken away even that which he hath. I  
14 therefore speak to them in parables, because seeing they see not; and hearing they hear not, nor understand. And  
15 in them is fulfilled the prophecy of Isaiah, which saith, 'By hearing ye will hear, and will not understand; and  
16 seeing ye will see, and will not perceive. For the heart of this people is become gross, and *their ears are dull of hearing*, and their eyes they have closed; so that they see  
17 not with *their eyes*, nor hear with *their ears*, nor understand with *their heart*, nor are converted, that I should  
18 heal them.' But happy *are your eyes*, for they see: and  
19 your ears, for they hear. For verily I say unto you, that many prophets and righteous *men* have desired to see  
20 those things which ye behold, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 "Hear ye therefore the parable of the sower. When  
19 any one heareth the word concerning *my kingdom*, and considereth it not, the evil one cometh, and snatcheth away that which was sown in his heart. This is he who  
20 received seed by the *way-side*. And he who received seed on rocky places, is he that heareth the word, and immediately receiveth it with joy; yet hath not root in himself, but endureth a short time: and when affliction or  
21 persecution ariseth because of the word, he immediately offendeth. And he who received seed among thorns, is  
22 he that heareth the word; and the anxious care of this world, and the deceitfulness of riches, choke the word.

23 and it becometh unfruitful. But he who received seed on the good ground, is he that heareth the word, and considereth it; who likewise beareth fruit, and bringeth forth, some an hundred fold, and some sixty, and some thirty."

24 He put forth to them another parable, saying, "The kingdom of heaven is like a man who sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. So the servants of the householder came near, and said unto him, 'Sir, didst not thou sow good seed in thy field?—whence then hath it tares?' 28 And he said unto them, 'An enemy hath done this.' Then the servants said unto him, 'Wilt thou therefore that we go and gather them up?' But he said, 'No; lest, while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, 'Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'" He put forth to them another parable, saying, "The kingdom of heaven is like a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds: but, when it is grown, it is the greatest of herbs, and becometh a tree; so that the birds of the air come and lodge in its branches."

33 He spake to them another parable: "The kingdom of heaven is like leaven, which a woman took and mixed with three measures of meal, till the whole was leavened."

34 All these things spake Jesus to the multitudes in parables; and without a parable he spake not unto them: 35 so that it was fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

36 Then Jesus sent away the multitude, and went into an house: and his disciples came near to him, saying, "Explain to us the parable of the tares of the field." And he answered and said unto them, "He who soweth the good seed is the Son of man: and the field is the world: and the good seed are the sons of the kingdom: and the tares are the sons of the evil one: 39 and the enemy who sowed them is the devil\*: and the harvest is the end of the age: and the reapers are the angels. As therefore the tares are gathered up, and burnt in the fire; so will it be in the end of this age: the Son of man will send forth his angels, and they will gather out of his kingdom all who cause offences, and those who commit iniquity; and will cast them into a furnace of fire: there will be weeping, and gnashing of teeth. 43 Then will the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

44 "Again, the kingdom of heaven is like treasure hidden in a field; which when a man hath found, he keepeth it secret; and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 "Again, the kingdom of heaven is like a merchant, seeking goodly pearls: who, when he had found one very costly pearl, went and sold all that he had, and bought it.

47 "Again, the kingdom of heaven is like a net cast into the sea, and gathering together fishes of every kind: 48 which, when it was filled, men drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So will it be in the end of the age: the angels will come forth, and will separate the wicked from among the righteous, and will cast them into a furnace of fire: there will be weeping, and gnashing of teeth."

\* the principle of evil personified. "Sons of the evil one" are wicked men. Such in the Old Testament are called sons of Belial, or worthlessness: i. e. worthless men. 1 Sam. ii. 12; 1 Kings xxi. 10. See 2 Cor. vi. 15.

† bideth it, N.

51 [Jesus saith unto them,] "Understand ye all these  
52 things?" They say unto him, "Yes, Master." Then  
said he unto them, "Therefore every scribe, instructed  
in\* the kingdom of heaven, is like an householder, who  
bringeth forth out of his treasure-house *things* new and  
old."

53 And it came to pass, when Jesus had ended these pa-  
54 rables, *that* he departed thence. And when he was come  
to *Nazareth*, his own country, he taught them in their  
synagogue; so that they were amazed, and said, "Whence  
55 hath this *man* this wisdom, and *these* mighty works? Is  
not this the son of the carpenter? is not his mother called  
Mary? and his brethren, James, and Joses, and Simon,  
56 and Judas? and are not all his sisters with us? Whence  
57 therefore hath this *man* all these things?" And he was  
to them a cause of offending. But Jesus said unto them,  
"A prophet is not without honour, except in his own  
58 country, and in his own house." And he did not many  
mighty works there, because of their unbelief.

CII. XIV. At that time Herod the tetrarch heard of the fame  
2 of Jesus; and said to his servants, "This is John the  
Baptist; he is risen from the dead; and therefore mighty  
3 works are wrought by him." (For Herod had apprehend-  
ed John, and bound him, and put *him* in prison, because  
4 of Herodias, his brother Philip's wife. For John had  
said unto him, "It is not lawful for thee to have her."  
5 And when *Herod* would have put him to death, he feared  
the multitude, because they accounted *John* as a prophet.  
6 But when Herod's birthday was kept, the daughter of  
7 Herodias danced before them, and pleased Herod. Upon  
which he promised with an oath to give her whatsoever  
8 she should ask. And she, having been before instructed  
by her mother, saith, "Give me here the head of John  
9 the Baptist in a basin." And the king was grieved; yet

\* made a disciple to, N.

because of his oaths, and of his guests, he commanded *it*  
10 to be given *her*; and sent and beheaded John in the  
11 prison. And his head was brought in a basin, and given  
12 to the damsel: and she brought *it* to her mother. And  
his disciples came, and took up the body, and buried  
13 it: and went and told Jesus). And when Jesus heard of  
*it*, he withdrew thence by ship into a desert place pri-  
vately: and when the people heard of *it* they followed  
him by land from the cities.

14 And Jesus went out, and saw a great multitude, and  
was moved with compassion toward them, and cured their  
15 sick. And when it was evening, his disciples came to  
him, saying, "This is a desert place, and the day is now  
advanced; send the multitudes away, that they may go  
16 to the towns, and buy themselves food." But Jesus  
said unto them, "They need not go: give ye them *food*  
17 to eat." And they say unto him, "We have here but five  
18 loaves, and two fishes." And he said, "Bring them hither  
19 to me." And when he had commanded the multitudes  
to place themselves on the grass, he took the five loaves,  
and the two fishes, and looked up to heaven, and blessed,  
and brake, and gave the loaves to *his* disciples; and the  
20 disciples gave *them* to the multitudes. And they all ate,  
and were filled: and *the disciples* took up the remainder  
21 of the fragments, twelve pauniers full. And those that  
had eaten were about five thousand men, besides women  
and children.

22 And immediately *Jesus* compelled his disciples to get  
into a ship, and to go before him to the other side, until  
23 he sent the multitudes away. And when he had sent the  
multitudes away, he went up a mountain apart to pray;  
24 and when evening came, he was there alone. But the  
ship was now in the midst of the lake, tossed by the  
25 waves: for the wind was contrary. And in the fourth  
watch of the night, *Jesus* went to them, walking on the  
26 lake. And when the disciples saw him walking on the



lake, they were troubled, saying; "It is an apparition:"  
 27 and they cried out through fear. But Jesus immediately  
 spake unto them, saying, "Take courage: it is I; be  
 28 not afraid." And Peter answered him and said, "Master,  
 29 if it be thou, bid me come to thee on the water." And  
 he said, "Come." Then Peter went down out of the  
 ship, and walked on the water, that he might go to  
 30 Jesus. But seeing the wind strong, he was afraid; and  
 when he began to sink, he cried out, saying, "Master,  
 31 save me." And Jesus immediately stretched forth *his*  
 hand, and took hold of him, and saith unto him, "O  
 32 thou of little faith, wherefore didst thou doubt?" And  
 when they had entered into the ship, the wind ceased.  
 33 Then those who were in the ship came and did him  
 obeisance, saying, "Truly thou art a son\* of God."

34 And when they had passed over, they came into the  
 35 land of Gennesaret. And when the men of that place  
 knew him again, they sent into all that country round  
 36 about, and brought to him all who were diseased; and  
*these* besought him that they might only touch the border  
 of his garment: and as many as touched *it* were perfectly  
 cured.

CH. xv. THEN come near to Jesus scribes and Pharisees from  
 2 Jerusalem, saying, "Why do thy disciples transgress the  
 tradition of *their* forefathers? for they wash not their  
 3 hands when they eat bread." But he answered and said  
 unto them, "Why do ye also transgress the command-  
 4 ment of God by your tradition? For God commanded,  
 saying, 'Honour *thy* father and mother:' and, 'He who  
 5 revileth father or mother, let him surely die.' But ye  
 say, 'Whosoever shall say to *his* father or mother, *It is*  
 6 a gift whereby thou mightest be profited by me; and  
 shall not honour his father or his mother; *it is well.*'  
 Thus ye have made the commandment of God of none

\* the son, N.

7 effect by your tradition. Ye hypocrites, well hath Isaiah  
 8 prophesied of you, saying, 'This people honoureth me  
 9 with their lips\*'; but their heart is far from me: but in  
 vain do they worship me, teaching doctrines *which are*  
 10 the commandments of men.'" And he called to him the  
 multitude, and said unto them, "Hear, and understand.  
 11 Not that which entereth into the mouth defileth a man:  
 but that which proceedeth out of the mouth, this defileth  
 a man."

12 Then came his disciples, and said unto him, "Know-  
 est thou that the Pharisees were estranged from thee,  
 13 when they had heard thy discourse?" But he answered  
 and said, "Every plant which my heavenly Father hath  
 14 not planted, shall be rooted up. Regard them not: they  
 are blind leaders of the blind. And if the blind lead the  
 15 blind, both will fall into the ditch." Then answered  
 Peter, and said unto him, "Explain to us that saying."  
 16 And Jesus said, "Are ye also still without understand-  
 17 ing? do ye not yet perceive that whatsoever entereth into  
 the mouth goeth into the belly, and is cast out into the  
 18 vault? But those things which proceed out of the mouth  
 19 come forth from the heart; and they defile a man. For  
 out of the heart proceed evil thoughts, murders, adul-  
 20 teries, fornications, thefts, false-witness, evil-speaking.  
 20 These are *the things* which defile a man: but to eat with  
 unwashen hands defileth not a man."

21 Then Jesus went thence, and withdrew into the parts  
 22 about Tyre and Sidon. And, behold, a Canaanitish wo-  
 man came out of those borders, and cried unto him,  
 saying, "Have pity on me, Sir, *thou* son of David:  
 23 my daughter is grievously afflicted by a demon." But  
 he answered her not a word. And his disciples came  
 near and besought him, saying, "Send her away, for she  
 24 crieth after us." Then he answered and said, "I am not  
 25 sent but to the lost sheep of the house of Israel." Then

\* This people draweth nigh unto me with their mouth, and honoureth me, &amp;c. R. T.

she came, and did him obeisance, saying, "Sir, help me." But he answered and said, "It is not right to take the children's bread, and cast it to dogs." And she said, "True\*, Sir: and yet the dogs eat of the crumbs which fall from their master's table." Then Jesus answered and said unto her, "Woman, great is thy faith: be it unto thee as thou desirest." And her daughter was cured from that hour.

29 And Jesus departed thence, and came near the lake of Galilee; and went up a mountain, and sat down there. 30 And great multitudes came near to him, having with them *those that were* lame, blind, dumb, maimed, and many others; and laid them down at Jesus's feet: and he cured them: so that the multitudes wondered, when they perceived that the dumb spake, the maimed were whole, the lame walked, and the blind saw: and they glorified the God of Israel.

32 Then Jesus called to him his disciples, and said, "I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat: and I am unwilling to send them away fasting, lest they grow faint on the way." And his disciples say unto him, "Whence should we have so many loaves in the desert, 34 as to satisfy so great a multitude?" And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven; 35 and a few small fishes." And he commanded the multitudes to place themselves on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples; and the disciples 37 gave to the multitude. And they all ate, and were satisfied: and they took up that which remained of the 38 fragments, seven baskets full. Now they that ate were 39 four thousand men, besides women and children. And he sent away the multitudes, and went into a ship, and came into the borders of Magdala.

\* Truth, N.

**CH. XVI.** Then the Pharisees and Sadducees came near, and, trying Jesus, desired him to show them a sign from heaven. And he answered and said unto them, "When it is evening, ye say, 'It will be fair weather: for the sky is red.' And in the morning, ye say, 'It will be stormy weather to-day\*': for the sky is red and lowering.' [Ye hypocrites!] ye know how to discern the face of the sky; 4 but can ye not discern the signs of the times? An evil and adulterous generation seeketh after a sign; and a sign shall not be given it, except the sign of the prophet Jonah." And he left them, and departed.

5 Now when his disciples were come to the other side, 6 they had forgotten to take bread with them. Then Jesus said unto them, "Take heed, and beware of the leaven of 7 the Pharisees and Sadducees." And they reasoned among themselves, saying, "It is because we have taken no 8 bread with us." But Jesus knew *this*, and said unto them, "O ye of little faith, why reason ye among yourselves, 9 because ye have taken no bread with you? Do ye not yet perceive; nor remember the five loaves of the five thousand, and how many panniers ye took up? nor the seven 10 loaves of the four thousand, and how many baskets ye 11 took up? How is it that ye do not perceive that I did not say unto you concerning bread, 'Beware now of the 12 leaven of the Pharisees and Sadducees?'" Then they understood that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cesarea in the dominion of Philip, he asked his disciples, saying, "Who do men say, that I, the Son of man, am?" And they said, "Some say that thou art John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." 15 He saith unto them, "But who say ye that I am?" 16 Then Simon Peter answered, and said, "Thou art the

\* this day, N.

† Whom, N. See Campbell.

17 Christ, the Son of the living God." And Jesus answered and said unto him, "Happy art thou, Simon, son of Jonah: for flesh and blood hath not revealed *it* unto thee, 18 but my Father that is in heaven. And I also say unto thee, that thou art Peter, *which is, by interpretation, A rock*; and upon this rock I will build my church; and 19 the gates of death shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth 20 shall be loosed in heaven." Then he commanded his disciples to tell no man that he was\* the Christ.

21 From that time Jesus began to tell his disciples that he must go to Jerusalem, and suffer many things from the elders and chief-priests and scribes, and be killed, and 22 be raised on the third day. Then Peter took him aside, and began to reprove him, saying, "Be it far from thee, 23 Master: this shall by no means befall thee." But he turned, and said to Peter, "Get thee behind me, Thou adversary †: thou art a snare unto me: for thou regardest 24 not the things of God, but *the things* of men." Then Jesus said to his disciples, "If any *man* choose to come after me, let him deny himself and take up his cross, and 25 follow me. For whosoever desireth to save his life shall lose it; and whosoever shall lose his life for my sake 26 shall gain it. For what is a man profited, if he shall gain the whole world, and forfeit his own life? or what 27 would a man give in exchange for his life? For the Son of man shall come in the glory of his Father, with his angels; and then he will render to every man according 28 to his deeds. Verily I say unto you, There are some standing here who shall not taste of death, till they have seen the Son of man coming in his kingdom."

CH. XVII. Now after six days, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up

\* that he was Jesus the Christ. R. T.

† In the original, Satan.

2 an high mountain apart; and was transfigured before them: and his face shone as the sun, and his garments 3 became white as the light. And, lo, there appeared unto 4 them Moses and Elijah talking with him. Then Peter spake, and said to Jesus, "Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah." 5 While he yet spake, lo, a bright cloud overshadowed them: and, lo, a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased: hear 6 ye him." And when the disciples heard *it*, they fell on 7 their face, and feared greatly. And Jesus came near and 8 touched them, and said, "Arise, and fear not." And when they had lifted up their eyes, they saw no man, except Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one, until the Son of man be risen again from the dead." 10 And his disciples asked him, saying, "Why then say the 11 scribes, that Elijah must come first?" And [Jesus] answered and said unto them, "Elijah indeed doth come 12 first, and restore all things. But I say unto you, that Elijah is come already; and *men* knew him not, but did 13 to him whatsoever they chose: in like manner the Son of man also will thus suffer from them." Then the disciples understood that he spake to them of John the 14 Baptist.

15 And when they were come to the multitude, a certain man approached him, kneeling down to him, and saying, "Sir, have pity on my son; for he is lunatic\*, and 16 grievously afflicted: for often *he* falleth into the fire, and 17 often into the water. And I brought him to thy disciples, and they were not able to cure him." Then Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? how long shall I

\* More properly, epileptic. See Mark iv.

18 endure you? Bring him hither to me." And Jesus rebuked the demon, and it came out of the child; who was cured from that very hour.

19 Then the disciples came near to Jesus apart, and said,

20 "Why were not we able to cast him out?" And Jesus said unto them, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you. However, this kind of *demons* goeth not out but by prayer and fasting."

22 And while they abode in Galilee, Jesus said unto them, "The Son of man is about to be delivered up into the hands of men; and they will kill him, and the third day he will be raised *again*." And they were much grieved.

24 And when they were come to Capernaum, those who received the half-shekel came near to Peter, and said,

25 "Doth not your Master pay the half-shekel?" He saith, "Yes." And when *Peter* entered into the house, Jesus spake before him, saying, "What thinkest thou, Simon? from whom do the kings of the earth take tribute or custom? from their own sons, or from strangers?" [*Peter*] saith unto him, "From strangers." Jesus said unto him,

27 "Then are the sons free. Notwithstanding, lest we estrange them from us, go to the sea, and cast an hook, and take the fish which first cometh up; and, when thou hast opened its mouth, thou wilt find a shekel: that take and give them for me and thee."

CH. XVIII. At that time the disciples came near to Jesus, saying, "Who is greatest in the kingdom of heaven?" Then Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, Unless ye be changed\*, and become as little children, ye cannot enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest

\* See Newcome's margin.

5 in the kingdom of heaven. And whosoever shall receive  
 6 one such little child in my name receiveth me. But  
 7 whosoever shall cause one of these little ones who believe  
 8 in me to offend, it were better for him that an upper-mill-  
 9 stone were hanged about his neck, and *that* he were  
 10 drowned in the depth of the sea.

11 "Alas for the world from causes of offending! for it  
 12 must needs be that causes of offending come; but alas for  
 13 that man by whom the cause of offending cometh! But  
 14 if thine hand or thy foot cause thee to offend, cut them  
 15 off, and cast *them* from thee: it is better for thee to enter  
 16 into life lame or maimed, than, having two hands or two  
 17 feet, to be cast into everlasting fire. And if thine eye  
 18 cause thee to offend, pluck it out, and cast *it* from thee:  
 19 it is better for thee to enter into life with one eye, than,  
 20 having two eyes, to be cast into hell fire.

21 "Take heed that ye despise not one of these little ones:  
 22 for I say unto you, that their angels in heaven always be-  
 23 hold the face of my Father that is in heaven\*. [For the  
 24 Son of man is come to save that which was lost.] What  
 25 think ye? If a man have an hundred sheep, and one of  
 26 them be gone astray, doth he not leave the ninety *and*  
 27 nine on the mountains, and go and seek that which is  
 28 gone astray? And if it happen that he find it, verily I say  
 29 unto you that he rejoiceth more for that *sheep*, than for  
 30 the ninety *and* nine which went not astray. In like man-  
 31 ner it is not the will of your Father who is in heaven that  
 32 one of these little ones should be lost.

33 "Moreover, if thy brother shall sin against thee, go  
 34 *and* reprove him between thee and him alone: if he shall  
 35 hear thee, thou hast gained thy brother. But if he shall  
 36 not hear *thee*, *then* take with thee one or two more, that  
 37 by the mouth of two or three witnesses every word may  
 38 be established. And if he shall neglect to hear them,  
 39 tell it to the congregation†: but if he shall neglect to hear

\* An emblematical representation of the care of divine providence over little children.

† See Newton's margin and note.

the congregation also, let him be unto thee as an heathen  
 18 and a publican. Verily I say unto you, Whatsoever ye  
 shall bind on earth shall be bound in heaven: and what-  
 soever ye shall loose on earth shall be loosed in heaven.  
 19 Again I say unto you, that if two of you shall agree on  
 earth concerning any thing which they shall ask, it shall  
 20 be done for them by my Father that is in heaven. For  
 where two or three are gathered together in my name,  
 there am I in the midst of them\*.”

21 Then Peter came near to him, and said, “Master, how  
 often shall my brother sin against me, and I forgive him?  
 22 till seven times?” Jesus saith unto him, “I say not unto  
 thee, ‘Till seven times:’ but ‘Till seventy times seven.’  
 23 “Therefore the kingdom of heaven is like a king, who  
 24 chose to reckon with his servants. And when he had be-  
 gun to reckon, one was brought to him, that owed him  
 25 ten thousand talents. But as he had not *wherewith* to  
 pay, his master commanded him to be sold, and his wife  
 and children, and all that he had; and payment to be  
 26 made. The servant therefore fell down and did him  
 obeisance, saying, ‘Sir, have patience with me, and I will  
 27 pay thee all.’ Then the master of that servant was moved  
 with compassion, and sent him away, and forgave him  
 28 the debt. But that servant went out, and met with one  
 of his fellow-servants, that owed him an hundred denarii:  
 and he seized on him, and took *him* by the throat, say-  
 29 ing, ‘Pay [me] what thou owest.’ His fellow-servant  
 therefore fell down†, and besought him, saying, ‘Have  
 30 patience with me, and I will pay thee all.’ And he

\* This promise, and those in the two preceding verses, are to be understood as limited to the apostolic age, and, perhaps, to the apostles themselves. To be gathered together in the name of Christ, is to assemble as his disciples, and as acting under his authority. And he was in the midst of them, either, by his personal presence, agreeably to his promise, Matt. xxviii. 20., or, by a spiritual presence, similar to the gift occasionally conferred upon the apostles, of knowing things which passed in places where they were not actually present, 1 Cor. v. 3, 4. or, lastly, by that authority which he had delegated, and by the powers which he had communicated to them to perform miracles in his name. See Pearce and Newcome.

† fell down at his feet, R. T.

would not: but went and cast him into prison, till he  
 31 should pay the debt. So when his fellow-servants saw  
 what was done, they were very sorry, and came and told  
 32 their master all which was done. Then his master called  
 him, and saith unto him, ‘Thou wicked servant, I for-  
 gave thee all that debt, because thou desiredst me.  
 33 Oughtest not thou also to have had pity on thy fellow-  
 34 servant, even as I had pity on thee?’ And his master  
 was angry, and delivered him over to the gaolers\*, till  
 35 he should pay all which was due to him. In like manner  
 my heavenly Father also will do unto you, if from your  
 hearts ye forgive not every one his brother†.”

CH. XIX. AND it came to pass *that*, when Jesus had ended  
 these words, he departed from Galilee, and came into the  
 2 borders of Judea, by the side of Jordan. And great mul-  
 titudes followed him; and he cured them there.

3 Then the Pharisees came near unto him, trying him,  
 and saying [to him,] “Is it lawful that a man should  
 4 put away his wife for every cause?” And he answered  
 and said unto them, “Have ye not read, that he who  
 made *them* from the beginning, made them a male and a  
 5 female? and said, ‘For this *cause* a man will leave fa-  
 ther and mother, and cleave to his wife: and they two  
 6 will be one flesh.’ So that they are no more two; but  
 one flesh. What therefore God hath joined together, let  
 7 not man put asunder.” They say unto him, “Why then  
 did Moses command to give a *wife* a bill of divorcement,  
 8 and to put her away?” He saith unto them, “Moses, be-  
 cause of the perverseness of your hearts, suffered you to  
 put away your wives: yet from the beginning it was not  
 9 so. But I say unto you, Whosoever shall put away his  
 wife, except for whoredom, and shall marry another, com-  
 mitteth adultery: and he who marrieth her that is put  
 10 away committeth adultery.” His disciples say unto him,

\* or tormentors. See N.

† their trespasses. R. T.

“ If the condition of a man be so with *his* wife, it is  
 11 not good to marry.” But he said unto them, “ All men  
 cannot receive these words; but *they only* to whom it is  
 12 given. For there are eunuchs, who were so born from  
*their* mother's womb: and there are eunuchs, who were  
 made eunuchs by men; and there are eunuchs, who have  
 made themselves eunuchs for the kingdom of heaven.  
 He that is able to receive *these words*\*, let him receive  
 them.”

13 Then were brought to him little children, that he might  
 put *his* hands on them, and pray: and the disciples re-  
 14 buked *those who brought them*. But Jesus said, “ Suffer  
 the little children, and forbid them not to come unto me:  
 15 for of such-like is the kingdom of heaven.” And he put  
*his* hands on them, and departed thence.

16 And, behold, one came near, and said unto him,  
 “[Good] Teacher†, what good thing shall I do, that I may  
 17 have everlasting life?” And Jesus said unto him, “ Why  
 askest thou me concerning good? One *only* is good‡.  
 But if thou desire to enter into life, keep the command-  
 18 ments.” He saith unto Jesus, “ Which?” And Jesus  
 said, “ Thou shalt do no murder: Thou shalt not com-  
 mit adultery: Thou shalt not steal: Thou shalt not bear  
 19 false witness: Honour thy father and *thy* mother: and,  
 20 Thou shalt love thy neighbour as thyself.” The young  
 man saith unto him, “ All these things I have kept from  
 21 my youth: what want I more?” Jesus said unto him,  
 “ If thou desire to be perfect, go *and* sell what thou hast,  
 and give *it* to the poor; and thou shalt have treasure in  
 22 heaven: and come *and* follow me.” But when the  
 young man heard these words, he went away sorrowful:  
 for he had great possessions.

\* them, N.

† Master, N. See the margin.

‡ This reading is supported by the best authorities. See Newcome and Griesbach.  
 The received text reads, Why callest thou me good? There is none good but one, that  
 is, God.

23 Then said Jesus to his disciples, “ Verily I say unto  
 you, that a rich *man* will with difficulty enter into the  
 24 kingdom of heaven. And again I say unto you, It is  
 easier for\* a camel to go through the eye of a needle,  
 than for a rich man to enter into the kingdom of God.”  
 25 But when *his* disciples heard *it*, they were greatly amazed,  
 26 saying, “ Who then can be saved?” But Jesus looked on  
 them, and said unto them, “ With men this is impossible;  
 but with God all things *are* possible.”

27 Then answered Peter, and said unto him, “ Lo, we  
 28 have left all, and followed thee: what shall we have  
 therefore?” And Jesus said unto them, “ Verily I say  
 unto you, that ye who have followed me, in the rege-  
 neration, when the Son of man shall sit on the throne of  
 his glory, yourselves also shall sit on twelve thrones,  
 29 judging the twelve tribes of Israel. And every one that  
 hath left houses, or brethren, or sisters, or father, or mo-  
 ther, or wife, or children, or lands, for the sake of my  
 name, shall receive an hundred-fold, and shall inherit  
 everlasting life.

30 “ But many *that are* first will be last; and the last first.  
 CH. XX. For the kingdom of heaven is like an householder,  
 who went out early in the morning to hire labourers into  
 2 his vineyard. And when he had agreed with the labour-  
 ers for a denarius a day, he sent them into his vineyard.  
 3 And he went out about the third hour, and saw others  
 4 standing idle in the market-place, and said unto them,  
 ‘ Go ye also into the vineyard; and whatsoever is right  
 5 I will give you.’ And they went. Again he went out about  
 6 the sixth and ninth hour, and did in like manner. And about  
 the eleventh hour he went out, and found others standing  
 [idle], and saith unto them, ‘ Why stand ye here all the  
 7 day idle?’ They say unto him, ‘ Because no man hath

\* that a camel should, &amp;c. N.

hired us.' He saith unto them, 'Go ye also into the vineyard; [and whatever is right ye shall receive.]' So when evening was come, the owner of the vineyard saith to his steward, 'Call the labourers, and give them their hire; and begin from the last, unto the first.' And when they came who were hired about the eleventh hour, they received every man a denarius. But when the first came, they supposed that they should receive more; and they also received every man a denarius. And when they had received it, they murmured against the householder, saying, 'These last have worked but one hour, and thou hast made them equal to us, who have borne the burthen and heat of the day.' But he answered one of them and said, 'Friend, I do thee no wrong: didst not thou agree with me for a denarius? Take what is thine, and depart: now it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good?' Thus the last will be first, and the first last: for many are called, but few chosen."

And as Jesus was going up to Jerusalem, he took unto him the twelve [disciples] privately on the way, and said unto them, "Behold, we are going up to Jerusalem: and the Son of man will be delivered up to the chief priests and scribes, who will condemn him to death, and will deliver him up to the gentiles, that they may deride and scourge and crucify him: and the third day he will rise again."

Then the mother of the sons of Zebedee came near to him together with her sons, doing him obeisance, and asking a certain thing of him. And he said unto her, "What desirest thou?" She saith unto him, "Command that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Can ye

drink of the cup which I am about to drink of\*?" They say unto him, "We can." Then he saith unto them, "Ye will drink indeed of my cup†: but to sit on my right hand, and on [my] left, is not mine to give, but to those for whom it is prepared by my Father." And when the Ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, "Ye know that the rulers of the gentiles have dominion over them, and the great ones exercise authority upon them. It shall not be so among you; but whosoever desireth to be great among you, let him be your servant; and whosoever desireth to be chief among you, let him be your slave: even as the Son of man came not to be served, but to serve; and to give his life a ransom for many‡."

And as they went out from Jericho, a great multitude followed him. And, behold, when two blind men, who were sitting by the way-side, heard that Jesus was passing by, they cried out, saying, "Have pity on us, Sir, thou son of David." Then the multitude rebuked them that they might keep silence; but they cried the more, saying, "Have pity on us, Sir, thou son of David." Then Jesus stood still, and called them, and said, "What desire ye that I should do unto you?" They say unto him, "Sir, that our eyes may be opened." So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him.

\* and be baptized with the baptism that I am baptized with? R. T.

† and will be baptized with the baptism that I am baptized with, H. T.

‡ The word translated ransom, signifies the price paid for the liberty of a slave: and, figuratively, any means of deliverance from bondage. So Deut. vii. 8, God is said to have redeemed, or ransomed, "the Israelites out of the house of bondage, from the hand of Pharaoh," not by paying a price for them, but by the splendid and awful miracles which he wrought for their deliverance. See also Deut. ix. 26, xiii. 5; Neh. i. 10. In like manner, the many, that is, all mankind, (Matt. xxvi. 28; Rom. v. 15, 18,) being in bondage to the Mosiac ritual, or to heathen superstition, are ransomed by the death of Christ, which is the means of their deliverance: not as the suffering of a substitute, but as the seal and ratification of a new and better covenant. See Newcome, Pearce, and Pricalley on the text.

CH. XXI. AND when they drew near to Jerusalem, and were  
 come to Bethphagé, to the mount of Olives, then Jesus  
 2 sent two disciples, saying unto them, "Go into the town  
 over against you, and immediately ye will find an ass tied,  
 and a colt with her: loose *them*, and bring *them* unto me.  
 3 And if any one say aught unto you, ye shall say, 'The  
 Master hath need of them:' and immediately he will send  
 4 them." Now this was done, so that it was fulfilled which  
 5 was spoken by the prophet, saying, "Tell ye the daugh-  
 ter of Sion, Behold, thy king cometh unto thee, meek,  
 and riding upon an ass, even a colt the foal of an ass."  
 6 And the disciples went, and did as Jesus commanded  
 7 them; and brought the ass, and the colt, and put on  
 8 them their mantles, and he sat thereon. And a very great  
 multitude spread their mantles in the way; and others  
 cut down branches from the trees, and strewed *them* in  
 9 the way. And the multitudes who went before, and who  
 followed, cried, saying, "Hosanna\* to the Son of David:  
 blessed *be* he who cometh in the name of the Lord: Ho-  
 sanna in the highest *heavens*."  
 10 And when he was come into Jerusalem, all the city was  
 11 moved, saying, "Who is this?" And the multitudes  
 said, "This is the prophet Jesus, of Nazareth in Gal-  
 ilee."  
 12 And Jesus went into the temple [of God,] and drove  
 out all those who sold and bought in the temple, and  
 overthrew the tables of the money-changers, and the seats  
 13 of those who sold doves, and saith unto them, "It is  
 written, 'My house shall be called the house of prayer;'  
 14 but ye have made it a den of robbers." And the blind  
 and the lame came near to him in the temple; and he re-  
 stored them.  
 15 And when the chief priests and the scribes saw the  
 wonderful things which he did, and the children crying

\* Save now, N. The meaning of the Hebrew word is, Save, we beseech thee.

16 in the temple, and saying, "Hosanna\* to the son of  
 16 David;" they were moved with indignation; and said  
 17 unto him, "Hearst thou what these say?" And Jesus  
 18 saith unto them, "Yes. Have ye never read, 'Out of  
 the mouth of babes and sucklings thou hast perfected  
 17 praise?'" And he left them, and went out of the city to  
 18 Bethany; and lodged there.  
 19 Now in the morning, as he was returning to the city,  
 19 he hungered. And when he saw a fig-tree on the way-  
 20 side, he came to it, and found nothing on it but leaves  
 21 only, and saith unto it, "Let no fruit grow on thee here-  
 22 after for ever." And forthwith the fig-tree withered  
 20 away. And when the disciples saw *it*, they wondered,  
 21 saying, "How soon hath the fig-tree withered away!"  
 22 Then Jesus answered and said unto them, "Verily I say  
 23 unto you, If ye have faith, and doubt not, ye shall not  
 24 only do what hath been done to the fig-tree, but even if ye  
 25 shall say to this mountain, 'Be thou removed, and be thou  
 26 cast into the sea,' it shall be done. And all things whatso-  
 27 ever ye shall ask in prayer, believing, ye shall receive."  
 28 And when he was come into the temple, the chief  
 29 priests and the elders of the people came near to him as  
 30 he was teaching, and said, "By what authority doest thou  
 31 these things? and who gave thee this authority?" And  
 32 Jesus answered and said unto them, "I also will ask you  
 33 one thing; which if ye tell me, I also will tell you by  
 34 what authority I do these things. 'Whence was the bap-  
 35 tism by John? from heaven†, or from men?'" And they  
 36 reasoned with themselves, saying, "If we say, 'From  
 37 heaven;' he will say unto us, 'Why then did ye not be-  
 38 lieve him?' But if we say, 'From men;' we fear the  
 39 people: for all account John as a prophet." And they  
 40 answered Jesus, and said, "We know not." He also  
 41 said unto them, "Neither do I tell you by what authority  
 42 I do these things."

† See Luke xx. 4, and the note there.

† See Luke xx. 4, and the note there.



28 "But what think ye? A *certain* man had two sons; and he came to the first, and said, 'Son, go work this day in [my] vineyard.' And he answered and said, 'I will not;' but afterward he changed his mind and went.

29 And he came to the other, and said in like manner. And he answered and said, 'I go, Sir;' and went not. Which of the two did the will of *his* father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go before you into the kingdom of God. For John came to you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen *it*, changed not your minds afterward, so as to believe him.

30 "Hear another parable: There was a *certain* householder who planted a vineyard, and put an hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and cast stones at another.

31 Again he sent other servants more than the first: and they did to them in like manner. But last of *all*, he sent unto them his son, saying, 'They will reverence my son.'

32 But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' So they took *him*, and cast him out of the vineyard, and killed *him*. When therefore the owner of the vineyard cometh, what will he do to those husbandmen?" They say unto him, "He will wretchedly destroy those wretched men, and will let out *his* vineyard to other husbandmen, who will render him the fruits in their seasons."

33 Jesus saith unto them, "Have ye never read in the scriptures, 'The stone which the builders rejected, is be-

come the head *stone* of the corner. 'This is the Lord's doing, and it is wonderful in our eyes?' Therefore I say unto you, 'The kingdom of God shall be taken from you, and given to a people bringing forth its proper fruits.'

34 And whosoever falleth on this stone will be broken *by it*: but on whomsoever it shall fall, it will crush him to pieces." And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

35 But when they sought to apprehend him, they feared the multitudes, because they accounted him as a prophet.

CH. XXII. Upon this Jesus spake to them again in parables, saying, "The kingdom of heaven is like a king, who made a marriage-feast for his son; and sent his servants to call those who were invited to the marriage-feast: but they would not come. Again he sent other servants, saying, 'Tell those that are invited, Behold, I have prepared my dinner; mine oxen and fattings are killed, and all things are ready; come to the marriage-feast.' But they made light of *it*, and went away, one to his farm, and another to his merchandise: and the rest took his servants, and treated *them* shamefully, and killed *them*.

36 But when that king heard of it, he was angry; and sent his armies, and destroyed those murderers, and burned their city. Then he saith to his servants, 'The marriage-feast is ready, but those who were called were not worthy. Go therefore into the branches of the ways, and as many as ye find call to the marriage-feast.' So those servants went out into the ways, and gathered together all as many as they found, both bad and good; and the marriage-feast was filled with guests. And when the king came in to see the guests, he beheld there a man who had not on a marriage-garment; and saith to him, 'Friend, how camest thou in hither, not having a marriage-garment?' And he was put to silence. Then saith the king to the servants, 'Bind him hand and foot, [and take him away,] and put *him* forth into the outer darkness: there

14 will be weeping and gnashing of teeth.' For many are called, but few chosen."

15 Then the Pharisees went and took counsel how they might ensnare him in discourse. And they send to him their disciples with the Herodians, saying, "Teacher\*, we know that thou art true, and teachest the way of God in truth, and carest not for any man: for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cesar, or not?" But Jesus knew their maliciousness, and said, "Why do ye try me, ye hypocrites? Show me the tribute-money." And they brought to him a denarius. And he saith unto them, 21 "Whose is this image and inscription?" They say unto him, "Cesar's." Then saith he unto them, "Render therefore unto Cesar, the things which are Cesar's; and unto God, the things which are God's." And when they heard *this*, they wondered, and left him, and went away.

23 On that day the Sadducees came near to him, who say that there is no resurrection; and asked him, saying, "Teacher\*, Moses hath commanded, If a man die, having no children, his brother shall marry his wife, and raise up offspring to his brother. Now there were with us seven brethren: and the first, when he had married a wife, died†: and, having no offspring, left his wife to his brother. In like manner the second also, and the third, to the seven. And last of all the woman also died. At the resurrection, therefore, whose wife will she be of the seven? for *they* all had her." Then Jesus answered and said unto them, "Ye err, not knowing the scriptures, nor the power of God. For at the resurrection *persons* neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 "But concerning the resurrection of the dead, Have ye not read that which God spake unto you, saying, 'I am the God of Abraham, and the God of Isaac, and the

\* Newcome's margin. Master, N. See W. † Newcome's margin. deceased; N.

God of Jacob?' God is not a God of the dead, but of the living\*." And when the multitudes heard *this*, they were amazed at his doctrine.

34 But when the Pharisees heard that he had put the Sadducees to silence, they were gathered together for the same purpose†. Then one of them, *who was* a teacher of the law, asked *him* a question, trying him, and saying, "Master, which is the great commandment in the law?" And Jesus said unto him, "'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind.' This is the first and great commandment. And the second is like it; 'Thou shalt love thy neighbour as thyself.' On these two commandments depend all the law and the prophets."

41 Now while the Pharisees were gathered together, Jesus asked them, saying, "What think ye of Christ? whose son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David by the spirit call him Lord, saying, 'Jehovah said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?' If David then call him Lord, how is he his son?" And no man was able to answer him a word; nor durst any man from that day ask him any further question.

Ch. xxiii. Then spake Jesus to the multitudes, and to his disciples, saying, "The scribes and the Pharisees sit in the seat of Moses: all things therefore whatsoever they command you to observe, observe and do; but do not according to their works: for they say, and do not. For they bind heavy burthens, [and hard to be borne,] and lay them on the shoulders of men: but they themselves will not move them with their own finger. And all their works they do in order to be seen by men; and make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief

\* L. in the view and decree of God. See Luke xx. 38, note. † W. in the same place. N.

7 seats in the synagogues, and salutations in the market-  
 8 places, and to be called by men, Rabbi\*. But he not ye  
 called Rabbi: for one is your Leader†; and all ye are  
 9 brethren. And call not *any man* your father upon earth:  
 10 for one is your Father, that is in heaven. Nor he ye called  
 11 Leaders: for one is your Leader, [even the Christ.]‡ But  
 12 he that is greatest among you, shall be your servant. And  
 whosoever shall exalt himself, shall be humbled; and  
 whosoever shall humble himself, shall be exalted.

13 “ But alas for you, scribes and Pharisees, hypocrites!  
 for ye shut up the kingdom of heaven against men: for  
 ye neither enter in *yourselves*, nor suffer those that are  
 15 entering in to enter. § Alas for you, scribes and Pharisees,  
 hypocrites! for ye traverse sea and land to make one  
 proselyte; and when he becometh *such*, ye make him  
 16 twofold more a son of hell than yourselves. Alas for  
 you, ye blind guides! who say, ‘ Whosoever shall swear  
 by the temple, it is nothing; but whosoever shall swear  
 by the gold of the temple, he is bound by his oath.’  
 17 Ye fools, and blind! for which is greater; the gold,  
 18 or the temple which sanctifieth the gold? And, ‘ Who-  
 soever shall swear by the altar, it is nothing; but who-  
 ever shall swear by the gift that is upon it, he is bound  
 19 by his oath.’ Ye fools, and blind! for which is greater;  
 20 the gift, or the altar which sanctifieth the gift? He there-  
 fore who sweareth by the altar, sweareth by it, and by  
 21 all things thereon. And he who sweareth by the temple,  
 22 sweareth by it, and by Him who dwelleth therein. And  
 he who sweareth by heaven, sweareth by the throne of  
 23 God, and by Him who sitteth thereon. Alas for you,  
 scribes and Pharisees, hypocrites! for ye pay tithes of

\* Master, Master, N.

† even Christ, R. T.

‡ The words in brackets are probably a marginal gloss, N.

§ Ver. 14. Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. R. T. This verse is interpolated from Mark xii. 40; Luke xxi. 47. N. See Ginsbush.

mint and anise and cummin, and omit the weightier mat-  
 ters of the law, justice, and pity, and faithfulness: now  
 these things ought ye to have done, and not to leave the  
 24 other undone: ye blind guides, who strain out a gnat,  
 25 and swallow a camel! Alas for you, scribes and Phari-  
 sees, hypocrites! for ye make clean the outside of the  
 cup and of the dish; but within they are filled by rapine  
 26 and injustice\*. *Thou* blind Pharisee, first make clean  
 the inside of the cup [and the dish]; and then their out-  
 27 side also will be clean. Alas for you, scribes and Phari-  
 sees, hypocrites! for ye resemble whited sepulchres, which  
 28 outwardly indeed appear beautiful, but within are full of  
 dead men's bones, and of all uncleanness. In like man-  
 ner ye also outwardly appear righteous unto men, but  
 29 within are full of hypocrisy and iniquity. Alas for you,  
 scribes and Pharisees, hypocrites! because ye build the  
 tombs of the prophets, and adorn the sepulchres of the  
 30 righteous; and say, ‘ If we had lived in the days of our  
 fathers, we would not have been partakers with them in  
 31 the blood of the prophets.’ Wherefore ye bear witness  
 to yourselves, that ye are the sons of those who slew the  
 32 prophets. Fill ye up therefore the measure of your fa-  
 33 thers. *Ye* serpents, ye offspring† of vipers, how can ye  
 34 escape the judgment of hell? Wherefore, behold, I send  
 unto you prophets, and wise men, and scribes: and *some*  
 of them ye will kill and crucify: and *some* of them ye will  
 scourge in your synagogues, and persecute from city to  
 35 city: so that upon you will come all the righteous blood  
 shed upon the earth, from the blood of righteous Abel,  
 unto the blood of Zachariah, [son of Barachiah,] whom  
 36 ye slew between the temple and the altar. Verily I say  
 unto you, that all these things shall come upon this ge-  
 neration.

37 “ O Jerusalem, Jerusalem, that killest the prophets,  
 and stonest those that are sent unto thee, how often would

\* Intemperance, R. T.

† generation, N.

I have gathered thy children together, as a hen gathereth  
 38 her chickens under *her* wings; but ye would not! Be-  
 39 hold, your habitation shall be left by you desolate. For  
 I say unto you, Ye shall not see me hereafter, till ye shall  
 say, 'Blessed be he that cometh in the name of the  
 Lord.'"

Ch. xxiv. And Jesus went out, and was departing from the  
 temple: and his disciples came near, to show him the  
 2 buildings of the temple. And Jesus said unto them,  
 "See ye [not] all these things? Verily I say unto you,  
 There will not be left here one stone upon another, which  
 will not be thrown down."

3 And as he was sitting on the mount of Olives, the dis-  
 ciples came near to him privately, saying, "Tell us,  
 when will these things be? and what *will be* the sign of  
 4 thy appearance, and of the end of the age?" Then Jesus  
 answered, and said unto them, "Take heed that no man  
 5 deceive you. For many will come in my name, saying,  
 6 'I am Christ;' and will deceive many. And ye will  
 soon hear of wars, and rumours of wars: see that ye be  
 not troubled: for all *these things* must come to pass, but  
 7 the end is not yet. For nation will rise against nation,  
 and kingdom against kingdom; and there will be fa-  
 mines, and pestilences, and earthquakes, in many places.  
 8 But all these things *are the* beginning of sorrows.

9 "Then will *men* deliver you up to affliction, and will  
 kill you; and ye will be hated by all nations because of  
 10 my name. And then many will fall away, and will deliver  
 11 up one another, and will hate one another. And many  
 12 false prophets will rise, and will deceive many. And be-  
 cause iniquity will be multiplied, the affliction of\* many  
 13 will become cold. But whosoever endureth to the end,  
 14 he shall be preserved. And these glad tidings of my  
 kingdom will be preached in all the world, for a witness  
 to all nations; and then the end will come.

\* love toward, N.

15 "When therefore ye see the desolating abomination\*,  
 spoken of by the prophet Daniel, standing on holy ground,  
 16 (let him who readeth consider,) then let those that are  
 17 in Judæa flee to the mountains: let not him that is on the  
 house-top go down to take any thing out of his house:  
 18 nor let him *that is* in the field turn back to take his gar-  
 19 ments. But alas for them that are with child, and for  
 20 them that give suck, in those days! And pray ye that  
 your flight be not in winter, nor on the sabbath. For  
 21 then will be great affliction, such as hath not been  
 since the beginning of the world to this time, no, nor  
 22 ever will be. And unless those days should be shortened,  
 no man could be preserved: but because of the elect those  
 23 days will be shortened.

24 "Then if any man say unto you, 'Lo, here is the  
 Christ, or there;' believe *him* not. For false Christs  
 and false prophets will rise, and will propose† great signs  
 and wonders, so as to deceive, if *it were* possible, even  
 25 the elect. Lo, I have foretold you *this*. Wherefore, if  
 26 men say unto you, 'Behold, *Christ* is in the desert;' go  
 not forth: 'Behold, *he is* in the secret chambers,' believe  
 27 them not. For as the lightning cometh out of the east,  
 and shineth to the west; so will the appearance of the  
 28 Son of man [also] be. For wheresoever the carcass is,  
 thither the eagles will be gathered together.

29 "Now soon after the affliction of those days the sun  
 will be darkened, and the moon will not give her light,  
 and the stars will fall from heaven, and the powers of the  
 30 heavens will be shaken. And then will appear the sign  
 of the Son of man in heaven; and then will all the  
 tribes of the land lament, and will see the Son of man  
 coming on the clouds of heaven, with great power and  
 31 glory. And he will send his angels with a great sound  
 of a trumpet; and they will gather together his elect

\* the Roman armies, N.

† W. show, N.

from the four winds, from one end of the heavens to the other.

32 " But learn a parable from the fig-tree: When its branch is now tender, and putteth forth leaves, ye know  
33 that summer is near: so likewise, when ye see all these things, know ye that *the Son of man* is near, even at the  
34 door. Verily I say unto you, This generation will not  
35 pass away till all these things be accomplished. Heaven and earth will pass away; but my words cannot pass away.

36 " But of that day and hour none knoweth; no, not  
37 the angels of heaven; but my Father only. But as the days of Noah were, so will the appearance of the Son of  
38 man also be. For as in the days which were before the flood, they were eating and drinking, marrying and giving  
39 in marriage, until the day when Noah entered into the ark; and understood not, until the flood came, and  
40 destroyed *them* all; so will the appearance of the Son of  
41 man also be. Then will two *men* be in the field; the one  
42 will be taken, and the other left. Two *women* will be grinding at the mill; the one will be taken, and the  
43 other left.

42 " Watch therefore: for ye know not at what hour  
43 your master cometh. But this ye know, that if the master of the house had known in what part of the night  
44 the thief would come, he would have watched, and would not have suffered his house to be broken into.  
45 Wherefore be ye also ready; for in an hour of which ye think not, the Son of man cometh.

46 " Who then is the faithful and wise servant, whom his  
47 master hath placed over his household, to give them food in due season? Happy is that servant whom his master,  
48 when he cometh, shall find doing thus. Verily I say unto you, that he will place him over all that he hath. But  
49 if that servant, *being* evil, say in his heart, ' My master delayeth his coming; ' and begin to strike his fellow-ser-

50 vants, and eat and drink with the drunken; the master of that servant will come in a day when he looketh not  
51 for *him*, and in an hour of which he is not aware; and will discard him\*, and appoint *him* his portion with the  
52 perfidious†: there will be weeping, and gnashing of teeth.

CH. XXV. " Then the kingdom of heaven will be like ten vir-  
53 gins, who took their lamps, and went forth to meet the  
54 bridegroom. And five of them were wise, and five were  
55 foolish. Those who were foolish took their lamps, and  
56 took with them no oil: but the wise took oil in their  
57 vessels, together with their lamps. And, while the bride-  
58 groom tarried, they all slumbered and slept. And at  
59 midnight there was a cry, ' Behold, the bridegroom  
60 cometh: go ye forth to meet him.' Then all those vir-  
61 gins rose, and set their lamps in order. And the foolish  
62 said to the wise, ' Give us of your oil: for our lamps are  
63 going out.' But the wise answered, saying, ' *Not so;*  
64 lest there be not enough for us and you: go ye rather to  
65 those who sell, and buy for yourselves.' And, while they  
66 went to buy, the bridegroom came: and those who were  
67 ready went in with him to the marriage-feast; and the  
68 door was shut. And afterward the other virgins also  
69 came, saying, ' Sir, sir, open *it* for us.' But he answered and said, ' Verily I say unto you, I know you  
70 not.'

71 " Watch therefore, for ye know not the day and hour‡.  
72 " For *the Son of man* is like one going into another  
73 country, who called his servants, and delivered to them  
74 what he had: and gave to one five talents, and to another  
75 two, and to another one; to every man according to his  
76 ability; and immediately went into another country.  
77 Then he that had received the five talents went and traded  
78 with them, and made of *them* other five talents. And in

\* cut him asunder, N. See Pearce and Campbell, in loc.

† hypocrites, N. See Pearce and Campbell, in loc.

‡ where: is the Son of man cometh. R. T.

like manner he that *had received* the two, he also gained  
 18 other two. But he that had received the one, went and  
 19 digged in the ground, and hid his master's money. Now  
 after a long time the master of those servants cometh,  
 20 and reckoneth with them. Then he that had received  
 the five talents came near, and brought other five talents,  
 saying, 'Sir, thou deliverdst unto me five talents: see, I  
 21 have gained besides them five other talents.' His master  
 said unto him, 'Well done, *thou* good and faithful ser-  
 vant: thou hast been faithful over a few things, I will  
 place thee over many things: enter into the joy of thy  
 22 master.' Then he also that [had received] the two talents  
 came near, and said, 'Sir, thou deliverdst unto me two  
 talents: see, I have gained besides them two other talents.'  
 23 His master said unto him, 'Well done, *thou* good and  
 faithful servant: thou hast been faithful over a few things,  
 I will place thee over many things: enter into the joy of  
 24 thy master.' Then he that had received the one talent  
 came near, and said, 'Sir, I knew that thou art an hard  
 man, reaping where thou hast not sown, and gathering  
 25 where thou hast not scattered: and I was afraid, and  
 went and hid thy talent in the ground: see, thou hast  
 26 *what is thine*.' Then his master answered, and said unto  
 him, 'Thou wicked and slothful servant, thou knewest  
 that I reap where I sowed not? and gather where I scat-  
 27 tered not? Thou oughtest therefore to have put my money  
 to the exchangers; and *then* at my coming I should have  
 28 received mine own with increase. Take ye therefore the  
 talent from him, and give *it* unto him that hath the ten  
 29 talents. For to every one that hath *much*, to him shall be  
 given, and he shall abound: but from him that hath little  
 30 shall be taken away even that which he hath. And put  
 forth the unprofitable\* servant into the outer darkness:  
 there will be weeping and gnashing of teeth.'

\* worthless, N.

31 "But when\* the Son of man shall come in his glory, and  
 all the angels with him, then he will sit upon the throne  
 32 of his glory: and before him will be gathered all nations:  
 and he will separate them one from another, as a step-  
 33 herd separateth *his* sheep from the goats: and he will set  
 the sheep on his right hand, but the goats on *his* left.  
 34 Then the king will say to them on his right hand, 'Come,  
 ye blessed of my Father, inherit the kingdom prepared  
 35 for you from the foundation of the world. For I was  
 hungry, and ye gave me food: I was thirsty, and ye gave  
 36 me drink: I was a stranger, and ye took me in: naked,  
 and ye clothed me: I was sick, and ye took care of me:  
 37 I was in prison, and ye came unto me.' Then will the  
 righteous answer him, saying, 'Lord, when saw we thee  
 hungry, and fed *thee*? or thirsty, and gave *thee* drink?  
 38 And when saw we thee a stranger, and took *thee* in? or  
 39 naked, and clothed *thee*? And when saw we thee sick,  
 40 or in prison, and came unto thee?' And the king will  
 answer and say unto them, 'Verily I say unto you,  
 Inasmuch as ye did *it* unto one of the least of these my  
 41 brethren, ye did *it* unto me.' Then he will say unto them  
 also on the left hand, 'Depart from me, ye cursed, into  
 42 the everlasting fire, which was prepared† for the devil  
 and his angels. For I was hungry, and ye gave me no  
 43 food: I was thirsty, and ye gave me no drink: I was a  
 stranger, and ye took me not in: naked, and ye clothed  
 me not: sick, and in prison, and ye took no care of me.'  
 44 Then they also will answer, saying, 'Lord, when saw  
 we thee hungry, or thirsty, or a stranger, or naked, or  
 45 sick, or in prison, and did not minister unto thee?' Then  
 he will answer them, saying, 'Verily I say unto you,  
 46 Inasmuch as ye did *it* not unto one of the least of these,  
 ye did *it* not unto me.' And these shall go away into

\* Now when, W.

† Some of the best authorities read, "which my Father hath prepared."

everlasting punishment\* : but the righteous into everlasting life."

CII. xxvi. And it came to pass, when Jesus had ended all these words, that he said to his disciples, "Ye know that after two days will be the passover : and *then* the Son of man will be delivered up to be crucified."

3 Then the chief-priests, [and the scribes] and the elders of the people assembled together in the palace of the high-priest, who was called Caiaphas ; and consulted how they might apprehend Jesus by craft, and kill *him*.  
5 But they said, "Not during the feast, lest there be a disturbance among the people."

6 Now when Jesus was in Bethany, in the house of 7 Simon *called* the leper, a woman came near unto him, having an alabaster-box of most precious ointment, and 8 poured *it* out on his head as he was at table. But when [his] disciples saw *it*, they had indignation, saying, 9 "Why *is* this waste ? For this *ointment* might have been 10 sold for much, and have been given to the poor." And Jesus knew *this*, and said unto them, "Why trouble ye 11 the woman ? for she hath done a good deed to me. For ye have the poor with you always ; but me ye have not 12 always. For in that she hath poured this ointment on 13 my body, she hath done *it* for my embalming. Verily I say unto you, Whersoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of, for a memorial of her."

14 Then one of the twelve, called Judas Iscariot, went to 15 the chief-priests, and said, "What are ye willing to give me, and I will deliver him up unto you ?" And they ap-

\* The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender. And the word translated *everlasting*, is often used to express a long but indefinite duration. Rom. xvi. 2 ; 2 Tim. i. 9 ; Philemon v. 15. This text, therefore, is far from giving countenance to the harsh doctrine of eternal misery, is rather favourable to the more pleasing, and more probable hypothesis, of the ultimate restitution of the wicked to virtue and to happiness. See Simpson's Essay on Future Punishments.

16 pointed him thirty pieces of silver. And from that time he sought for a convenient opportunity to deliver *Jesus* up.

17 Now on the first *day* of the feast of unleavened bread, the disciples came to Jesus, saying [unto him], "Where wilt thou that we prepare for thee, to eat the passover ?"

18 And he said, "Go into the city to such a man, and say unto him, 'The Master saith, My time is near ; I will 10 keep the passover at thine house with my disciples.'" And the disciples did as Jesus had commanded them : and they made ready the passover.

20 Now when evening was come, he placed himself at 21 table with the Twelve. And as they were eating, he said, "Verily I say unto you, that one of you will deliver me up." And they were very sorrowful ; and began every one of them to say unto him, "Master, is it I ?"

22 And he answered and said, "He who dippeh *his* hand 24 with me in the dish, *even* he will deliver me up. 'The Son of man goeth\* indeed, as it is written of him : but alas 24 for that man by whom the Son of man is delivered up' good were it for that man if he had not been born †."

25 Upon this Judas, who delivered him up, said, "Master, 25 is it I ?" Jesus saith unto him, "Thou hast said *truly*."

26 And as they were eating, Jesus took bread, and gave 26 thanks, and brake *it*, and gave *it* to the disciples, and 27 said, "Take, eat ; this is my body." And he took the

28 cup, and gave thanks, and gave *it* to them, saying, 28 "Drink ye, all, out ‡ of it : for this is my blood of the 28 new covenant, which is shed for many § for the remission

\* dieth. A known euphemism, N.

† Or, "It would have been good for him (the traitor), if that man (the Son of man) had never been born." ‡ drink ye all of it, N.

§ shed for many : that is, *all*. See Newcome, Pearce, Comp. ch. xv. 28. For the remission of sins ; that is, for the confirmation of a covenant, by which gentiles as well as Jews will be made a holy people. The gentiles, being in an unconverted state, were regarded by the Jews as unholy, and are called sinners. See Gal. ii. 15. When, by faith in Christ, they entered into the christian covenant, they became holy ; and their sins are said to be forgiven. Thus the blood of Christ is said to have been shed for the remission of sins. These words in the institution of the eucharist are only to be found in Matthew, who wrote for the Jewish believers, and would be understood by them. See Bishop Pearce, and Taylor's Key to the Romans.

29 of sins. And I say unto you, I shall not drink henceforth  
 of this produce of the vine, until that day when I drink it  
 30 new with you in my Father's kingdom." And when they  
 had recited a hymn\*, they went out to the mount of Olivet.  
 31 Then saith Jesus unto them, "All ye will offend be-  
 cause of me on this night: for it is written, 'I will smite  
 the Shepherd, and the sheep of the flock will be scattered  
 32 abroad.' But, after I am risen, I will go before you in-  
 33 to Galilee." Then Peter answered and said unto him,  
 "Though all others shall offend because of thee, I will  
 34 never offend." Jesus said unto him, "Verily I say unto  
 thee, that on this night, before the cock crow †, thou wilt  
 35 deny me thrice." Peter saith unto him, "Though I must  
 even die with thee, I will no wise deny thee." In like  
 manner said all the disciples also.  
 36 Then cometh Jesus with them to a place called Geth-  
 semanué, and saith to the disciples, "Sit ye here, while I  
 37 go and pray yonder." And he took with him Peter, and  
 the two sons of Zebedee, and began to be sorrowful, and  
 38 full of anguish. Then saith Jesus ‡ unto them, "My  
 soul is very sorrowful, unto death: remain here, and  
 39 watch with me." And he went forward a little, and fell  
 on his face, and prayed, saying, "O my Father, if it be  
 possible, let this cup pass away from me: nevertheless  
 40 not as I will, but as Thou wilt." And he cometh to the  
 disciples, and findeth them sleeping; and saith to Peter,  
 "So then, were ye not able to watch with me one hour?  
 41 Watch ye, and pray; that ye enter not into temptation.  
 42 The spirit indeed is willing, but the flesh is weak." He  
 went away again a second time, and prayed, saying, "O  
 my Father, if this [cup] cannot pass away [from me],  
 43 except § I drink it, thy will be done." And he came and  
 findeth them sleeping again: for their eyes were heavy.  
 44 And he left them, and went away again, and prayed a

\* when they had used an hymn, N.

† i. e. probably, "before the trumpet sounds for the third watch." See Luke  
 xxii. 34, note.

‡ Then saith he unto them, R. T. § but I must, N.

45 third time, saying the same words. Then he cometh to  
 his disciples, and saith unto them, "Sleep on now, and  
 take your rest\*. Behold, the hour draweth near; and  
 the Son of man is delivered up into the hands of sinners.  
 46 Rise, let us go: behold, he draweth near who delivereth  
 me up."  
 47 And while he was yet speaking, behold, Judas, one  
 of the Twelve, came, and with him a great multitude  
 with swords and clubs from the chief-priests, and elders  
 48 of the people. Now he who delivered Jesus up had  
 given them a sign, saying, "Whomsoever I shall kiss,  
 49 that is he: apprehend him." And immediately he came  
 near to Jesus, and said, "Hail, Rabbi †;" and kissed  
 50 him. And Jesus said unto him, "Friend, wherefore  
 comest thou?" Then they came near, and laid hands on  
 51 Jesus, and apprehended him.  
 52 And, behold, one of those who were with Jesus stretch-  
 ed out his hand, and drew his sword, and smote a servant  
 53 of the high-priest's, and cut off his ear. Then saith Jesus  
 54 unto him, "Put up thy sword again into its place: for  
 all those who take the sword perish by the sword. Thinkest  
 55 thou that I cannot now pray to my Father, and he will  
 send me more than twelve legions of angels? How then  
 56 can the scriptures be fulfilled, that thus it must be?"  
 57 At that time Jesus said to the multitudes, "Are ye  
 come out as against a robber with swords and clubs to  
 take me? I sat daily with you teaching in the temple,  
 58 and ye did not lay hold on me. But all this is done, so  
 that the writings of the prophets are fulfilled."  
 59 Then all the disciples left him and fled. And those  
 that had apprehended Jesus led him away to the palace of  
 60 Caiaphas the high-priest; where the scribes and the elders  
 assembled. But Peter followed him at a distance to the

\* Are ye still asleep, and giving yourselves to rest? behold! the moment is come, W.

† Master, N.



66 palace of the high-priest; and entered in and sat with the  
 67 officers, to see the end. Now the chief-priests, [and the  
 68 elders,] and the whole council, sought false witness  
 69 against Jesus, that they might put him to death; but  
 70 found *it* not, though many false witnesses came near\*.  
 71 And at last two false witnesses came near, and said, "This  
 72 man said, 'I am able to destroy the temple of God, and  
 73 to build it in three days.'" And the high-priest rose up,  
 74 and said unto him, "Answerest thou nothing? what is  
 75 *it* which these witness against thee?" But Jesus kept  
 76 silence. And the high-priest spake *again* and said unto  
 77 him, "I adjure thee by the living God, that thou tell  
 78 us, whether thou be the Christ, the son of God." Jesus  
 79 saith unto him, "Thou hast said *truly*: moreover I say  
 80 unto you, Hereafter ye will see the Son of man sitting on  
 81 the right hand of power, and coming on the clouds of  
 82 heaven." Then the high-priest rent his garments, saying,  
 83 "He hath spoken blasphemy: what further need have  
 84 we of witnesses? see, now ye have heard his blasphemy.  
 85 What think ye?" And they answered and said, "He is  
 86 guilty of death." Then they spit in his face, and struck  
 87 him with the fist†, and others beat *him* with the palms of  
 88 their hands, saying, "Prophecy unto us, thou Christ, Who  
 89 is he that struck thee?"  
 90 Now Peter sat without in the palace: and a maid-  
 91 servant came near to him, saying, "Thou also wast with  
 92 Jesus the Galilean." But he denied *it* before *them* all,  
 93 saying, "I know not what thou sayest." And when he  
 94 had gone out into the porch, another *maid-servant* saw  
 95 him, and saith to those who were there, "This man also  
 96 was with Jesus of Nazareth." And he denied *it* again  
 97 with an oath, *saying*, "I know not the man." And after  
 98 a little *time* those who stood by came near, and said to  
 99 Peter, "Surely thou also art one of them; for thy speech

\* yet found they none, R. T.

† Newcome's margin, buffeted him, N.

100 discovereth thee." Then he began to curse himself, and  
 101 to swear, *saying*, "I know not the man." And imme-  
 102 diately the cock crew. And Peter remembered the words  
 103 of Jesus, who had said unto him, "Before the cock crew,  
 104 thou wilt thrice deny me." And he went out, and wept  
 105 bitterly.  
 106 **Ch. xxvii.** Now when morning was come, all the chief-  
 107 priests and the elders of the people took counsel against\*  
 108 Jesus, to put him to death. And when they had bound  
 109 him, they led *him* away, and delivered him up to Pontius  
 110 Pilate the governor.  
 111 Then Judas, who had delivered him up, when he saw  
 112 that *Jesus* was condemned, repented, and brought again  
 113 the thirty pieces of silver to the chief-priests and the el-  
 114 ders, saying, "I have sinned, in that I have delivered up  
 115 innocent blood." And they said, "What *is that* to us?  
 116 see thou *to that*." And he cast down the pieces of sil-  
 117 ver in the temple, and withdrew, and went and hang-  
 118 ed himself. And the chief-priests took the pieces of sil-  
 119 ver, and said, "It is not lawful to put them into the  
 120 treasury; because it is the price of blood." And they  
 121 took counsel, and bought with them the potter's field,  
 122 to bury strangers in. Wherefore that field hath been  
 123 called The field of blood, unto this day. (Then was  
 124 fulfilled that which was spoken by the prophet [Jere-  
 125 miah†], saying, "And I took the thirty pieces of silver,  
 126 the price of him who was valued, whom they of the sons  
 127 of Israel valued; and gave them for the potter's field, as  
 128 the Lord commandeth me.")  
 129 And Jesus stood before the governor: and the governor  
 130 asked him, saying, "Art thou the King of the Jews?"

\* about, N.

† The quotation is from Zech. xi. 12, 13. The word Jeremiah was probably in-  
 serted in the text through the mistake of some early transcriber. Matthew often omits  
 the name of the prophet whose words he quotes.—H. P. Tenen.

12 And Jesus said unto him, "Thou sayest *truly*." And when he was accused by the chief-priests and the elders, 13 he answered nothing. Then Pilate saith unto him, "Hearest thou not how many things they witness against 14 thee?" But Jesus answered him to no one matter; so that the governor wondered greatly.

15 Now at *that* feast the governor was accustomed to release unto the multitude one prisoner, whom they would. 16 And they had then a noted prisoner, called Barabbas\*. 17 When therefore they were gathered together, Pilate said unto them, "Whom will ye that I release unto you; 18 Barabbas †, or Jesus that is called Christ?" (For he knew 19 that through envy they had delivered him up: and while he was sitting on the judgement-seat, his wife had sent unto him, saying, "Have thou nothing to do with that righteous man: for I have suffered many things this day 20 in a dream because of him.") But the chief-priests and the elders persuaded the multitudes that they should ask 21 for Barabbas, and destroy Jesus. Then the governor spake and said unto them, "Which of the two will ye that I release unto you?" And they said, "Barabbas." 22 Pilate saith unto them, "What then shall I do to Jesus, that is called Christ?" They all say [unto him], "Let 23 him be crucified." And the governor said, "Why, what evil hath he done?" But they cried out exceedingly, saying, "Let him be crucified." Now when Pilate saw 24 that he could prevail nothing, but *that* rather a disturbance was made, he took water, and washed *his* hands before the multitude, saying, "I am innocent of the blood 25 of this righteous man: see ye *to it*." And all the people

\* Some very ancient authorities, cited by Origen, read "Jesus the son of Abbas," which Michælic says is undoubtedly the original reading. See Griesbach and Marsh's *Nich.* v. i. p. 316, 316. The word "Jesus" was omitted in later copies in honour to the name.

† Or, Jesus the son of Abbas. See the preceding note.

answered, and said, "His blood *be* on us, and on our 20 children." Then he released Barabbas unto them: and, when he had scourged Jesus, he delivered *him* up to be crucified.

27 Then the soldiers of the governor took Jesus with them into the judgement-hall, and gathered unto him the whole 28 band. And they stripped him, and put on him a scarlet 29 robe. And when they had platted a crown of thorns\*, they put it upon his head, and a reed in his right hand: and they kneeled down before him, and derided him, 30 saying, "Hail, King of the Jews." And they spat on him; and took the reed, and struck him on the head. 31 And when they had derided him, they stripped him of the robe, and put his own garments on him, and led him away to crucify *him*.

32 And as they were coming out, they met with a Cyrenian, named Simon: whom they compelled to carry his 33 cross. And when they were come to a place called Golgotha, which signifieth a place of skulls, they gave him 34 vinegar to drink, mingled with gall: and when he had 35 tasted of it he would not drink. And when they had crucified him, they parted among them his garments, 36 casting lots †. And, sitting down, they watched him 37 there. And they set up over his head his accusation 38 written, THIS IS JESUS THE KING OF THE JEWS. At the same time two robbers were crucified with him: one on 39 his right hand, and another on *his* left.

40 And those who passed by reviled him, shaking their heads, and saying, "Thou who destroyest the temple, and buildest *it* in three days, save thyself. If thou be

\* More probably of manthos, or bearsfoot. The design was to insult, not to torture. See *Ep. Pearce*.

† The received text adds, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.'" This clause is omitted in the Alex. Vat. and Ephr. and many other valuable manuscripts, and in most of the ancient versions. It was, probably, a marginal note.

41 *the son of God, come down from the cross.*" In like manner the chief-priests also, and the scribes and elders  
 42 derided him, and said, "He saved others; cannot he save himself\*? If he be the king of Israel, let him now come down from the cross, and we will believe in him.  
 43 He trusted in God; let him now deliver him, if he will have him: for he said, 'I am *the Son of God.*'" The robbers also, that were crucified with him, reproached him in the same manner.  
 45 Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, My God, my God,  
 47 why hast thou forsaken me? Then some of those who stood there, when they heard *it*, said, "This *man* calleth for Elijah." And immediately one of them ran, and took a sponge, and filled it with vinegar, and put *it* about a reed, and gave him to drink. And the rest said, "Forbear: let us see whether Elijah will come and save him."  
 50 Then Jesus, when he had cried again with a loud voice, expired †.  
 51 And, behold, the veil of the temple was rent in two, from the top to the bottom: and the earth quaked, and the rocks were rent; and the sepulchres were opened; and many bodies of saints who slept arose: and they came out of the sepulchres after the resurrection of *Jesus*, and entered into the holy city, and appeared to many.  
 54 Now when the centurion, and those who were with him watching *Jesus*, saw the earthquake, and the things which had passed, they feared greatly, saying, "Truly this was a † son of a god."  
 55 And many women were there, beholding at a distance; who had *also* followed *Jesus* from Galilee, ministering

\* himself he cannot save. N.

† gave up his spirit, or breath; breathed his last. N. | *the Son of God*, N.

56 unto him: among whom was *Mary Magdalene*, and *Mary* the mother of *James* and of *Joses*, and the mother of the sons of *Zebedee*.  
 57 Now when it was evening, there came a rich man of *Arimathea*, named *Joseph*, who himself also was a disciple of *Jesus*. This man went to *Pilate*, and asked for the body of *Jesus*. Then *Pilate* commanded the body to be delivered. And when *Joseph* had taken the body, he wrapped it in a clean linen cloth; and laid it in his own new sepulchre, which he had hewn in a rock: and he rolled a great stone to the door of the sepulchre, and departed. And *Mary Magdalene* was there, and the other *Mary*; sitting over against the sepulchre.  
 59 Now on the morrow, which followeth the *day of preparation*, the chief-priests and the Pharisees came together unto *Pilate*, saying, "Sir, we remember that this deceiver said, while he was yet alive, 'Within three days I will rise again.' Command therefore that the sepulchre be made secure till the third day; lest his disciples come [by night] and steal him away, and say to the people, 'He is risen from the dead:' so the last deceit will be worse than the first." *Pilate* said unto them, "Take a guard: depart, secure *it* as ye know."  
 66 So they went and secured the sepulchre; having sealed the stone, and set the guard.  
 Cu. xxviii. But after the sabbath, as it began to dawn toward the first day of the week, came *Mary Magdalene*, and the other *Mary*, to view the sepulchre. And, lo, there had been a great earthquake\*: for an angel of the Lord had descended from heaven, and had come near and rolled back the stone from the door, and was sitting upon it †. Now his appearance was as lightning, and his raiment white as snow: and for fear of him the keepers trembled,

\* a great disturbance had happened, W.

† sitting on, N. See W.

- 5 and became as dead *men*. But the angel spake and said to the women, "Fear not ye: for I know that ye seek  
6 Jesus, who was crucified. He is not here: for he is risen, as he said: come, see the place where [the Lord]  
7 lay\*. And depart quickly, and tell his disciples that he is risen from the dead: and, lo, he will go before you into Galilee; there ye shall see him. Lo, I have told  
8 you." And they quickly went out of the sepulchre, with fear and great joy; and ran to tell his disciples. And [as they went to tell his disciples,] lo, Jesus met them, saying, "Hail." And they came near, and took hold  
9 of his feet, and did him obeisance. Then saith Jesus unto them, "Fear not: go, tell my brethren that they depart into Galilee; and there shall they see me."  
10  
11 Now, as they were going, lo, some of the guard came into the city, and told the chief-priests all the things which  
12 had been done. And when they had assembled with the elders, and had taken counsel, they gave natch money to  
13 the soldiers, saying, "Tell *the people*, 'His disciples came by night, and stole him *away* while we slept.' And if  
14 this be heard of by the governor, we will prevail on him, and render you secure." So they took the money, and did as they were taught: and this report is spread abroad among the Jews until this day.  
15  
16 Afterward the eleven disciples went into Galilee, to a mountain where Jesus had appointed them. And when they saw him, they did obeisance to him: but some had  
17 doubled †.  
18 And Jesus came near, and spake unto them, saying, "All power is given unto me in heaven and on earth.

\* "where he lay," is the reading of the Vat. MS. and of the Ethiopic and some other ancient versions.

† Or, "some doubted," i. e. while Jesus was at a distance, and till he came near enough to be distinctly seen and heard, ver. 18. See Dp. Pearce. Heza conjectured that instead of *ad* the true reading is *ab*, "nor did they doubt at all;" but this conjecture, though very plausible, is unsupported by manuscripts.

- 19 Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the  
20 holy spirit\*; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, to the end of the age †."

\* As a symbolical profession of that holy religion which originated with the Father, was taught by Christ, the son, that is, the servant and messenger of God, and confirmed by the gifts of the holy spirit. Some have called in question the genuineness of this verse, but without sufficient authority. It is, however, evident that it was not intended to prescribe an invariable formula in the administration of baptism, for the apostles themselves baptized simply into the name of Jesus. See Acts viii. 16; xix. 5; x. 48. That the holy spirit is here named in connexion with the Father and the Son is no proof that the spirit has a distinct personal existence. See Acts xx. 32; Eph. vi. 10. Much less can this phraseology be alleged as an argument that the three names express three divine and equal persons. See I Chron. xxix. 20. Some would render the passage, *upon, or concerning*, the name, &c. that is, receiving them to instruction upon these subjects. See Cappe's Dissertations.

† To the end of the age, i. e. to the end of the Jewish dispensation; till the destruction of Jerusalem and the temple;—soon after which miraculous powers were withdrawn, and no personal appearances of Jesus Christ are recorded. See Dp. Pearce, Wakefield, &c.

The manuscripts to Matthew's history are various, and of little authority, viz. "The end of Matthew's gospel, which was written by him at Jerusalem [or in Palestine] in the Hebrew language, eight years after Christ's ascension, and was translated by James, the Lord's brother."

THE  
G O S P E L  
ACCORDING TO  
ST. M A R K.

CHAP. I.

- 1 **T**HE beginning of the gospel of Jesus Christ, the Son of God\*.
- 2 As it is written in the prophet Isaiah †, "Behold, I send my messenger before thy face, who will prepare thy way ‡:
- 3 The voice of one crying in the desert, 'Prepare ye the way
- 4 of the Lord, make his paths straight;' John, accordingly §, baptized in the desert, and proclaimed ¶ the baptism of repentance, for the remission of sins. And all the region of Judæa, and all they of Jerusalem, went out unto him, and were baptized by him in the river Jordan, confessing
- 5 their sins. Now John was clothed with camel's hair, and with a leathern girdle about his loins; and he ate locusts and wild honey. And he proclaimed ¶, saying, "One mightier than I cometh after me, the latchet of whose
- 6 sandals I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he will baptizo you with the holy spirit."
- 7 And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in Jor-

\* Or, of Jesus Christ, a son of God.

† "in the prophets," R. T. If "Isaiah" is the true reading, Abp. Newcome observes that the remainder of the verse must be an early interpolation from Malachi iii. 1.

‡ "before thee," R. T. and N. These words are omitted in Griesbach's second edition.

§ See Wakefield.

¶ N. m. preached, N. l.

¶ N. m. preached, N. l.

M A R K I.

75

- 10 dan. And immediately going up out of the water, he saw the heavens rent, and the spirit, as a dove, descending upon him. And a voice came from heaven, saying, "Thou art my beloved son, in whom I am well pleased."
- 12 And immediately the spirit sendeth him forth into the
- 13 desert: and he was tempted by Satan forty days\*; and was with the wild beasts: and the angels ministered unto him.
- 14 Now after John had been delivered up to prison, Jesus came into Galilee, proclaiming † the glad tidings [of the
- 15 kingdom] of God, [and] saying, "The time is fulfilled, and the kingdom of God draweth near: repent, and believe the gospel."
- 16 Now as he walked by the lake of Galilee, he saw Simon, and Andrew his brother, casting a net into the lake: for
- 17 they were fishers. And Jesus said unto them, "Come after me, and I will make you to be fishers of men." And immediately they left [their] nets, and followed him.
- 18 And he went on a little further thence, and saw James the son of Zebedee, and John his brother, who also were
- 19 in a ship mending ‡ their nets. And immediately he called them: and they left their father Zebedee in the ship with the hired servants, and went after Jesus.
- 21 And they enter into Capernaum; and immediately on
- 22 the sabbath he taught in the synagogue. And the people were amazed at his doctrine: for he taught them as having authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit §, and he
- 23 cried out, saying, "Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I
- 24 know who thou art, the Holy One of God." And Jesus rebuked him, saying, "Be silent, and come out of him."

\* I. e. he was exposed to various trials for the discipline of his mind. See note on Matt. iv.

† N. m. preaching, N. l.

‡ preparing, N.

§ an insane person.

26 And when the unclean spirit had convulsed him, and had  
 27 cried with a loud voice, he came out of *the man*. And  
 all were astonished, so that they reasoned among them-  
 selves, saying, "What is this? what new doctrine is this?  
 for with authority he commandeth even the unclean  
 28 spirits, and they obey him." And immediately his fame  
 went forth through all the country about Galilee.

29 And they immediately went out of the synagogue,  
 and went with James and John into the house of Simon  
 30 and Andrew. Now the mother of Simon's wife lay sick  
 31 of a fever; and immediately they tell him of her. And  
 he came near and took her by the hand, and raised her  
 up: and immediately the fever left her, and she mini-  
 stered unto them.

32 Now when evening was come, and the sun was set,  
 they brought unto him all that were sick, and those  
 33 that had demons. And all the city was gathered to-  
 34 gether at the door. And he cured many that were sick  
 of various diseases, and cast out many demons: and suf-  
 fered not the demons to say that \* they knew him.

35 And in the morning he rose up *while* much of the night  
*remained*, and went out, and departed into a desert place,  
 36 and prayed there. And Simon, and those that were with  
 37 *Simon*, followed after him. And when they had found  
 38 him, they say unto him, "All men seek thee." And he  
 saith unto them, "Let us go into the neighbouring towns,  
 that I may preach there also: for therefore I am come  
 39 forth." And he preached in their synagogues throughout  
 all Galilee; and cast out demons.

40 And a leper cometh to him, beseeching him, and kneel-  
 ing down to him, and saying to him, "If thou wilt,  
 41 thou canst make me clean." And Jesus, moved with  
 compassion, stretched forth *his* hand, and touched him,  
 42 and saith to him, "I will; be thou made clean." And

\* speak for—N.

when he had spoken, immediately the leprosy departed  
 43 from *the man*, and he was made clean. And *Jesus* strict-  
 ly charged him, and immediately sent him away: and  
 44 saith unto him, "See thou tell no man any thing: but  
 go, show thyself to the priest, and offer for thy cleansing  
 those things which Moses commanded; for a testimony  
 45 unto them." But he went forth, and began to publish  
 much, and to spread abroad the matter; so that *Jesus*  
 could no more openly enter \* into the city, but was  
 without in desert places: and they came to him from  
 all parts.

CH. II. And he entered again into Capernaum, after *some*  
 2 days; and it was known that he was in an house. And  
 immediately many were gathered together; so that not  
 even the parts about the door could any longer contain  
 them: and he preached the word unto them.

3. And they come to him, bringing one sick of the palsy,  
 4 who was carried by four. And when they could not  
 come near him because of the multitude, they uncovered  
 the roof † where he was: and when they had broken *it*  
 up, they let down the couch on which the sick of the  
 5 palsy lay. Now when *Jesus* saw their faith, he saith to  
 the sick of the palsy, "Son, thy sins are forgiven thee."  
 6 Now some of the scribes were sitting there, and reasoning  
 7 *thus* in their hearts, "Why doth this *man* thus speak blas-  
 phemies? who can forgive sins, but one, *that is*, God?"  
 8 And when *Jesus* immediately perceived in his spirit that  
 they reasoned thus within themselves, he said unto them,  
 9 "Why reason ye so in your hearts? Which is easier? to  
 say unto the sick of the palsy, 'Thy sins are forgiven  
 thee?' or to say, 'Arise, take up thy couch, and walk?'  
 10 But that ye may know that the Son of man hath power  
 on earth to forgive sins, (he saith to the sick of the palsy,)  
 11 I say unto thee, 'Arise, take up thy couch, and go to

\* Or, would not for a time enter openly. See ch. ii. 1. † Or, removed the covering.

12 thine house." And immediately he arose, took up *his* couch, and went out before *them* all; so that all were amazed, and glorified God, saying, "We never saw it thus!"

13 And *Jesus* went out again by the *side* of the lake: and all the multitude came to him, and he taught them.

14 And as he passed by, he saw *Levi*, the *son* of *Alpheus*, sitting at the receipt of custom, and saith unto him, "Follow me." And *Levi* rose up, and followed him.

15 And it came to pass that, as *Jesus* was at meat in *Levi's* house, many publicans and sinners\* placed themselves at the table† with *Jesus* and his disciples: for there were

16 many, and they followed him. And when the scribes and the Pharisees saw him eating with the publicans and sinners, they said to his disciples, "How is it that he eateth and drinketh with the publicans and sinners?"

17 But when *Jesus* heard it, he saith unto them, "Those that are well need not a physician, but those that are sick; I came not to call righteous men, but sinners ‡."

18 Now the disciples of *John* and of the Pharisees used to fast: and they come and say unto him, "Why do the disciples of *John* and of the Pharisees fast, but thy dis-

19 ciples fast not?" And *Jesus* said unto them, "Can the companions of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom

20 with them, they cannot fast. But the days will come when the bridegroom shall be taken from them; and

21 then they will fast in that day §. No man seweth a piece of unwrought cloth upon an old garment: otherwise, the new piece which filleth [it] up taketh from the old, and

22 a worse rent is made. And no man putteth new wine into old skins: otherwise, the [new] wine bursteth the

\* tax-gatherers, and gentiles, who were regarded as sinners.

† placed themselves with *Jesus*, N.

‡ "but sinners to repentance," B. T.

§ "in those days," B. T.

skins, and the wine is spilled, and the skins will be murred: but new wine must be put into new skins."

23 And it came to pass that he went through the cornfields on the sabbath; and his disciples began, as they

24 went, to pluck the ears of corn. And the Pharisees said unto him, "Sec, why do they on the sabbath that which

25 is not lawful?" And he said unto them, "Have ye never read what *David* did when he had need, and *both* he him-

26 self hungered and those that were with him? how he went into the house of *God*\*, and ate the shew-bread, which it is not lawful to eat but for the priests; and gave

27 to those also that were with him?" And he said unto them, "The sabbath was made for man; not man for the

28 sabbath. So that the Son of man is Lord even of the sabbath."

CH. III. And he entered again into the synagogue; and a man was there that had a withered hand. And the Pharisees

2 watched him, whether he would cure *the man* on the sabbath; that they might accuse him. And he saith to the

3 man that had the withered hand, "Rise in the midst."

4 Then he saith to them, "Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill?" But they

5 kept silence. And when he had looked round about on them with anger, being grieved at the same time for the

6 hardness of their heart, he saith to the man, "Stretch forth thine hand." And he stretched it forth: and his

7 hand was restored †. And the Pharisees and the Herodians immediately ‡ went out, and held a consultation

8 about *Jesus*, that they might destroy him. But *Jesus* withdrew with his disciples to the lake: and a great mul-

9 titude followed him from Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond

\* "in the days of Abiathar the high-priest," N. This clause is omitted in the Camb. and other MSS. Newcome expresses his doubts of its authenticity, though he and Orlesmeh continue it in the text. See 1 Sam. xxi. 1—6.

† "wield as the other," B. T.

‡ This is the arrangement of the words in Dr. Newcome's margin.

Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came  
 9 unto him. And he spake to his disciples, that a small ship should attend him; because of the multitude, lest  
 10 they should throng him. For he had cured many; so that as many as had grievous diseases pressed upon him to  
 11 touch him. And unclean spirits, when they beheld him, fell down before him, and cried, saying, "Thou art the  
 12 Son of God." But he charged them much, that they should not make him known.

13 And he goeth up a mountain, and calleth to him whom  
 14 he would; and they came unto him. And he appointed twelve, that they might be with him; and that he might  
 15 send them forth to preach, and to have the power of curing diseases, and of casting out demons. And Simon  
 17 he had surnamed Peter; and James the son of Zebedee, and John the brother of James; (now he had surnamed  
 18 them Boanerges, which is, Sons of thunder;) and Andrew, and Philip, and Bartholomew, and Matthew, and  
 19 Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, who also  
 delivered him up.

20 And they go into an house. And the multitude cometh together again; so that they could not even eat bread.  
 21 And when his friends heard of it, they went out to lay hold on him: for they said, "He is beside himself."

22 And the scribes, who had come down from Jerusalem, said, "He hath Beelzebub\*; and, By the prince of the  
 23 demons he casteth out demons." Then he called them unto him, and said unto them in parables, "How can  
 24 Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if an  
 25 house be divided against itself, that house cannot stand.  
 26 And if Satan rise up against himself, and be divided,

\* Not the devil, but a heathen god, a human ghost: the supposed chief of possessing demons. See Luke xi. 15.

27 he cannot stand, but must have an end. No man can enter into a strong man's house and plunder his goods, unless he first bind the strong man: and then  
 28 he may plunder his house. Verily I say unto you, All sins will be forgiven unto the sons of men, and the  
 29 blasphemies wherewith soever they shall blaspheme: but he who shall blaspheme against the holy spirit hath never forgiveness; but is liable to everlasting punishment\*." Because they said, "He hath an unclean spirit."

31 His brethren therefore and his mother come; and, standing without, they sent unto him, [calling him.]  
 32 Now the multitude sat about him; and some said unto him, "Behold, thy mother, and thy brethren, †and thy  
 33 sisters, stand without and seek thee." And he answered them, saying, "Who is my mother, or my brethren?"  
 34 And he looked round on those who sat about him, and  
 35 saith, "Behold, my mother, and my brethren. For whosoever shall do the will of God, he is my brother, and [my] sister, and mother."

CH. IV. And again he began to teach by the side of the lake: and a great multitude was gathered together unto him; so that he went into a ship, and sat therein in the lake; and the whole multitude was near the lake, on the land.  
 2 And he taught them many things by parables, and said  
 3 unto them in his teaching, "Hearken: Behold, a sower  
 4 went out to sow: and it came to pass as he sowed, that  
 some seed fell by the way-side, and the fowls came and  
 5 devoured it. And some fell on a rocky place, where it had not much earth; and immediately it sprang up, be-

\* The true reading, is ἀπαργασίας, sin; which is a Hebraism for punishment the effect of sin. See Newcome. The sin against the holy spirit is, ver. 30, plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus could never be converted to the christian faith, because they resisted the strongest possible evidence. They remained therefore in the same furlow state in which christianity found them; which is expressed by the phrase, "they should never have forgiveness."

† "and thy sisters." This clause is omitted in the received text.



6 cause it had not depth of earth. But when the sun was risen, it was scorched; and, because it had not root, it withered. And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and yielded fruit, which sprang up, and increased, and brought forth, some thirty fold, and some sixty, and some an hundred." Then he said, "He that hath ears to hear, let him hear."

10 And when he was apart, those that were about him, and the Twelve, asked him concerning the parable. And he said unto them, "Unto you [it] is given [to know] the mystery of the kingdom of God: but unto those that are without all things are spoken in parables; so that seeing they see, and do not perceive; and hearing they hear, and do not understand, neither are they converted and forgiven." And he saith unto them, "Know ye not this parable? how then will ye know all parables? The sower soweth the word. And these are they by the way-side, where the word is sown: now when they have heard, Satan\* cometh immediately, and taketh away the word which was sown in their hearts. And these are they in like manner that are sown on stony places; who, when they have heard the word, immediately receive it with joy; yet have not root in themselves, but endure for a short time: and afterward when affliction or persecution ariseth because of the word, they immediately †fall away. And these are they that are sown among thorns; who hear the word and the anxious cares of the world, and the deceitfulness of riches, and the desires of other things entering in, choke the word, and it becometh unfruitful. And these are they that are sown on good ground; who hear the word, and receive it, and bear fruit, some thirty-fold, some sixty, and some an hundred."

21 He said also unto them, "Is a lump brought to be put

\* I. e. the enemies of truth and goodness.

† N. m. offend, N. t.

under a measure, or under a couch? and not to be set on a stand? For there is nothing hidden, which is not to be manifested; nor hath any thing been kept secret, but that it should come abroad. If any man have ears to hear, let him hear."

24 He said also unto them, "Take heed concerning what ye hear: with what measure ye deal out, it shall be measured to you\*. For whosoever hath much, to him shall be given: and whosoever hath little, from him shall be taken even that which he hath."

26 He said also, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day; and the seed should spring and grow up, he knoweth not how. ([For] the earth bringeth forth fruit of itself; first the blade, then the ear, then the full corn in the ear.) But when the grain appeareth, immediately he putteth in the sickle, because the harvest is come."

30 He said also, "Whereunto may we liken the kingdom of God? or with what comparison may we compare it? 31 It is like a grain of mustard-seed, which, when it is sown in the ground, is less than all the seeds that are in the ground. But when it is sown, it shooteth up, and becometh the greatest of all herbs, and spreadeth out great branches; so that the fowls of the air can lodge under its shadow."

33 And in many such parables he spake the word unto them, as they were capable of hearing it. But without a parable he spake not unto them: and in private he explained all things to his disciples.

35 Now on that day, when the evening was come, he saith unto them, "Let us pass over to the other side of the lake." And when they had sent away the multitude, they take him, even as he was, into a ship. And there

\* The received text adds, "and to you that hear shall more be given."

37 were with him other ships also. And a great storm of  
wind riseth: and the waves beat into the ship, so that it  
38 was now filled *with water*. And he was in the hinder part  
of the ship, asleep on a pillow: and they awake him,  
and say unto him, "Teacher\*, carest thou not that we  
39 perish?" And he arose, and rebuked the wind, and said  
to the sea, "Be silent, be still." And the wind ceased,  
40 and there was a great calm. And he said unto them,  
"Why are ye so fearful? how is it that ye have not  
41 faith?" And they feared greatly, and said one to another,  
"Who is this, that even the wind and the sea obey him?"

Ch. v. And they came to the other side of the lake, into the  
2 country of the Gadarenes. And when he was come out  
of the ship, immediately there met him out of the sepul-  
3 chres a man with an unclean spirit†, who had *his dwell-*  
ing among the tombs; and no man was able to bind him,  
4 not even with chains: for he had been often bound with  
fettlers and chains, and the chains had been rent asunder  
by him, and the fettlers broken: nor was any man able to  
5 tame him. And he was always, night and day, in the  
tombs, and in the mountains, crying out, and cutting  
6 himself with stones. But when he saw Jesus at a distance,  
7 he ran and did him obeisance; and cried out with a loud  
voice, and said, "What have I to do with thee, Jesus,  
*thou Son of the most high God? I adjure thee by God,*  
8 *that thou torment me not.*" (For Jesus had said unto  
9 him, "Come out of the man, *thou unclean spirit.*") Then  
Jesus asked him, "What is thy name?" And he saith unto  
10 Jesus, "My name is Legion; for we are many." And he  
besought Jesus much, that he would not send them away  
11 out of the country. Now a [great] herd of swine was  
12 feeding there, toward the mountain. And the demons be-  
sought him, saying, "Send us into the swine, that we

\* Master, R.

† This man was saying mad, and imagined himself possessed by a legion of demons, whose organ he was compelled to be. When healed, he is said, ver. 15, to be in his right mind; which implies that his disorder was insanity. See Farmer on Dem. p. 100.

13 may enter into them." And [immediately Jesus] gave  
them leave. And the unclean spirits went out, and en-  
tered into the swine: and the herd ran violently down  
a steep place into the lake, ([now they were] about two  
14 thousand,) and were drowned in the lake. And those  
who kept the swine fled, and told it in the city, and in the  
country. And the people went out to see what had been  
15 done. And they come to Jesus, and see him who *before*  
had the demons\*, sitting, and clothed, and in his right  
16 mind: and they were afraid. And those who saw it told  
them how it had befallen him that had the demons; and  
17 also concerning the swine. And they began to entreat  
18 Jesus that he would depart out of their borders. And  
when Jesus had gone into the ship, he who *before* had the  
19 demons besought Jesus that he might be with him. Yet  
Jesus suffered him not; but saith unto him, "Go home to  
thy friends, and tell them how great things the Lord hath  
20 done unto thee, and *that he hath had pity on thee.*" And  
he departed, and began to publish in Decapolis how  
great things Jesus had done unto him: and all men wou-  
dered.

21 And when Jesus had again passed over in the ship to  
the other side, a great multitude gathered together unto  
22 him: and he was near the lake. And, behold, there  
cometh one of the rulers of the synagogue, named Jairus:  
23 and when he saw Jesus, he falleth down at his feet, and  
besought him greatly, saying, "My little daughter lieth  
at the point of death: I pray that thou wouldest come  
and put thine hands on her, that she may be cured, and  
24 she will live." And Jesus went with him; and a great  
25 multitude followed him, and thronged him. And a [cer-  
26 tain] woman, having an issue of blood twelve years, and  
that had suffered many things by many physicians, and  
had spent all that she had, and was in no wise relieved,

\* The received text adds, "and had the Legion." This clause was probably a marginal note: it is omitted in the Cambridge manuscript.

27 but rather became worse, when she had heard of Jesus, came in the crowd behind *him*, and touched his garment.

28 For she said, "If I may touch but his garments, I shall be well." And immediately the fountain of her blood was dried up; and she knew in *her* body that she was cured of that disease. And Jesus immediately knew in himself the power which had gone out of him, and turned about in the crowd, and said, "Who touched my garments?" And his disciples said unto him, "Thou seest the multitude thronging thee; and sayest thou, 'Who touched me?'" And he looked round about, to see her that had done this thing. But the woman, fearing and trembling, knowing what had been done in her, came and fell down before him, and told him all the truth. And he said unto her, "Daughter, thy faith hath made thee well: go in peace, and be freed from thy disease." While he yet spake, messengers come from the ruler of the synagogue's house, saying, "Thy daughter is dead: why troublest thou the Teacher\* any further?"

36 But when Jesus heard the words which were spoken, he saith [immediately] to the ruler of the synagogue, "Be not afraid; only believe." And he suffered no one to follow him, but Peter, and James, and John the brother of James. Then he cometh to the house of the ruler of the synagogue, and perceiveth a disturbance; and those who wept and wailed greatly. And when he had entered in, he saith unto them, "Why make ye a disturbance, and weep? the child is not dead, but sleepeth." And they derided him: but when he had sent them all out, he taketh the father and the mother of the child, and those who were with him, and entereth in where the child was.

41 And when he had taken the child by the hand, he saith unto her, "Talitha cumi;" which is, being interpreted, "Damsel," (I say unto thee) "arise." And immediately the damsel arose, and walked: for she was of the age of

\* N. m. Master, N. l.

twelve years. And they were amazed with great amazement. And he charged them strictly that no man should know it; and commanded that food should be given her.

CH. VI. And he went out thence, and came to Nazareth, his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many as they heard him were amazed, saying, "Whence hath this *man* these things? and what wisdom *is* this which hath been given to him; and whence are such mighty works wrought by his hands? Is not this the carpenter, the son of Mary; and the brother of James, and of Joses, and of Judah, and of Simon? and are not his sisters here with us?" And he was unto them a cause of offending. But Jesus said unto them, "A prophet is not without honour, except in his own country, and among his own kindred, and in his own house."

5 And he would\* not do any mighty work there, except that he put his hands upon a few sick, and cured them.

6 And he wondered because of their unbelief.

7 And he went round about the towns, teaching. And he calleth unto him the Twelve, and began to send them forth *by two and two*; and gave them power *over* unclean spirits; and commanded them that they should take nothing for *their* journey, except a staff only; no bag, no food, no money in *their* purse; but *to be* shod with sandals: "and put ye not on two coats." And he said unto them, "In what place soever ye enter into a house, there remain till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart from that place shake off the dust under your feet, for a testimony unto them†." And they went out, and preached that men should repent: and they cast out many

\* N. m. could, N. l. Symonds, p. 127.

† The received text adds, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgement than for that city." These words are omitted in the Vat. Eph. and Camb. MSS., and were probably a marginal addition from Matt. x. 15.

demons, and anointed with oil many that were sick, and cured them.

- 14 And king Herod heard of Jesus, (for his name had become famous,) and he said, "John the Baptist is risen from the dead; and therefore mighty works are wrought by him." And others said, "He is Elijah." And others said, "He is a prophet\*, even as one of the prophets."
- 15 But when Herod heard of him, he said, "It is [John] whom I beheaded: he is risen from the dead." For this Herod had sent and apprehended John, and had bound him in prison, because of Herodias, his brother Philip's wife: for Herod had married her. For John had said to Herod, "It is not lawful for thee to have thy brother's wife." Herodias therefore was greatly incensed against him, and would have killed him; but could not. For Herod revered John, knowing that he was a righteous and holy man, and protected† him; and did many things after having heard him, and heard him gladly.
- 21 And a fit day being come, when Herod on his birth-day made a supper for his great men, and commanders, and chiefs of Galilee; and the daughter of this Herodias having entered in, and danced, and pleased Herod and his guests; the king said to the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her, "Whosoever thou shalt ask of me, I will give it thee, to the half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she immediately came in with haste to the king, and asked, saying, "I desire that thou straightway give me in a basin the head of John the Baptist." And the king was much grieved; yet because of his oaths, and of his guests, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought:

\* "He is a prophet, or, as one of the prophets." R. T.

† regarded, or preserved, N. G. and us.

- 28 and he went and beheaded John in the prison, and brought his head in a basin, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his dead body, and laid it in a sepulchre.
- 30 THEN the apostles gather themselves together unto Jesus; and told him all things, both what they had done, and what they had taught. And he said unto them, "Come ye yourselves privately to a desert place, and rest a short time:" for many were coming and going, and they had not leisure even to eat. And they departed into a desert place by ship privately. And the multitudes saw them departing; and many knew him, and ran by land out of all the cities, \*and came thither. And Jesus went out of the ship, and saw a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things. And when the day was now far spent, his disciples came to him, and say, "This is a desert place, and the day is now far spent. Send them away, that they may go into the country and towns round about, and buy for themselves [bread: for they have nothing to eat.]"
- 37 But he answered and said unto them, "Give ye them food to eat." And they say unto him, "Shall we go and buy bread for two hundred denarii, and give them to eat?" Then he saith unto them, "How many loaves have ye? go [and] see." And when they knew, they say, "Five, and two fishes." And he commanded them to make all place themselves in divisions upon the green grass. And they placed themselves in ranges; by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples that they might set before them; and the two fishes

\* "and outwent them, and came together to him." R. T.

42 he parted among *them* all. And *they* all ate, and were  
43 filled. And they took up twelve panniers full of the frag-  
44 ments, and of the fishes. And those that ate of the loaves  
were five thousand men.

45 And immediately he compelled his disciples to get into  
a ship, and to go before unto the other side toward Beth-  
46 saida, while he sent away the people. And when he had  
47 dismissed them\*, he went up a mountain to pray. And  
when evening was come, the ship was in the midst of the  
48 sea, and he *was* alone on the land. And he saw them  
distrressed in rowing; for the wind was contrary to them:  
and about the fourth watch of the night he cometh to  
them, walking on the sea, and would have passed by  
49 them. But when they saw him walking on the sea, they  
50 supposed that it was an apparition, and cried out. (For  
*they* all saw him, and were troubled.) And immediately  
he talked with them and saith unto them, "Take cou-  
51 rage: It is I; be not afraid." And he went up to them  
into the ship; and the wind ceased: and they were  
[greatly] amazed in themselves [beyond measure and  
52 wondered.] For they considered not *the miracle of the*  
loaves: for their heart was hardened.

53 And when they had passed over, they came to the coun-  
54 try of Gennesaret, and brought the ship to land. And  
when they were come out of the ship, *the people* imme-  
55 diately knew him again, and ran through all the country  
round about, and began to carry about on couches those  
56 who were diseased, where they heard that he was. And  
whithersoever he entered, into towns, or cities, or coun-  
try, they laid the sick in the market-places, and *these* be-  
sought him that they might touch if it were but the bor-  
der of his garment: and as many as touched it were  
cured.

CH. VII. THEN the Pharisees, and some of the scribes, who

\* hidden the people farewell, N.

2 had come from Jerusalem, resort\* unto him. And they  
saw some of his disciples eating bread with defiled  
3 (that is, with unwashed) hands †. (For the Phari-  
sees, and all the Jews, unless they wash *their hands*  
diligently, eat not, holding the tradition of *their fore-*  
4 fathers. And *when they come* from the market-place, un-  
less they wash ‡ *their hands*, they eat not. And many other  
things there are, which they have received to hold, as the  
5 washings of cups, and of pots, and of brassen vessels, and  
of courches. Then the Pharisees and the scribes ask him,  
6 "Why walk not thy disciples according to the tradition  
of the elders; but eat bread with defiled hands?" And he  
answered and said unto them, "Well hath Isaiah pro-  
phesied of you hypocrites, as it is written, 'This people  
honoureth me with *their lips*, but their heart is far from  
7 me. But in vain do they worship me, teaching doctrines  
8 *which are* the commandments of men.' For ye lay aside  
the commandments of God, and hold the tradition of  
men; as the washings of pots and of cups: and many other  
9 such like things ye do." He said also unto them, "Well  
do ye make void the commandment of God, that ye may  
10 keep your own tradition. For Moses said, 'Honour thy  
father and thy mother: and, 'He who curseth father or  
11 mother, let him surely die.' But ye say, 'If a man shall  
say to *his father* or *his mother*, *It is Corban,*' (that is, a  
6 gift,) 'whereby thou mightest be profited by me; *it is*  
12 well.' And ye suffice him not thenceforth to do aught  
13 for his father or his mother; making the word of God of  
no effect through your tradition which ye deliver: and  
14 many such like things ye do." And when he had called  
unto him all the multitude, he said unto them, "Hearken  
15 unto me, every one of you, and understand. There is  
nothing from without a man which, entering into him,  
can defile him: but the things which proceed out of him,

\* are gathered together, N. See W. † R. T. adds, "they found fault." ‡ Gr. dip-

16 are they which defile a man. If any man have ears to  
 17 ear, let him hear." And when he was entered into an  
 house from the multitude, his disciples asked him about  
 18 that saying. And he saith unto them, "Are ye also  
 thus without understanding? Do ye not perceive that  
 whatsoever thing from without entereth into a man, can-  
 19 not defile him? because it entereth not into his heart, but  
 into the belly; and goeth out into the vault, cleansing all  
 20 food." And he said, "That which proceedeth out of a  
 21 man, that defileth a man. For from within, out of the  
 heart of men, proceed evil thoughts, adulteries, fornication-  
 22 tions, murders, thefts, covetousness, maliciousness, de-  
 ceit, impurity, an evil eye, evil-speaking, pride, folly.  
 All these evil things come from within, and defile a  
 man."

24 And he arose, and departed thence into the confines  
 of Tyre and Sidon; and entered into an house, and  
 was desirous that no man should know it: but he could  
 25 not be concealed. For a woman, whose young daughter  
 had an unclean spirit, heard of him, and came and fell  
 26 at his feet; (now the woman was a gentile, a Syrophen-  
 ician by birth;) and besought him that he would cast  
 27 the demon out of her daughter. But Jesus said unto her,  
 "Let the children be filled first: for it is not right to take  
 28 the children's bread, and cast it to the dogs." And she  
 answered and saith unto him, "True\*, Sir: and yet the  
 29 dogs under the table eat of the children's crumbs." Then  
 he said unto her, "For these words, depart: the demon  
 30 is gone out of thy daughter." And when she was come  
 to her house, she found the demon gone out, and her  
 daughter lying on the bed.

31 And he departed from the borders of Tyre and Sidon,  
 and came again to the lake of Galilee, through the bor-  
 32 ders of Decapolis. And they bring unto Jesus one that

\* Truth, N.

was deaf, and had an impediment in his speech; and be-  
 33 ceeth Jesus to put his hand upon him. And Jesus took  
 him apart from the multitude, and put his fingers into  
 34 his ears; and spat, and touched his tongue; and when  
 he had looked up to heaven, he sighed, and saith to the  
 35 man, "Ephphatha:" (that is, "Be opened.") And im-  
 mediately his ears were opened, and the string of his  
 36 tongue was loosed, and he spake plainly. And Jesus  
 charged them that they should tell no man: but the more  
 he charged them, so much the more abundantly they  
 37 published it; and were beyond measure amazed, saying,  
 "He doeth all things well; he maketh both the deaf to  
 hear, and the dumb to speak."

CH. VIII. In those days the multitude being very great, and  
 having nothing to eat, Jesus called to him [his] disciples,  
 2 and saith unto them, "I have compassion on the multi-  
 tude, because they have now continued with me three  
 3 days, and have nothing to eat. And if I send them hence  
 fasting to their own houses, they will grow faint on the  
 4 way: for some of them come from far." And his disciples  
 answered him, "Whence can any one satisfy these with  
 5 bread here in the desert?" And he asked them, "How  
 6 many loaves have ye?" And they said, "Seven." And  
 he commanded the multitude to place themselves on the  
 ground: and he took the seven loaves, and gave thanks,  
 and brake, and gave the loaves to his disciples to set be-  
 7 fore them; and they set them before the multitude. And  
 they had a few small fishes: and he blessed, and com-  
 8 manded to set those also before them. So they ate, and  
 were satisfied: and the people took up the remains of the  
 9 fragments, seven baskets. Now those that had eaten were  
 about four thousand: and he sent them away.  
 10 And immediately he entered into a ship with his dis-  
 11 ciples, and came into the parts of Dalmanutha. And the  
 Pharisees came forth, and began to dispute with him,  
 12 seeking of him a sign from heaven, trying him. And he

sighed deeply in his spirit, and saith, "Why doth this generation seek after a sign? verily I say unto you, No sign shall be given to this generation." And he left them, and entered again [into the ship,] and departed to the other side.

14 Now the disciples had forgotten to take bread; nor had they with them in the ship more than one loaf. And he charged them, saying, "Take heed and beware of the leaven of the Pharisees, and the leaven of Herod." And they reasoned among themselves, saying, "It is because we have no bread." And Jesus knew it, and saith unto them, "Why reason ye because ye have no bread? perceive ye not yet, nor understand? have ye your heart still hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many panniers full of fragments took ye up?" They say unto him, "Twelve." "And when the seven loaves among the four thousand; how many baskets filled with fragments took ye up?" And they said, "Seven." And he said unto them, "Why do ye not understand?"

22 Then he cometh to Bethsaida: and they bring unto him a blind man, and beseech him to touch him. And he took the blind man by the hand, and led him out of the town: and when he had spitten on his eyes, and put his hands upon him, he asked him if he saw any thing.

24 And he looked up, and said, "I see men, as trees, walking." After that Jesus put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And Jesus sent him away to his house, saying, "Neither go into the town, nor tell any in the town."

27 Then Jesus and his disciples departed to the towns of Cesarea, in the dominion of Philip: and on the way he asked his disciples, saying unto them, "Whom do men say that I am? And they answered, "John the Baptist:

but some say Elijah: and others, one of the prophets."

29 Then he saith unto them, "But whom say ye that I am?" And Peter answered and saith unto him, "Thou art the Christ." And he strictly charged them that they should tell no man concerning\* him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and chief-priests and scribes, and be killed, and within three days rise again. And he spake those words plainly. Then Peter took him aside, and began to reprove him.

33 But when he had turned about, and looked on his disciples, he reproveth Peter, saying, "Get thee behind me, Satan†: for thou regardest not the things which are of God, but the things which are of men."

34 And when he had called unto him the multitude and his disciples, he said unto them, "Whosoever desireth to come after me, let him deny himself, and take up his cross, and follow me. For whosoever desireth to save his life, shall lose it; but whosoever shall lose his life for my sake and that of the gospel, he shall save it. For what will it profit a man, if he shall gain the whole world and forfeit his own life? Or what would a man give as a ransom‡ for his life? For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him the Son of man also shall be ashamed, when he cometh in the glory of his Father, with the holy angels." He said also unto them, "Verily I say unto you, There are some of those who stand here, who shall not taste of death till they have seen the kingdom of God come with power."

32 And after six days, Jesus taketh with him Peter, and James, and John, and bringeth them up on a high mountain apart by themselves: and he was transfigured before them; and his garments became shining, very white [as snow;] so as no fuller upon earth can whiten. And

\* of him. N.

† thou adversary, N.

‡ Or, in exchange, S.

Elijah and Moses appeared unto them; and were talking  
 5 with Jesus. Then Peter spake and saith to Jesus, "Master,  
 it is good for us to be here: and let us make three taber-  
 nacles; one for thee, and one for Moses, and one for  
 6 Elijah." For he knew not what to say; for they were  
 7 much afraid. And a cloud appeared, overshadowing  
 them: and a voice came out of the cloud, "This is my  
 8 beloved Son: hear ye him." And when they had quickly  
 looked round about, they saw no man any more; but  
 Jesus only with themselves.

9 And as they were coming down from the mountain, he  
 commanded them that they should tell no man what  
 things they had seen, until the Son of man rose again  
 10 from the dead. And they kept the matter with them-  
 selves, reasoning one with another what rising again from  
 11 the dead could mean. And they asked him, saying,  
 12 "Why say the scribes that Elijah must first come?" And  
 he answered and said unto them, "Elijah indeed cometh  
 first, and restoreth all things;" and how it is written of  
 the Son of man, that he must suffer many things, and be  
 13 set at nought. "But I say unto you, both that Elijah is  
 come, and that men have done unto him whatsoever they  
 chose; as it is written of him."

14 And when he came to his disciples, he saw a great  
 multitude about them, and the scribes disputing with  
 15 them. And immediately all the multitude, when they  
 beheld him, were greatly astonished; and, running to  
 16 him, saluted him. And he asked them\*, "About what  
 17 dispute ye among yourselves?" And one of the multi-  
 tude answered and said, "Master, I have brought unto  
 18 thee my son, who hath a dumb spirit†; and whensoever  
 it seizeth him, it dasheth him on the ground; and he

\* "he asked the scribes," R. T.

† The child was subject to epileptic fits, which were supposed to be brought on  
 by the power of demons, that is, the souls of wicked men. See Farmer on Dem.  
 p. 107.

foameth, and grindeth [his] teeth, and wasteth away:  
 and I spake to thy disciples, that they might cast it out;  
 19 but they could not." Then Jesus answered them, and  
 saith, "O unbelieving generation, how long shall I be  
 with you? how long shall I endure you? Bring him un-  
 20 to me." And they brought him unto Jesus: and when  
 he saw Jesus, immediately the spirit convulsed him; and  
 21 he fell on the ground, and wallowed, foaming. And  
 Jesus asked his father, "How long is it since this hath  
 befallen him?" And he said, "From his childhood.  
 22 And often it hath cast him into the fire, and into the wa-  
 ters, to destroy him: but if thou canst do any thing,  
 23 have compassion on us, and help us." And Jesus said  
 unto him, "If thou canst\*? All things are possible to  
 24 him who believeth." And immediately the father of the  
 child cried out, and said with tears, "I believe: help  
 25 mine unbelief." Now when Jesus saw that the multi-  
 tude was running together, he rebuked the unclean spirit,  
 saying unto it, "Thou dumb and deaf spirit, I command  
 thee, Come out of him, and enter no more into him."  
 26 And the spirit cried out, and convulsed [him] much, and  
 came out of him: and he was as one dead; so that many  
 27 said, "He is dead." But Jesus took him by the hand  
 28 and raised him up; and he arose. And when Jesus was  
 come into an house, his disciples asked him privately,  
 29 "Why could not we cast him out?" And he said unto  
 them, "This kind of demons can come out by nothing but  
 by prayer and fasting."  
 30 And they departed thence, and passed through Ga-  
 lilee, and he was unwilling that any man should know  
 31 it. For he taught his disciples, and said unto them, "The  
 Son of man is about to be delivered up into the hands of  
 men; and they will kill him; and, after he is killed, he

\* Or, If thou canst believe, N. The word believe is wanting in the Eph. and other  
 MSS. See N. m. and Griesbach.



32 will rise again the third day\*." But they understood not that matter; and were afraid to ask him.

33 And he came to Capernaum: and, being in an house, he asked them, "What was it about which ye disputed among yourselves on the way?" But they kept silence: for on the way they had disputed among themselves, who should be greatest. And he sat down, and called the twelve, and saith unto them, "If any man desire to be first, he must be last of all, and a servant of all." And he took a little child and set him in the midst of them: and, when he had taken him in his arms, he said unto them, "Whosoever shall receive one of such little children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him who sent me."

38 Then John spake to Jesus, saying, "Master, we saw one casting out demons in thy name †, and we forbid him." But Jesus said, "Forbid him not: for there is none who shall do a mighty work in my name, who can soon speak evil of me. For he that is not against you ‡ is for you. For whosoever shall give you a cup of water to drink in my name, because ye are Christ's, verily I say unto you, he shall by no means lose his reward. And whosoever shall cause one of these little ones, who believe in me, to offend, it is better for him that a millstone were put about his neck, and that he were cast into the sea. And if thine hand cause thee to offend, cut it off: it is better for thee to enter maimed into life, than, having two hands, to go into hell, [into the unquenchable fire;] where their worm dieth not, and the fire is not quenched. And if thy foot cause thee to offend, cut it off: it is better for thee to enter into life lame, than having two feet, to be cast into hell, [into the unquenchable fire;] where their worm dieth not, and the fire is not quenched. And if thine eye

\* "after three days," is the reading of the Vat. Eph. and Camb. MSS.

† H. T. adds, "who followeth not us."

‡ "against us is for us." R. T.

cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire: and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves; and be at peace one with another."

Ch. x. AND he arose thence, and cometh into the borders of Judea, by the further side of Jordan: and the multitudes resort to him again: and, as he was wont, he taught them again. And the Pharisees came near, and asked him, "Is it lawful for a man to put away his wife?"

3 trying him. And he answered and said unto them, "What did Moses command you?" And they said, "Moses suffered us to write a bill of divorcement, and to put her away." And Jesus answered and said unto them, "For the perverseness of your heart he wrote you this precept. But from the beginning of the creation God made them a male and a female. For this cause a man will leave his father and mother, and cleave to his wife; and they two will be one flesh. So that they are no more two; but one flesh. What therefore God hath joined together, let not man put asunder."

10 And in an house his disciples asked him again of the same matter. And he saith unto them, "Whosoever shall put away his wife, and shall marry another, committeth adultery against her. And if a woman shall put away her husband, and shall be married to another, she committeth adultery."

13 And some brought little children to him, that he might touch them: and his disciples rebuked those who brought them. But when Jesus saw it, he was moved with indignation, and said unto them, "Suffer the little children to come unto me, [and] forbid them not: for of such-like is the kingdom of God. Verily I say unto you, Who-

soever shall not receive the kingdom of God as a little child, he can by no means enter therein." And he took them in his arms, put his hands on them, and blessed them.

17 And as he went forth into the way, one ran, and knelt down to him, and asked him, "Good Teacher\*, what shall I do that I may inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is none* good, but one, *that is* God. Thou knowest the commandments, 'Do not commit adultery; Do no murder; Do not steal; Do not bear false witness; Defraud not; Honour thy father and mother.' And he answered and said unto him, "Teacher\*, all these things I have kept from my youth." Then Jesus looked on him, and loved him, and said unto him, "One thing thou wantest: go, sell whatsoever thou hast, and give to [the] poor, and thou shalt have treasure in heaven: and come, [take up the cross, and] follow me." And he was sad at those words, and went away sorrowful: for he had great possessions. And Jesus looked round about, and saith to his disciples, "With what difficulty will those that have riches enter into the kingdom of God!" And the disciples were astonished at his words. But Jesus spake again, and saith unto them, "Children, how difficult is it for those who trust in riches to enter into the kingdom of God! It is easier that a camel should go through the eye of a needle, than that a rich man should enter into the kingdom of God." And they were exceedingly amazed, saying among themselves, "Who then can be saved?" And Jesus looked on them, and saith, "With men *it is* impossible, but not with God: for with God all things are possible." Peter began to say unto him, 29 "Lo, we have left all, and have followed thee." Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or

\* N. m. Master, N. t.

father, or mother, or wife, or children, or lands, for my sake and for the sake of the gospel, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions\*; and in the world to come everlasting life. 31 But many *that are* first will be last; and the last first." 32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were astonished; and, as they followed, were afraid. And he again took unto him the twelve, and began to tell them the things which 33 were about to befall him: "Behold, we are going up to Jerusalem; and the Son of man will be delivered up to the chief priests, and to the scribes; and they will condemn him to death, and will deliver him up to the gentiles: and these will scoff at† him, and will scourge him, and will spit on him, and will kill him: and the third day he will rise again." 35 And James and John, the sons of Zebedee, come to him, saying, "Teacher ‡, we request that thou wouldest 36 do for us whatsoever we shall ask." And he said unto them, "What request || ye that I should do for you?" Then they said unto him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, 38 in thy glory." But Jesus said unto them, "Ye know not what ye ask: can ye drink of the cup which I *am* to drink of? and be baptized with the baptism which I *am* to be baptized with?" And they said unto him, "We can." And Jesus said unto them, "Ye will drink indeed of the cup which I *am* to drink of; and will be baptized with the baptism with which I *am* to be baptized: but to sit on my right hand, and on my left hand, is not mine to give, but to those for whom it is prepared." 41 And when the ten heard *it*, they began to be moved with

\* Or, as some read, *after persecution*. Bishop Pearce and Dr. Owen consider these words as a gloss. N.

† deride, N.

‡ Newcome's int'g'n.

|| desire, N.

42 indignation against James and John. But Jesus called them to him, and saith unto them, "Ye know that those who\* ride over the gentiles have dominion over them; 43 and their great ones exercise authority upon them. But it shall not be so among you: but whosoever desireth to 44 be great among you, must be your servant: and whosoever desireth to be chief of you, must be the slave of all. 45 For even the Son of man came not to be served, but to serve; and to give his life a ransom for many†."

46 And they come to Jericho: and as he was going out of Jericho, with his disciples and a great multitude, blind Bartimeus, *that is*, the son of Timeus, sat by the way-side, 47 begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and to say, "Jesus, thou 48 son of David, have pity on me." And many rebuked him, that he might keep silence: but he cried out much 49 more, "Thou son of David, have pity on me." And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, "Be of good 50 courage, rise; he calleth thee." And he cast away his 51 mantle, and rose up, and came to Jesus. And Jesus spake and saith unto him, "What desirest thou that I should do unto thee?" Then the blind man said unto 52 him, "Master‡, that I may receive my sight." And Jesus said unto him, "Depart: thy faith hath restored thee." And immediately he received his sight, and followed Jesus in the way.

CH. XI. AND when they draw near to Jerusalem, to Bethphage, *etc.* Bethany, at the mount of Olives, he sendeth 2 two of his disciples, and saith unto them, "Go into the town over against you: and immediately as ye enter into it, ye will find a colt tied, whereon no man ever sat:

\* See Alp. Newcome's note. His version is, "who seem worthy to rule."

† *i. e.* a means of deliverance or all thanksgiving. See Acts, xx. 28; Theolog. Repos. vol. i. p. 206.

‡ Rabbini, *i. e.* My great master.

3 loose it, and bring it to me. And if any one say unto you, 'Why do ye this?' say, 'The Master hath need of 4 it:' and immediately he will send it hither." And they went away, and found a colt tied by a door without, in 5 a place where two ways met; and they loose it. And some of those who stood there said unto them, "What 6 do ye, loosing the colt?" And they said to *the men* as Jesus had commanded; and *the men* sent them away. 7 And they brought the colt to Jesus, and cast their mantles 8 on it: and he sat on it. And many spread their mantles in the way: and others cut down boughs off the trees, 9 and strewed *them* in the way. And those who went before, and those who followed, cried out, saying, "Hosanna\*: 10 Blessed be he who cometh in the name of the Lord. Blessed be the kingdom of our father David, which cometh [in the name of the Lord:] Hosanna\* in the 11 highest heavens." And [Jesus] entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and the evening was now come, he went out to Bethany with the twelve. 12 And when they were come from Bethany on the morrow, he was hungry. And when he saw a fig-tree at a distance, having leaves, he came, if perhaps he might find any thing upon it; (but when he came to it, he found nothing but leaves;) for the season of gathering 14 of figs was not come. And Jesus spake and said unto it, "Let no man eat fruit of thee hereafter for ever." And his disciples heard *it*. 15 And they come to Jerusalem: and Jesus went into the temple, and began to drive out those who sold and bought in the temple: and he overthrew the tables of the money-changers, and the seats of those who sold doves: and would not suffer that any man should carry a vessel 17 through the temple. And he taught, saying unto them,

\* Save now, N.

17 "Is it not written, 'My house shall be called an house  
 18 of prayer for all the nations?' but ye have made it a den  
 of robbers." And the scribes and the chief-priests heard  
 it, and sought how they might destroy him: for they  
 19 feared him, because all the multitude was amazed at his  
 doctrine. And when evening was come, he went out  
 of the city.  
 20 And in the morning, as they passed by, they saw the  
 21 fig-tree withered away from the roots. And Peter re-  
 membered, and saith unto him, "Master, behold, the  
 fig-tree which thou didst devote hath withered away."  
 22 And Jesus answered, and saith unto them, "Have faith  
 23 in God. For verily I say unto you, Whosoever shall say  
 to this mountain, 'Be thou removed, and be thou cast  
 into the sea;' and shall not doubt in his heart, but shall  
 believe that what he saith will come to pass; he shall  
 24 have whatsoever he saith. Concerning this matter I say  
 unto you, All things whatsoever ye ask when ye pray,  
 believe that ye will receive them, and ye shall have them.  
 25 And when ye stand praying, forgive, if ye have aught  
 against any: that your Father also who is in heaven may  
 26 forgive you your offences. But if ye do not forgive,  
 neither will your Father who is in heaven forgive your  
 offences."  
 27 And they come again to Jerusalem: and as he was  
 walking in the temple, there come unto him the chief-  
 priests, and the scribes, and the elders; and say unto  
 28 him, "By what authority doest thou these things? and  
 29 who gave thee this authority to do these things?" And  
 Jesus answered and said unto them, "I also will ask you  
 one question; and answer me, and I will tell you by what  
 30 authority I do these things. 'Was the baptism of John  
 from heaven, or from men?' answer me." And they  
 31 reasoned among themselves, saying, "If we say, 'From  
 heaven;' he will say, 'Why then did ye not believe  
 32 him?' But [if] we say, 'From men;' they feared the

33 people: for all men accounted John to be a prophet in-  
 deed. And they answered and say unto Jesus, "We  
 know not." And Jesus answered, and saith unto them,  
 "Neither do I tell you by what authority I do these  
 things."

CH. XII. And he began to say unto them in parables, "A  
 certain man planted a vineyard, and put an hedge about  
 it, and digged a wine-vat, and built a tower, and let it  
 2 out to husbandmen, and went into another country. And  
 at the season he sent to the husbandmen a servant, that he  
 might receive from the husbandmen of the fruit of the  
 3 vineyard. But they took him, and beat him, and sent  
 4 him away empty. And again he sent unto them another  
 servant: and at him they cast stones, and wounded him  
 5 in the head, and sent him away shamefully treated. And  
 he sent another; and him they killed, and many other;  
 6 beating some, and killing some. Now having still one  
 son, beloved by him, he sent him also last unto them,  
 7 saying, 'They will reverence my son.' But those hus-  
 bandmen said among themselves, 'This is the heir; come,  
 8 let us kill him, and the inheritance will be ours.' So  
 they took him, and killed him, and cast him out of the  
 9 vineyard. What therefore will the owner of the vineyard  
 do? he will come and destroy the husbandmen, and will  
 give the vineyard to others.  
 10 "Have ye not read even this part of scripture? 'The  
 stone which the builders rejected, is become the head  
 11 stone of the corner. This is the Lord's doing; and it is  
 12 wonderful in our eyes.'" And they sought to apprehend  
 him, (but feared the people;) for they knew that he had  
 spoken the parable against them: and they left him, and  
 departed.  
 13 Then they send unto him some of the Pharisees, and of  
 14 the Herodians, to catch him in his discourse. And when  
 they were come, they say unto him, "Teacher\*, we know  
 that thou art true, and carest not for any man: for thou

regardest not the person of men, but teachest the way of God truly: Is it lawful to give tribute unto Cesar, or not? shall we give, or shall we not give?" But he, knowing their hypocrisy, said unto them, "Why do ye try me? bring me a denarius, that I may see it." And they brought it: and he saith unto them, "Whose is this image and inscription?" And they said unto him, "Cesar's." And Jesus answered, and said unto them, "Render unto Cesar the things which are Cesar's, and unto God the things which are God's." And they wondered at him.

18 Then the Sadducees come unto him, who say that there is no resurrection; and they asked him, saying, "Teacher\*, Moses hath written unto us: 'If a man's brother die, and leave behind him a wife, but leave no children, that his brother should take his wife, and raise up offspring to his brother.' Now there were seven brethren: and the first took a wife, and, dying, left no offspring. And the second took her, and died, neither left he any offspring: and the third in like manner: so the seven had her, and left no offspring: last of all the woman also died. When therefore they shall rise again at the resurrection, whose wife of them will she be? for the seven had her as their wife." Then Jesus answered, and said unto them, "Do ye not err concerning this matter, not knowing the scriptures, nor the power of God? For when persons rise again from the dead, they neither marry, nor are given in marriage: but are as the angels that are in heaven. And concerning the dead, that they rise, have ye not read in the book of Moses, how at the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living. Ye therefore greatly err."

28 Then one of the scribes came near, and, having heard them reasoning together, and perceiving that Jesus had

\* N. m. Master, N. l.

answered them well, asked him, "Which is the first commandment of all?" And Jesus answered him, "The first commandment of all is, 'Hear, O Israel; The Lord is our God: the Lord is one\*'; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind†, and with all thy strength.' This is the first commandment. And the second is like it, 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these." And the scribe said unto him, "In truth, Master, thou hast said well: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices." And when Jesus saw that he answered wisely, he said unto him, "Thou art not far from the kingdom of God." And no man after that durst ask him any further question.

35 Then Jesus spake and said, while he taught in the temple, "How say the scribes that Christ is the son of David? For David himself said by the holy spirit, 'Jehovah saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.' David therefore himself calleth him Lord: how is he then his son?" And the multitude of the people heard him gladly.

38 Then he said unto them in his teaching, "Beware of the scribes, who like to walk in robes, and love‡ salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts: who devour the families of widows, and for a show make long prayers: these will receive an heavier condemnation."

41 And Jesus sat over-against the treasury, and beheld

\* See Clarke, "is one Lord," N.

† "and with all thy mind." This clause is omitted in the Camb. and some other MSS.

‡ and salutations in the market places, and like, N.

how the multitude cast money into the treasury: and  
 42 many *that were* rich cast in much. And a certain poor  
 widow came, and cast in two mites, which make a fur-  
 43 thing. And he called unto him his disciples, and said  
 unto them, "Verily I say unto you, that this poor wi-  
 dow hath cast in more than all who have cast into the  
 44 treasury. For all *they* cast in from their abundance:  
 but she from her want cast in all which she had, even all  
 her substance."

CII. XIII. And as he was going out of the temple, one of his  
 disciples saith unto him, "Master, see what kind of  
 2 stones, and what kind of buildings *are here.*" And Jesus  
 answered, and said unto him, "Seest thou these great  
 buildings? there will not be left one stone upon another,  
 which will not be thrown down."

3 And as he was sitting upon the mount of Olives, over-  
 against the temple, Peter, and James, and John, and  
 4 Andrew, asked him privately, "Tell us, when will these  
 things be? and what *will be* the sign when all these things  
 5 are about to be accomplished? And Jesus answered them,  
 and began to say, "Take heed that no *man* deceive you:  
 6 For many will come in my name, saying, 'I am *the*  
 7 *Christ*;' and will deceive many. But when ye shall hear  
 of wars, and rumours of wars, be not troubled: for *these*  
 things must come to pass; but the end *will not be* yet.  
 8 For nation will rise against nation, and kingdom against  
 kingdom: and there will be earthquakes in *many* places,  
 and there will be famines and tumults. These things *are*  
 9 the beginnings of sorrows. But take ye heed to yourselves;  
 for *men* will deliver you up to councils; and ye will be  
 beaten in the synagogues, and ye will be brought before  
 rulers and kings for my sake; for a testimony unto them.  
 10 And the gospel must first be preached among all the gen-  
 11 tiles. But when they bring *you* and deliver you up,  
 take no anxious thought beforehand what ye shall speak,  
 nor meditate: but whatsoever shall be given you at the

time, that speak ye: for it is not ye that speak, but the  
 12 holy spirit. Now the brother will deliver up the bro-  
 ther to death, and the father the child: and children will  
 rise up against *their* parents, and will cause them to be  
 13 put to death. And ye will be hated by all *men* for the  
 sake of my name; but whosoever endureth unto the end,  
 he shall be preserved.

14 "But when ye see the abomination of desolation\*  
 standing where it ought not, (let him who readeth con-  
 sider,) then let those that are in Judea flee to the moun-  
 15 tains: and let not him that is on the house-top go down  
 into the house, nor enter to take any thing out of his  
 16 house. Nor let him that is in the field turn back to take  
 17 up his mantle. But alas for them that are with child,  
 18 and for them that give suck in those days! And pray  
 19 that your flight be not in winter. For *in* those days will  
 be affliction, such as hath not been from the beginning of  
 the creation which God created, unto this time; nor will  
 20 be. And unless the Lord should shorten those days, no  
 man could be preserved: but because of the elect whom  
 he hath chosen, he hath shortened those days.

21 "And then, if any man say to you, 'Lo, here *is*  
 22 *Christ*;' or, 'Lo, there;' believe *him* not. For false  
 Christs and false prophets will rise, and will † propose  
 signs and wonders, to deceive, if *it were* possible, even  
 23 the elect. But take ye heed: lo, I have foretold you all  
 things.

24 "But in those days, after that affliction, the sun will  
 25 be darkened, and the moon will not give her light; and  
 the stars of heaven will fall, and the powers that are in  
 26 the heavens will be shaken. And then they will see the  
 Son of man coming on the clouds with great power and

\* desolating abomination, N. The other is more literal. It signifies the hateful  
 standard of a desolating army. R. T. adds, "spoken of by Daniel the prophet."  
 These words are omitted in the Vat. and Camb. MSS.

† will show, N.

27 glory. And then he will send his messengers\*, and will gather together his chosen† from the four winds, from the end of the earth to the end of heaven.

28 "But learn a parable from the fig-tree: When its branch is now tender, and putteth forth leaves, ye know that the summer is near: so likewise when ye see these things accomplishing, know ye that *the Son of man* is near, even at the doors. Verily I say unto you, This generation will not pass away, till all these things be accomplished. Heaven and earth will pass away: but my words cannot pass away.

29 "But of that day or hour none knoweth; no, not the angels that are in heaven, nor the Son‡; but the Father. 30 Take heed, watch, and pray; for ye know not when the time is. For *the Son of man* is as one going into another country, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch therefore: for ye know not when the master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning: lest he come suddenly, and find you sleeping. And what I say unto you, I say unto all: Watch."

Ch. XIV. Now after two days was the passover, and the feast of unleavened bread: and the chief-priests and the scribes sought how they might apprehend *Jesus* by craft, and kill him. But they said, "Not during the feast; lest there be a disturbance among the people."

\* angels, N.

† elect, N.

‡ "Nor the Son." Ambrose cites MSS. which omit this clause, and complains that it was introduced by the Arians. But all MSS. and versions now extant retain it, and it is cited by early writers. It proves that Christ is not God, because his knowledge is limited. Nor can it be inferred from the climax that he is a superangelic being. All the instruments by which divine providence executes its purposes are called angels. And angels are represented as ministers of Christ and subject to his orders at the destruction of *Jerusalem*. "Prophets are said to do what they are commissioned to predict. See Jer. i. 10. "Thou shalt be said to have destroyed Jerusalem, and angels are represented as acting on her ruin, when perhaps nothing more is intended than that Christ predicted the event which God in the course of his providence brought to pass.

3 And being in Bethany, in the house of Simon called the leper, as he was at table, a woman came having an alabaster-box of the balsam of spikenard\* which was very costly; and she brake open the box, and poured it out upon his head. And there were some that had indignation within themselves, and said, "Why is this waste of the ointment made? For this ointment might have been sold for more than three hundred denarii, and have been given to the poor." And they murmured against her. But Jesus said, "Suffer her: why do ye trouble her? she hath done a good deed toward me. For ye have the poor with you always; and, whensoever ye will, ye can do them good; but me ye have not always. She hath done what she could: she hath anointed my body beforehand for its embalming. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also which she hath done shall be spoken of, for a memorial of her."

10 Then Judas Iscariot, one of the twelve, went unto the chief-priests, to deliver him up unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently deliver *Jesus* up.

12 And the first day of the feast of unleavened bread, when they killed the passover, his disciples say unto him, "Where wilt thou that we go and prepare that thou mayest eat the passover?" And he sendeth two of his disciples, and saith unto them, "Go into the city, and a man will meet you carrying a pitcher of water: follow him. And wheresoever he shall enter in, say to the owner of the house, 'The Teacher‡ saith, Where is the guest-chamber, in which I may eat the passover with my disciples?' And he will show you a large upper room sur-

\* very costly ointment of lipid nard, and she shook the box, N. See Campbell.

‡ N. m. Master, N. l.

16 nished\*: there make ready for us." And his disciples went, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening, he cometh with the twelve.

18 And as they were at table, and were eating, Jesus said, "Verily I say unto you, One of you, *even one* that eateth with me, will deliver me up." And they began to be grieved, and to say unto him one by one, "Is it I?" and another said, "Is it I?" And he [answered and] said unto them, "It is one of the twelve, who dippeth with me in the dish. The Son of man goeth indeed, as it is written of him: but alas for that man by whom the Son of man is delivered up! good were it for that man if he had not been born †."

22 And as they were eating, Jesus took bread, and blessed, and brake it, and gave it to them, and said, "Take ‡; this is my body." And he took the cup, and gave thanks, and gave it to them: and all drank of it. And he said unto them, "This is my blood of the [new] covenant, which is shed for many. Verily I say unto you, I shall drink no more of the produce of the vine, until that day when I drink it new in the kingdom of God." And when they had recited a hymn §, they went out to the mount of Olives.

27 And Jesus saith unto them, "All of you will offend [because of me on this night]: for it is written, 'I will smite the shepherd, and the sheep will be scattered abroad.' But, after I am risen, I will go before you into Galilee." Then Peter said unto him, "Even though all others shall offend, yet will not I." And Jesus saith unto him, "Verily I say unto thee, that to-day, *even* on this night, before the cock crow twice, thou thyself wilt deny

\* "and prepared," N. and R. T. This word is wanting in the Alex. and other MSS. and Dr. Newcome in his note conjectures that it is a marginal gloss.

† Some would render the clause, "good were it for him (viz. Judas) if that man (viz. the Son of man) had not been born." Theol. Repos. vol. v. p. 288.

‡ "Take, eat," B. T.

§ when they had used an hymn, N. See Campbell.

31 me thrice." But he spake still the more vehemently, "If I must die with thee, I will no wise deny thee." And thus said all likewise.

32 And they come to a place which was named Gethsemané; and he saith to his disciples, "Sit ye here, while I shall pray." And he taketh with him Peter, and James, and John, and began to be greatly astonished, and to be full of anguish. And he saith unto them, "My soul is very sorrowful unto death: remain here, and watch."

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, "Abba, (Father,) all things are possible to thee; take away this cup from me: yet not what I will, but what thou wilt." And he cometh and findeth them sleeping, and saith to Peter, "Simon, sleepest thou? couldest not thou watch one hour? Watch ye, and pray; that ye enter not into temptation. The spirit indeed is willing; but the flesh is weak." And again he went away, and prayed, speaking the same words. And when he returned, he found them sleeping again; for their eyes were heavy; and they knew not what to answer him. And he cometh the third time, and saith unto them, "Sleep on now, and take your rest: it is done\*: the hour is come: behold, the Son of man is delivered up into the hands of sinners. Rise, let us go; behold, he who delivereth me up draweth near."

43 And immediately, while he was yet speaking, cometh Judas, who was one of the twelve, and with him a great multitude with swords and clubs, from the chief-priests, and the scribes, and the elders. Now he who delivered Jesus up had given them a token, saying, "Whomsoever I shall kiss, that is he: apprehend him, and lead him away safely." And when he was come, immediately he went near to Jesus, and saith, "Master, Master;" and

\* Or, Do ye still sleep and take your rest? It is enough. See W.



46 kissed him. And they laid their hands on him, and apprehended him. And one of those who stood by drew a sword, and struck a servant of the high-priest, and cut off his ear. Then Jesus spake and said unto them, "Are ye come out as against a robber, with swords and clubs, to take me? I was daily with you in the temple teaching, and ye did not lay hold on me: but the scriptures are thus fulfilled." And they all left him, and fled. Now a certain young man followed him, having a linen cloth cast about his naked body; and [the young men] lay hold on him. And he left the linen cloth, and fled from them naked.

53 And they led Jesus away to the high-priest; and all the chief-priests, and the elders, and the scribes, come together at his house. And Peter followed him at a distance, even into the palace of the high-priest: and was sitting together with the officers, and warming himself, at the fire. And the chief-priests, and the whole council, sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, but their testimonies were not sufficient. And some rose up, and bare false witness against him, saying, "We heard him say, I will destroy this temple which is made by hands, and within three days I will build another not made by hands." But neither so was their testimony sufficient. Then the high-priest rose up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?" But he kept silence, and answered nothing. Again the high-priest asked him, and saith unto him, "Art thou the Christ, the son of the Blessed God?" And Jesus said, "I am: and ye will see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." Then the high-priest rent his vests, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what appeareth to you?" And they all condemned him

65 to be guilty of death. And some began to spit on him, and to cover his face, and to strike him with the fist, and to say unto him, "Prophecy:" and the officers beat him with the palms of their hands.

66 And as Peter was in the palace beneath, one of the maid-servants of the high-priest cometh. And when she saw Peter warming himself, she looked on him, and saith, "And thou also wast with Jesus of Nazareth." But he denied it, saying, "I know not, nor understand what thou sayest." And he went out into the porch: and the cock crew. And the same\* maid-servant saw him again, and began to say to those who stood by, "This is one of them." And he denied it again. And after a little time, those who stood by said again to Peter, "Surely thou art one of them: for thou art a Galilean, [and thy speech beareth a resemblance.]" But he began to curse himself, and to swear, saying, "I know not this man of whom ye speak." And a second time the cock crew. And Peter called † to mind the words which Jesus said unto him, "Before the cock crew twice, thou wilt deny me thrice." And, when he thought thereon, he wept.

CII. xv. And immediately in the morning the chief-priests and the elders, and scribes, and the whole council, held a consultation, and bound Jesus, and took him away, and delivered him up to Pilate. And Pilate asked him, "Art thou the king of the Jews?" And he answered and said unto him, "Thou sayest truly." And the chief-priests accused him of many things. Then Pilate asked him again, saying, "Answerest thou nothing? see how many things they witness against thee." But Jesus no longer answered any thing: so that Pilate wondered.

6 Now at that feast he was wont to release ‡ unto them one prisoner, whomsoever they asked for. And there was a man named Barabbas, who lay bound with those

\* a maid-servant, N. See W.

† recalled, N.

‡ See Dr. Newcome's note.

that had made insurrection with him, *men* who had committed murder in the insurrection. And the multitude cried aloud, and began to ask *that he would do as he had always done unto them.* Then Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" (For he knew that through envy the chief-priests had delivered him up.) But the chief-priests stirred up the people *to ask that he would rather release Barabbas unto them.* And Pilate spake, and said again unto them, "What will ye then that I should do *unto him whom ye call the King of the Jews?*" And they cried out again, "Crucify him." Then Pilate said unto them, "But what evil hath he done?" And they cried out exceedingly, "Crucify him." So Pilate, willing to content the people, released Barabbas unto them; and, when he had scourged Jesus, he delivered him up to be crucified.

And the soldiers led him away into the hall, which is *named* Pretorium; and they call together the whole band *of soldiers:* and they clothe him with purple, and put a crown of thorns, and put it about his *head:* and they began to salute him, "Hail, King of the Jews." And they struck him on the head with a reed, and spat on him, and, bowing *their knees,* did him obeisance. And when they had derided him, they stripped him of the purple, and put his own clothes on him; and lead him out to crucify him.

And one Simon, a Cyrenian, (the father of Alexander and Rufus,) who passed by, coming from the country, they compel to bear his cross. And they bring him to a place *called* Golgothm, which is, being interpreted, A place of skulls. And they gave him to drink wine mingled with myrrh: but he received *it not.*

And when they had crucified him, they part among them his garments, casting lots for them, what every man should take. And it was the third hour, when they cru-

cified him. And the inscription of his accusation was written over; **THE KING OF THE JEWS.** And with him they crucify two robbers; one on his right hand, and another on his left. [And the scripture was fulfilled, which saith, "And he was numbered among the transgressors."] And those who passed by reviled him, shaking their heads, and saying, "Ah, thou that destroyest the temple, and buildest *it* in three days, save thyself, and come down from the cross." In like manner the chief-priests and the scribes also derided him among themselves, and said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." And those who were crucified with him reproached him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And *at* the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, My God, my God, wherefore hast thou forsaken me? And some of those who stood by, when they heard *it,* said, "Behold, he calleth for Elijah." And one ran, and filled a sponge with vinegar, and put *it* about a reed, and gave him to drink, saying, "Forbear ye; let us see whether Elijah will come to take him down." Then Jesus sent forth a loud cry, and expired.

And the veil of the temple was rent in two, from the top to the bottom. And when the centurion, who stood by over against him, saw that he thus cried out, and expired, he said, "Truly this man was the son of a god\*."

And there were women also beholding at a distance; among whom was Mary Magdalene, and Mary the mother of James the younger and of Joseph, and Salomé: (now these, when he was in Galilee, followed him also, and ministered unto him;) and many other women, who came up with him to Jerusalem.

\* the son of God, N. a son of God, W. See Campbell.

42 And when evening was now come, because it was the  
*day of preparation*, that is, the day before the sabbath,  
 43 Joseph of Arimathen, a senator of rank, and who also  
 himself looked for the kingdom of God, came, and con-  
 ragenously went in to Pilate, and asked for the body of  
 44 Jesus. And Pilate wondered that he was already dead:  
 and he called to him the centurion, and asked him whe-  
 45 ther *Jesus* had been any while dead. And when he knew  
 46 it from the centurion, he gave the body to Joseph: who  
 bought linen, and took him down, and wrapped *him* in  
 the linen, and laid him in a sepulchre which had been  
 hewn out of a rock, and rolled a stone to the door of the  
 47 sepulchre. And Mary Magdalene, and Mary the mo-  
 ther of *Joses*, beheld where he was laid.

CH. XVI. AND when the sabbath was past, Mary Magdalene,  
 and Mary the mother of James, and Salomé, bought sweet  
 spices, that they might go and anoint him.

2 And very early in the morning of the first *day* of the  
 week, they came to the sepulchre at the rising of the sun.  
 3 And they said among themselves, "Who shall roll away  
 4 the stone for us from the door of the sepulchre?" (But  
 when they looked, they see that the stone was rolled  
 5 away;) for it was very great. And they entered into the  
 sepulchre, and saw a young man sitting on the right  
 side, clothed in a white robe; and they were astonished.  
 6 And he saith unto them, "Be not astonished: ye seek  
 Jesus of Nazareth, who was crucified: he is risen; he is  
 7 not here; see the place where they laid him. But de-  
 part, tell his disciples, and Peter, that he will go before  
 you into Galilee: there ye shall see him, as he said unto  
 8 you." And they went out, and fled from the sepulchre;  
 and trembling and amazement seized them: nor said they  
 any thing to any one; for they were afraid.

9 \* Now *Jesus* rose early on the first *day* of the week;

\* Many copies omit the twelve last verses of this chapter; probably, as Jerom says,  
 because they were thought to be irreconcilable with the other accounts of our Lord's  
 resurrection. Newcome.

and appeared first to Mary Magdalene, out of whom he  
 10 had cast seven demons\*. She went and told those that  
 11 had been with him, as they mourned and wept. But  
 when they heard that he was alive, and had been seen by  
 her, they believed not.

12 And after that, he appeared in another form unto two  
 of them, as they were walking, and going into the  
 13 country. And they went and told it to the rest: but  
 they believed not them also.

14 Afterward he appeared to the eleven themselves, as  
 they were at meat, and upbraided them with their un-  
 belief and perverseness of heart, because they believed  
 not those who had seen him after he was risen.

15 And he said unto them, "Go ye into all the world,  
 16 and preach the gospel to every creature. He who be-  
 lieveth, and is baptized, shall be saved†; but he who be-  
 17 lieveth not shall be condemned. And these signs shall  
 follow those who believe: In my name they shall cast  
 18 out demons; they shall speak in new languages; they  
 shall take up serpents; and if they drink any deadly thing,  
 it shall not hurt them: they shall put *their* hands on the  
 sick, who shall recover."

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

\* I. e. whom Jesus had cured of raving madness. So Colinus understood the expres-  
 sion. See Farmer on *Heb.* p. 115.

† He who professes faith in me shall be admitted to the privileges of the christian  
 community: he who does not believe shall remain under all the disadvantages of a  
 heathen state.

‡ At the close of the history some postscripts add, "The gospel according to Mark  
 was written in Latin, at Rome; others say in Egypt; that it was suggested by Peter  
 to Mark the evangelist, by whom it was preached at Alexandria, and in all the  
 neighbouring country: also, that it was published ten or twelve years after the as-  
 cension of Christ." These postscripts are not of great authority.

THE  
G O S P E L

ACCORDING TO  
S T . L U K E .

CHAP. I.

1 SINCE many have undertaken to prepare an account of  
2 those things which are fully believed among us; accord-  
3 ing as those delivered them unto us, who from the be-  
4 ginning were eye-witnesses, and ministers of the Word\*; it  
hath seemed good to me also, having gained exact know-  
ledge† of all things from the first, to write them unto thee  
in order, most excellent Theophilus; that thou mayest  
know the certainty of those things in which thou hast  
been instructed‡.

\* Viz. Christ. See John i. 1, and Cappon's Crit. Rem. p. 19.

† Or, exactly traced. N. m.

‡ The remaining verses of this, and the whole of the second chapter, are printed in Italics, as an indication that they are of doubtful authority: for though they are to be found in all manuscripts and versions which are now extant, yet the following considerations have induced many to doubt whether they were really written by Luke.

1. The evangelist expressly affirms that Jesus had completed his thirtieth year in the fifteenth year of Tiberius Cæsar, chap. iii. l. 23. He must, therefore, have been fifteen years before the death of Augustus, A. D. C. 752 or 753: but the latest period assigned for the death of Herod is the spring of A. D. C. 751, and he died, probably, the year before. See Lardner's Works, vol. i. p. 423—428, and Jones's Development of Facts, vol. i. p. 365—369. Herod therefore must have been dead upwards of two years before Christ was born. A fact which invalidates the whole narration. See Girardin on Luke iii. 23.

2. The two first chapters of this gospel were wanting in the copies used by Marcion, a reputed heretic of the second century: who, though he is represented by his adversaries as holding some extravagant opinions, was a man of learning and integrity, for any thing that appears to the contrary. He, like some moderns, rejected all the

5 IN the days of Herod, the king of Judea, there was a  
certain priest named Zachariah, of the course of Abijah:  
6 and his wife was of the daughters of Aaron, and her name  
was Elisabeth. And they were both righteous in the sight  
7 of God, walking in all the commandments and ordinances  
of the Lord unblameably. And they had no child, because  
8 Elisabeth was barren; and they were both far advanced in  
years.  
9 And it came to pass that, while he executed the priest's  
office before God in the order of his course, according to the

evangelical histories excepting Luke, of which he contended that his own was a correct and authentic copy.

3. The evangelist, in his preface to the history of the Acts of the Apostles, reminds his friend Theophilus, Acts i. 1, that his former history contained an account of the public ministry of Jesus, but makes no allusion to the remarkable incidents contained in the two first chapters: which, therefore, probably were not written by him.

4. If the account of the miraculous conception of Jesus be true, he could not be the offspring of David and of Abraham, from whom it was predicted, and by the Jews expected, that the Messiah should descend.

5. There is no allusion to any of these extraordinary facts in either of the succeeding histories of Luke, or in any other books of the New Testament. Jesus is uniformly spoken of as the son of Joseph and Mary, and as a native of Nazareth, and no expectation whatever appears to have been excited in the public mind by these wonderful and notorious events.

6. The style of the two first chapters is different from the rest of the history—the date of the enrolment, ch. ii. l. 2, is a great historical difficulty—that John the Baptist should have been ignorant of the person of Christ is not probable, if this narrative be true: John i. 31—34. And there are many other circumstances in the story which wear an improbable and fabulous aspect. Evemon's Discou. cæ. i. sect. 3. p. 57.

See likewise the note upon the two first chapters of Matthew, and the references there. It has been objected, that so large and gross an interpolation could not have escaped detection, and would never have been so early and so generally received.

In reply to this objection it is observed, that this interpolation was not admitted into the Hebrew copies of Matthew's gospel, nor into Marcion's copies of Luke—that it is notorious that forged writings under the names of the apostles were in circulation almost from the apostolic age. See 2 Thess. ii. 2.—that the orthodox charge the heretics with corrupting the text; and that the heretics revivitate upon the orthodox—also that it was much easier to introduce interpolations when copies were few and scarce, than place they have been multiplied to so great a degree by means of the press: and finally, that the interpolation in question would, to the generality of Christians, be extremely gratifying, as it would lessen the odium attached to Christianity from its founder being a castrated Jew, and would elevate him to the dignity of the heroes and demi-gods of the heathen mythology.

custom of the priest's office, his lot was to go into the temple  
 10 of the Lord and to burn incense. And the whole multitude  
 of the people were praying without, at the time of in-  
 11 cense. And there appeared unto him an angel of the Lord,  
 12 standing on the right hand of the altar of incense. And  
 when Zachariah saw him, he was troubled, and fear fell  
 13 upon him. But the angel said unto him, "Fear not, Za-  
 chariah: for thy prayer hath been heard; and thy wife  
 Elisabeth shall bear thee a son, and thou shalt call his  
 14 name John. And thou shalt have joy and gladness; and  
 15 many shall rejoice at his birth. For he shall be great in  
 the sight of the Lord, and shall drink neither wine nor strong  
 drink; and he shall be filled with the holy spirit, even  
 16 from his mother's womb. And many of the sons of Israel  
 17 he shall turn to the Lord their God. And he shall go be-  
 fore Christ in the sight of the Lord God, with the spirit  
 and power of Elijah, to turn the hearts of the fathers to-  
 gether with the children, and the disobedient by the wisdom  
 of the righteous; to make ready for the Lord a prepared  
 18 people." And Zachariah said unto the angel, "By what  
 shall I know this? for I am an old man, and my wife is  
 19 far advanced in years." And the angel answered, and said  
 unto him, "I am Gabriel, who stand in the presence of  
 God; and I am sent to speak unto thee, and to tell thee  
 20 these glad tidings. And, behold, thou shalt be dumb, and  
 not able to speak, until the day in which these things will be  
 performed; because thou hast not believed my words, which  
 will be fulfilled in their season."  
 21 Now the people were in expectation of Zachariah, and  
 22 wondered that he tarried so long in the temple. And when  
 he came out, he could not speak unto them: and they per-  
 ceived that he had seen a vision in the temple: for he made  
 23 signs unto them, and remained speechless. And it came to  
 pass that, as soon as the days of his ministration were ac-  
 complished, he departed to his own house.  
 24 And after those days his wife Elisabeth conceived; and

25 she concealed herself five months, saying, "The Lord hath  
 thus dealt with me, in the days wherein he hath looked on  
 me, to take away my reproach among men."  
 26 AND in the sixth month the angel Gabriel was sent  
 27 from God to a city of Galilee, named Nazareth, to a vir-  
 gin espoused to a man named Joseph, of the house of Da-  
 28 vid; and the virgin's name was Mary. And the angel en-  
 tered in unto her, and said, "Hail, thou that art highly  
 favoured: the Lord is with thee: blessed art thou among  
 29 women." And she was much troubled, and considered what  
 30 kind of salutation this could be. And the angel said unto  
 her, "Fear not, Mary: for thou hast found favour with  
 31 God. And, behold, thou shalt conceive in thy womb, and  
 shalt bring forth a son, and shalt call his name JESUS.  
 32 He shall be great, and shall be called Son of the Most  
 High: and the Lord God shall give unto him the throne of  
 33 his father David: and he shall reign over the house of  
 Jacob for ever; and of his kingdom there shall be no end."  
 34 Then said Mary to the angel, "How can this be, since I  
 35 know not man?" And the angel answered and said unto her,  
 "The holy spirit shall come upon thee, and the power of  
 the Most High shall overshadow thee: therefore that holy  
 child also who shall be born of thee shall be called a son of  
 36 God. And, behold, thy kinswoman Elisabeth she also hath  
 conceived a son in her old age: and this is the sixth month  
 37 with her that was called barren. For with God nothing is  
 38 impossible." Then Mary said, "Behold the servant of the  
 Lord; be it unto me according to thy word." And the an-  
 gel departed from her.  
 39 And Mary arose in those days, and went into the moun-  
 40 tainous country with haste, to a city of Judca, and entered  
 41 into the house of Zachariah, and greeted Elisabeth. And  
 it came to pass that, when Elisabeth heard the greeting of  
 Mary, the babe leaped in her womb: and Elisabeth was  
 42 filled with the holy spirit, and spake out with a loud voice,  
 and said, "Blessed art thou among women; and blessed is

43 the fruit of thy womb. And whence is this to me, that the  
 44 mother of my Lord should come unto me? for, lo, as soon  
 as the voice of thy greeting sounded in mine ears, the babe  
 45 leaped in my womb for joy. And happy is she who believed  
 that there would be a performance of those things which were  
 told her from the Lord."

46 Then Mary said, "My soul magnifieth the Lord; and  
 47 my spirit rejoiceth greatly in God my Saviour. For he  
 48 hath regarded the humble state of his servant: for, behold,  
 49 henceforth all generations will pronounce me happy. For  
 he that is mighty hath done to me great things; and holy is  
 50 his name; and his mercy is on those who fear him, to all  
 51 generations. He showeth strength with his arm: he scat-  
 52 tereth those who are proud in the imagination of their  
 53 hearts. He putteth down the mighty from their thrones;  
 54 and exalteth those of humble state. He filleth the hungry  
 54 with good things; and the rich he sendeth away empty. He  
 helpeth his servant Israel, that (as he promised unto our  
 55 fathers) he might remember his mercy to Abraham, and to  
 56 his seed, for ever." And Mary abode with Elisabeth about  
 three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be de-  
 58 livered; and she brought forth a son. And her neighbours  
 and her kindred heard that the Lord had shown great mercy  
 59 toward her; and they rejoiced with her. And it came to  
 pass on the eighth day, that they came to circumcise the  
 child; and would have called him Zachariah, after the  
 60 name of his father. But his mother spake, and said, "Not  
 61 so; but he shall be called John." And they said unto her,  
 "There is none among thy kindred that is called by this  
 62 name." Then they made signs to his father, how he would  
 63 have him called. And he beckoned for a writing-tablet,  
 and wrote, saying, "His name is John." And all won-  
 64 dered. And forthwith his mouth was opened, and his tongue  
 65 loosed, and he spake, and blessed God. And fear came  
 on all who dwell round about them: and all these things

were reported throughout all the mountainous country of Judea.  
 66 And all those that heard them, laid them up in their hearts,  
 saying, "What kind of child will this be?" And the hand of  
 the Lord was with him.

67 And his father Zachariah was filled with the holy spirit,  
 68 and prophesied, saying, "Blessed be the Lord, the God of  
 Israel; for he hath regarded, and wrought redemption for  
 69 his people; and hath raised up an horn of salvation for us,  
 70 in the house of his servant David; (as he spake by the mouth  
 of his holy prophets, that have been from ancient times:)  
 71 even salvation from our enemies, and from the hand of all that  
 72 hate us; to perform the work of mercy promised to our fa-  
 73 thers, and to remember his holy covenant; according to the  
 74 oath which he swore to our father Abraham, that he would  
 grant unto us, that we, being delivered out of the hands of  
 75 our enemies, should serve him without fear, by holiness and  
 righteousness before him, all our days.

76 "And thou, child, shalt be called a prophet of the Most  
 High: for thou shalt go before the face of the Lord, to pre-  
 77 pare his ways; to give knowledge of salvation to his people,  
 78 by remission of their sins, through the tender mercy of our  
 79 God, by which the day-spring hath visited us, to shine from  
 on high upon\* those who sit in darkness and in the shadow of  
 death, to guide our feet into the way of peace."

80 And the child grew, and was strengthened in spirit, and  
 was in the deserts till the day of his public appearance to  
 Israel.

CII. II. Now it came to pass in those days, that there went out  
 a decree from Cesar Augustus, that all the earth should be  
 2 enrolled. (This was the first enrolment of Cyrenius, after-  
 3 ward governor of Syria.) And all went to be enrolled,  
 4 every one to his own city. And Joseph also went up from  
 Galilee, out of the city of Nazareth, into Judea, to the city  
 of David, which is called Bethlehem, (because he was of the

\* from on high hath visited us, to enlighten, &c.

- 5 house and family of David.) to be enrolled with Mary his  
 6 espoused wife, who was great with child. And it came to pass  
 that, while they were there, the days were accomplished that  
 7 she should be delivered. And she brought forth her first-born  
 son, and swathed him, and laid him in a manger; because  
 there was no room for them in the inn.
- 8 Now there were in the same country shepherds abiding in  
 9 the field, and keeping night-watches over their flock. And,  
 behold, an angel of the Lord came upon them, and the glory  
 of the Lord shone round about them: and they feared greatly.
- 10 And the angel said unto them, "Fear not: for, behold, I  
 bring you good tidings of great joy, which shall be to all the  
 11 people: for unto you is born this day, in the city of David, a  
 12 saviour, who is Christ the Lord. And this will be a sign  
 unto you; ye will find a swathed babe lying in a manger."
- 13 And suddenly there was with the angel a multitude of the  
 14 heavenly host, praising God, and saying, "Glory to God in  
 the highest heavens, and on earth peace, good-will toward  
 men."
- 15 And it came to pass, when the angels were gone away from  
 them into heaven, that the shepherds said one to another, "Let  
 us now go to Bethlehem, and see this thing which is come to  
 16 pass, which the Lord hath made known unto us." And they  
 went with haste, and found Mary and Joseph, and the babe  
 17 lying in a manger. And when they had seen it, they declared  
 18 what had been told them concerning this child. And all that  
 heard it wondered at those things which were told them by the  
 19 shepherds. But Mary kept all these things in memory, con-  
 20 sidering them in her heart. And the shepherds returned,  
 glorifying and praising God for all the things which they had  
 heard and seen, as it had been told them.
- 21 And when eight days were accomplished for the circum-  
 cising of the child, his name was called Jesus; the name  
 given to him by the angel before he was conceived in the  
 womb.
- 22 And when the days of their purification were accomplished,

- according to the law of Moses, his parents brought him to  
 23 Jerusalem, to present him to the Lord; (as it is written in  
 the law of the Lord: "Every male, who first openeth the  
 24 womb, shall be called holy to the Lord;") and to offer a  
 sacrifice, according to that which is said in the law of the  
 Lord, a pair of turtle-doves, or two young pigeons.
- 25 And, behold, there was a man in Jerusalem, whose name  
 was Simeon; and this man was righteous and religious, looking  
 for the consolation of Israel: and the holy spirit was upon him.
- 26 And it was revealed to him by the holy spirit, that he should  
 27 not see death before he had seen the Lord's Anointed. And  
 he came by the spirit into the temple: and when the parents  
 brought in the child Jesus, to do for him according to the  
 28 custom of the law, Simeon took him up in his arms, and  
 29 blessed God, and said, "O sovereign Lord, now lettest thou  
 30 thy servant depart in peace, according to thy word: for mine  
 31 eyes have seen thy salvation, which thou hast prepared before  
 32 the face of all people; a light to be revealed to the gentiles,  
 and the glory of thy people Israel."
- 33 And his father and mother wondered at those things which  
 34 were spoken of him. And Simeon blessed them; and said to  
 Mary his mother, "Behold, this child is appointed for the  
 fall and rise of many in Israel; and for a sign which will be  
 35 spoken against; (yeu a sword will pierce through thine own  
 soul also;) so that the thoughts of many hearts will be re-  
 vealed."
- 36 And there was one Anna, a prophetess, the daughter of  
 Phanuel, of the tribe of Asher: (she was far advanced in  
 37 years, and had lived with her husband seven years from her  
 virginity: and she was now a widow of about eighty-four  
 38 years, who departed not from the temple, but served God with  
 fastings and prayers night and day;) she also came upon them  
 at the same time, and gave thanks to the Lord, and spake of  
 the child to all those who looked for redemption in Jerusalem.
- 39 And when they had performed all things according to the law

of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew and was strengthened [in spirit,] being filled with wisdom: and the favour of God was upon him.

41 Now his parents went to Jerusalem every year at the feast  
42 of the passover. And when he was twelve years old, after they had gone up [to Jerusalem] according to the custom of  
43 the feast, and had fulfilled the days, as they returned, the child Jesus remained in Jerusalem; and Joseph and his mo-  
44 ther knew it not: but having supposed him to have been in the company, they went a day's journey: and they sought him  
45 among their kindred and acquaintance: and when they found  
46 him not, they returned to Jerusalem, seeking him. And it came to pass that, after three days, they found him in the temple, sitting in the midst of the teachers, both hearing them  
47 and asking them questions. And all that heard him were  
48 astonished at his understanding and answers. And when his parents saw him, they were amazed: and his mother said unto him, "Child, why hast thou done thus unto us? behold,  
49 thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? knew ye not that  
50 I must needs be in my Father's house?" But they understood  
51 not the thing which he spake unto them. And he went down with them, and came to Nazareth, and was subject to them: and his mother kept all these things in her heart.

52 And Jesus advanced in wisdom and stature, and in favour with God and men.

CH. III. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being high-priests, the word of God came to John, the son of Zachariah, in the desert. And he came into all the country about Jordan, preaching the baptism of repentance,

4 for the remission of sins: as it is written in the book of the words of the prophet Isaiah, [who saith,] "The voice of one crying in the desert, Prepare ye the way of the  
5 Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked places shall be made straight, and the  
6 rough ways shall be made smooth: and all men\* shall see the salvation of God." Then he said to the multitudes that went forth to be baptized by him, "O offspring† of vipers, who hath warned you to flee from the  
8 anger which is about to come? Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, 'Abraham is † our father:' for I say unto you, that of these stones God is able to raise up  
9 children to Abraham. And now the axe also is laid to the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the  
10 fire." And the multitudes asked him, saying, "What then shall we do?" And he answered and saith unto them, "He that hath two vests, let him give to him that hath none; and he that hath food, let him do in like  
12 manner." Then came publicans also to be baptized, and said unto him, "Teacher‡, what shall we do?" And he said unto them, "Exact no more than that which is  
14 appointed unto you." And the soldiers also asked him, saying, "And what shall we do?" And he said unto them, "Take by violence from no man, and accuse not  
any falsely; and be content with your pay."  
15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether he were the Christ or not, John spake, saying to them all, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose sandals I am not worthy to unloose: he will baptize you with the holy spirit, and

\* Gr. flesh.

† N. m. We have Abraham for, N. t.

‡ generation, N.

§ N. m. Master, N. t.



17 with fire: whose winnowing-shovel is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into his barn; but will burn the chaff with un-

18 quenchable fire." And many other glad tidings also he preached to the people, exhorting them.

19 But Herod the tetrarch, being reproved by him about Herodias his brother's\* wife, and about all the evil things

20 which Herod had done, added this likewise to all, that he shut up John in prison.

21 Now it came to pass when all the people were baptized, that, Jesus also having been baptized and praying, the

22 heaven was opened; and the holy spirit descended in a bodily appearance†, like a dove, upon him; and a voice came from heaven, [saying,] "Thou art my beloved son; in thee I am well pleased."

23 And Jesus himself began to be about thirty years of age‡; being (as was allowed by law§) the son of Joseph, who was the son of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna, who was the

24 son of Joseph, who was the son of Mattathiah, who was the son of Amos, who was the son of Nahum, who was the son of Esi, who was the son of Naggé, who

\* Philip's, N. and R. T. See Griesh.

† shape, N.

‡ This is Mr. Winkelfield's translation. *Aggravus ex trigesimo tertio, incipit jam esse tricenarius, Tertius*; who observes that this expression can only be used of one who has finished his thirtieth year: *seti*, circiter, may be understood of one who is something more than thirty years of age, as well as of one who is under that age. This was the age appointed by law for the Levites to enter upon their office. Num. iv. 3. 47. The printer's version is, "Jesus himself was about thirty years of age when he began his ministry." And Dr. Campbell renders the passage, "Now Jesus was himself about thirty years in subjection." Whichever of these versions may be approved, it appears, from the uncommon accuracy with which Luke dates his history, that in the fifteenth year of the reign of Tiberius, our Lord, then entering upon his ministry, was no more than thirty years of age. And therefore he must have been born at least two years and six months, and probably three years and nine months, after the death of Herod. The common hypothesis, which makes it necessary to maintain that Jesus was nearly five-and-thirty when the evangelist declares that he was no more than thirty, can never be supported by any principles of sound criticism. Lardner's Works, vol. i. p. 428.

§ i. e. entered in the public registers. See Pearce. As was supposed, N. W.

26 was the son of Maath, who was the son of Mattathiah, who was the son of Semei, who was the son of Joseph, who was the son of Judah, who was the son of Jaanna, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Salathiel, who was the

28 son of Neri, who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er, who was the son of José, who was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of

30 Levi, who was the son of Simeon, who was the son of Judah, who was the son of Joseph, who was the son of

31 Jonan, who was the son of Elinkin, who was the son of Melea, who was the son of Meun, who was the son of Mattatha, who was the son of Nathum, who was the son

32 of David, who was the son of Jessé, who was the son of Obed, who was the son of Boaz, who was the son of Sal-

33 mon, who was the son of Nansson, who was the son of Aminadab, who was the son of Aram, who was the son of Hezron, who was the son of Phares, who was the son of

34 Judah, who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of

35 Terah, who was the son of Nahor, who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Salah,

36 who was the son of Cainan, who was the son of Arphuxad, who was the son of Shem, who was the son of Noah, who

37 was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan,

38 who was the son of Enoch, who was the son of Seth, who was the son of Adam, who was the son of God\*.

\* The copies vary much in the order of the names, and the Cambridge manuscript contains the same genealogy here as in Matthew.

CH. IV. Now Jesus returned from Jordan, full of the holy spirit, and was led by the spirit into the desert forty days, 2 being tempted by the devil\*. And in those days he ate nothing: and, when they were ended, he [afterward] 3 hungered. And the devil said unto him, "If thou be the son of God, command that this stone become bread." 4 And Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" 5 And [the devil] brought him to a high mountain, and showed him all the kingdoms of the earth in a moment of 6 time. And the devil said unto him, "All this power I will give thee, and the glory of them: for it is delivered 7 unto me, and to whomsoever I will I give it. If therefore thou wilt worship me, it shall all be thine." And Jesus answered him, and said, † "It is written, 'Thou shalt worship the Lord thy God, and him only thou shalt 9 serve.'" And the devil brought him to Jerusalem, and set him on a wing of the temple, and said unto him, "If thou be a son of God, cast thyself down from this place: 10 for it is written, 'He shall give his angels charge over thee to preserve thee: and on their hands they shall bear 12 thee up, lest thou strike thy foot against a stone.'" And Jesus answered, and said unto him, "It is commanded, 13 'Thou shalt not tempt the Lord thy God.'" And when the devil had ended all his temptation, he departed from him for a time. 14 And Jesus returned, with the power of the spirit, into Galilee; and there went out a fame of him through all 15 the country round about. And he taught in their synagogues, being glorified by all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he entered into the syna-

\* A visionary scene supernaturally presented to the mind of Christ, to instruct him in the proper use of his miraculous powers. See note on Matt. iv. 1.

† "Get thee behind me, Satan, for," R. T. ‡ the son, N.

17 gogue on the sabbath, and stood up to read. And the book of the prophet Isaiah was delivered to him. And, when he had opened the book, he found the place where 18 it was written, "The spirit of the Lord is upon me, inasmuch as he hath anointed me to preach glad tidings to the poor; he hath sent me\* to proclaim deliverance to the captives, and recovery of sight to the blind, to set at 19 liberty those that are bruised, to proclaim the acceptable year of the Lord." And he closed the book, and gave it again to the attendant †, and sat down. And the eyes of all those that were in the synagogue were fastened on 21 him. Then he began to say unto them, "To-day this part of scripture is fulfilled in your ears." And all gave him their testimony, and wondered at the graceful words which proceeded out of his mouth, and said, "Is not this 23 the son of Joseph?" And he said unto them, "Ye will surely say unto me this proverb, 'Physician, heal thyself: whatsoever things we have heard done in Capernaum, do here also in thine own country.'" He said also, "Verily I say unto you, No prophet is acceptable 25 in his own country. But I tell you in truth, There were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when 26 there was a great famine throughout all the land; but in none of them was Elijah sent, except to Sarepta, a city of 27 Sidon, to a widow. And there were many lepers in Israel in the time of the prophet Elishah; and none of 28 them was cleansed, except Naaman the Syrian." And all in the synagogue, when they heard these things, were 29 filled with wrath; and rose up, and drove him out of the city, and led him to the brow of the hill on which their city was built, that they might cast him down headlong. 30 But he passed through the midst of them, and departed.

\* to heal the broken-hearted, N. and R. T. † These words are wanting in the Vat. Camb. and other MSS, and are left out of Tischbach's text.

† officer, N.

- 31 And he went down to Capernaum, a city of Galilee;  
 32 and taught them on the sabbath. And they were amazed  
 33 at his doctrine: for his word was with authority. And  
 in the synagogue was a man that had a spirit of an un-  
 34 clean demon\*; and he cried out with a loud voice, say-  
 ing, "Ah! what have we to do with thee, *thou* Jesus of  
 Nazareth? Art thou come to destroy us? I know who  
 35 thou art; the Holy One of God." Then Jesus rebuked  
 him, saying, "Be silent, and come out of him." And  
 when the demon had thrown him in the midst, he came  
 36 out of *the man*, and hurt him not. And all were struck  
 with astonishment, and spake among themselves, saying,  
 "What word *is* this? for with authority and power he  
 commandeth the unclean spirits, and they come out."  
 37 And a report of him went abroad into every place of the  
 country round about.
- 38 And he arose out of the synagogue, and entered into  
 Simon's house. Now the mother of Simon's wife was  
 seized with a great fever; and they besought him for her.  
 39 And he stood over her, and rebuked the fever; and it  
 left her: and forthwith she arose and ministered to them.
- 40 Now when the sun was setting, all those that had any  
 sick with various diseases, brought them to him: and he  
 put his hands on every one of them, and cured them.
- 41 And devils also came out of many, crying out, and say-  
 ing, "Thou art the Son of God †." But he rebuked  
 them, and suffered them not to say that ‡ they knew that  
 he was the Christ.
- 42 And when it was day, he went out, and departed into  
 a desert place; and the multitudes sought him, and came

\* He was raving mad, and fancied himself possessed by a demon; which was the  
 eminent opinion of the age. He believed, as many then did, that Jesus was the Mes-  
 siah, or a great prophet; and addresses him as such: and Jesus replies to him in the po-  
 pular language, in conformity to the ideas and feelings of the nation. See Farmer on  
 Rom. i. c. ii, sect. 1.

† Or, What hast thou to do with us.

‡ The Christ, the Son of God. R. T.

§ Suffered them not to speak: for &c. N. See *Farm. ibid.* p. 249.

- to him, and *would have* detained him, that he might not  
 43 depart from them. But he said unto them, "I must  
 preach the glad tidings of the kingdom of God to other  
 44 cities also: for therefore I am sent." And he preached  
 in the synagogues of Galilee.
- CII. v. Now it came to pass that, when the multitude press-  
 ed on him to hear the word of God, he stood by the lake  
 2 of Gennesaret, and saw two ships standing by the lake:  
 but the fishermen were gone out of them, and were wash-  
 3 ing *their* nets. And he entered into one of the ships, which  
 was Simon's, and besought him that he would launch  
 out a little from the land. And he sat down, and taught  
 4 the multitudes out of the ship. And when he had ceased  
 speaking, he said to Simon, "Launch out into the deep,  
 5 and let down your nets for a draught." And Simon answer-  
 ed and said unto him, "Master, we have laboured during  
 all the night, and have taken nothing: nevertheless, at thy  
 6 word I will let down the net." And when they had done  
 this, they enclosed a great number of fishes: and their net  
 7 *almost* brake. And they beckoned to *their* partners who  
 were in the other ship, that they might come and help  
 them. And they came, and filled both the ships, so that  
 8 they *almost* sank. And when Simon Peter saw *it*, he fell  
 down at Jesus's knees, saying, "Depart from me, Lord,  
 9 for I am a sinner." For astonishment seized him, and all  
 that were with him, at the draught of the fishes which  
 10 they had taken: and in like manner *it seized* James and  
 John, *the sons of Zebedee*, who were partners with Si-  
 mon. And Jesus said to Simon, "Fear not; henceforth  
 11 thou shalt catch men." And when they had brought  
 their ships to land, they left all, and followed him.
- 12 And it came to pass when he was near to\* a certain  
 city, behold, a man full of leprosy: who when he saw

\* in, N. but a leper might not reside within a city. Matt. viii. 2. This person met  
 Jesus immediately after his descent from the mount.

Jesus, fell on *his face*, and entreated him, saying, "Sir,  
 13 if thou wilt, thou canst make me clean." And Jesus  
 14 stretcheth forth *his hand*, and touched him, saying, "I  
 15 will: Be thou made clean." And immediately the le-  
 16 prosy departed from him. And Jesus commanded him  
 17 to tell no man: "but go, show thyself to the priest, and  
 18 offer for thy cleansing as Moses commanded; for a testi-  
 19 mony unto them." But a fame went abroad *so much* the  
 20 more of him: and great multitudes came together to hear  
 21 *him*; and to be cured by him of their infirmities. But  
 22 he withdrew into desert places, and prayed.

17 And it came to pass on a certain day, as he was teach-  
 18 ing, that there were Pharisees and teachers of the law  
 19 sitting by, who had come from every town of Galilee,  
 20 and from Judea, and from Jerusalem; and the power  
 21 of the Lord was present to heal those *who had diseases*.\*

18 And, behold, men brought on a bed one that was sick  
 19 of the palsy: and they sought how to bring him in, and  
 20 to place *him* before Jesus. And when they could not  
 21 find *by* what way they might bring him in, because  
 22 of the multitude, they went up to the roof, and let him  
 23 down through the tiling†, with *his couch*, into the midst  
 24 before Jesus. And when he saw their faith, he said,  
 25 "Man, thy sins are forgiven thee." Then the scribes  
 26 and the Pharisees began to reason, saying, "Who is this  
 27 that speaketh blasphemies? Who can forgive sins, but  
 28 God alone?" But when Jesus perceived their reasonings,  
 29 he answered and said unto them, "Why reason ye in  
 30 your hearts? Which is easier? to say, 'Thy sins are for-  
 31 given thee:' or to say, 'Arise and walk?' But that  
 32 ye may know that the Son of man hath power upon earth  
 33 to forgive sins, (he said to the sick of the palsy,) 'I say  
 34 unto thee, Arise, and take up thy couch, and go to thine

\* To cure the people, N. See Symonds's Obs. p. 24.

† See Campbell, they went up to the house-top, and let him down through the  
 tiles, N.

25 house." And forthwith he rose up before them, and took  
 26 up that whereon he lay, and departed to his house, glori-  
 27 fying God. And amazement struck all, and they glori-  
 28 fied God, and were filled with fear, saying, "We have  
 29 seen strange things to-day."

27 And after these things Jesus went forth, and saw a  
 28 publican, named Levi, sitting at the receipt of custom:  
 29 and he said unto him, "Follow me." And Levi forsook  
 30 all, rose up, and followed him.

29 And Levi made him a great feast in his own house:  
 30 and there was a great multitude of publicans, and of  
 31 others, that were at meat with them. But the scribes  
 32 and the Pharisees among them murmured against his dis-  
 33 ciples, saying, "Why do ye eat and drink with the  
 34 publicans and sinners?" And Jesus answered and said  
 35 unto them, "Those that are in health need not a physi-  
 36 cian; but those that are sick. I am come, not to call  
 37 righteous men to repentance, but sinners."

33 And some said unto him, "Why do the disciples of  
 34 John fast often, and make prayers; and in like manner  
 35 the disciples of the Pharisees: but thine eat and drink?"

34 And he said unto them, "Can ye make the companions  
 35 of the bridegroom to fast, while the bridegroom is with  
 36 them? But the days will come when the bridegroom shall  
 37 be taken from them: then they will fast in those days."

36 And he spake a parable also unto them: "No man putteth  
 37 a piece of a new garment upon an old one: otherwise,  
 38 both the new maketh a rent, and that which was  
 39 taken from the new agreeth not with the old. And no  
 40 man putteth new wine into old skins: otherwise, the  
 41 new wine will burst the skins, and it will be spilled, and  
 42 the skins will be marred. But new wine must be put  
 43 into new skins; and both are preserved. No man also,  
 44 having drunk old *wine*, immediately desireth new: for  
 45 he saith, 'The old is better.'"

CH. VI. AND it came to pass on the first sabbath\* after the second day of unleavened bread, that he went through the corn-fields: and his disciples plucked the ears of corn, and ate, rubbing them with their hands. But some of the Pharisees said unto them, "Why do ye that which it is not lawful to do on the sabbath?" And Jesus answered and said unto them, "Have ye not even read what David did, when both he himself hungered and those that were with him: How he entered into the house of God, and took the shew-bread, and ate, and gave to those also that were with him: which it is not lawful to eat, but for the priests alone?" And he said unto them, "The Son of man is Lord even of the sabbath?"

And it came to pass on another sabbath also, that he entered into the synagogue and taught: and a man was there, whose right hand was withered: and the scribes and the Pharisees watched him, whether he would work a cure on the sabbath; that they might find an accusation against him. But he knew their thoughts, and said to the man that had the withered hand, "Rise, and stand in the midst." And he arose, and stood. Then Jesus said unto them, "I will ask you one thing, 'Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill?'" And when he had looked round about on them all, he said to the man, "Stretch forth thine hand." And he did so: and his hand was restored§ [as the other]. And they were filled with madness; and communed one with another what they should do to Jesus.

And it came to pass in those days, that he went forth to a mountain to pray; and continued all night in prayer to God. And when it was day, he called to him his disci-

\* On the sabbath called second prime, Campbell. The sense of the original is very obscure. Some good copies omit the word *δευτερον*.

† Or, I will ask you, If that is lawful on the sabbath? To do good, &c. N.

‡ or to destroy? R. T.

§ "whole as the other." R. T.

ples: and from them he chose twelve, whom he also named apostles; (Simon whom he had named Peter also, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called Zelotes; Judas the brother of James, and Judas Iscariot, who also was the traitor;) and he came down with them, and stood in the plain; and there was a multitude of his disciples, and a great number of the people from all Judea, and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be cured of their diseases; and those that were vexed by unclean spirits: and they were healed. And the whole multitude sought to touch him: for power went out of him, and cured all

And he lifted up his eyes on his disciples, and said, "Happy are ye poor: for yours is the kingdom of God. Happy are ye that hunger now: for ye shall be filled. Happy are ye that weep now: for ye shall laugh. Happy are ye, when men shall hate you, and when they shall separate you from them, and shall reproach and defame you\* for the sake of the Son of man. Rejoice ye in that day, and leap for joy: for, behold, your reward shall be great in heaven: for in like manner did their fathers to the prophets.

"But alas for you that are rich! for ye receive your consolation. Alas for you that are filled! for ye shall hunger. Alas for you that laugh now! for ye shall mourn and weep. Alas for you, when men shall speak well of you! for in like manner did their fathers to the false prophets.

"But I say unto you that hear; Love your enemies, do good to those that hate you, bless those that curse you, and pray for those that injuriously treat you. To him who smiteth thee on the one cheek, offer the other

\* reproach you, and shall set forth your name as evil, N. See Campbell.

also; and from him who taketh away thy mantle, with-  
 30 hold not *thy* vest also. And give to every man that  
 asketh of thee; and of him that taketh away *what is* thine,  
 31 ask *it* not again. And *as* ye would that men should do  
 unto you, do ye unto them in like manner.  
 32 "And if ye love those who love you, what thanks have  
 33 ye? for sinners also love those who love them. And if  
 ye do good to those who do good to you, what thanks  
 34 have ye? for sinners also do the same. And if ye lend  
 to those from whom ye hope to receive, what thanks have  
 ye? for sinners also lend to sinners, that they may re-  
 35 ceive an equal return. But love your enemies; and do  
 good, and lend, hoping for nothing again\*, and your  
 reward will be great, and ye will be the sons of the Most  
 High: for he is kind to the unthankful, and to the evil.  
 36 Be ye [therefore] compassionate, as your Father also is  
 37 compassionate. And judge not, and ye shall not be  
 judged: condemn not, and ye shall not be condemned:  
 38 forgive, and ye shall be forgiven: give, and it shall be  
 given unto you: good measure, pressed down, and shaken  
 together, and running over, shall be given into your lap.  
 For with the same measure with which ye deal out, it  
 shall be measured to you again."  
 39 He also spake a parable unto them; "Can a blind man  
 lead a blind man? will they not both fall into the ditch?  
 40 "The disciple is not above his teacher†: but every one  
 that is perfected shall be as his teacher‡.  
 41 "And why beholdest thou the splinter which is in thy  
 brother's eye, but observest not the beam which is in thine  
 42 own eye? Or how canst thou say to thy brother; 'Bro-  
 ther, let me take out the splinter which is in thine eye;  
 when thou thyself beholdest not the beam which is in  
 thine own eye? Thou hypocrite, first take the beam out  
 of thine own eye, and then thou wilt see clearly to take  
 out the splinter which is in thy brother's eye.

\* nowise despising, Campbell.

† N. m. Master, N. L.

43 "For there is no good tree which bringeth forth cor-  
 rupt fruit; nor a corrupt tree which bringeth forth  
 44 good fruit. For every tree is known by its own fruit:  
 for from thorns men do not gather figs, nor from a bran-  
 45 ble-bush do they cut grapes. A good man, out of the  
 good treasure of his heart, bringeth forth that which is  
 good; and an evil man, out of the evil [treasure] of his  
 heart, bringeth forth that which is evil: for out of the  
 abundance of the heart [his] mouth speaketh.  
 46 "And why call ye me 'Lord, Lord \*,' and do not the  
 things which I say?  
 47 "Whosoever cometh to me, and heareth my words,  
 48 and doeth them, I will show you to whom he is like. He  
 is like a builder of an house, who digged deep, and laid  
 the foundation on a rock: and when the flood rose, the  
 stream dashed vehemently upon that house, and could not  
 49 shake it: for it was founded on a rock. But he that  
 heareth, and doeth not, is like a man who, without a  
 foundation, built an house upon the ground; against  
 which the stream dashed vehemently, and immediately it  
 fell: and the ruin of that house was great."  
 Cn. vii. Now when *Jesus* had ended all his words in the hear-  
 2 ing of the people, he entered into Capernaum. And  
 the servant of a certain centurion, who was dear to *his*  
 3 master, was sick, and ready to die. And having heard  
 of *Jesus*, the centurion sent to him some elders of the Jews,  
 to beseech † him that he would come and recover his  
 4 servant. And when they came to *Jesus*, they entreated  
 him earnestly, saying, "He is worthy to whom thou wilt  
 5 do this: for he loveth our nation; and himself hath built  
 6 us *our* synagogue." Then *Jesus* went with them. And  
 when he was now not far from the house, the centurion  
 sent friends to him to say ‡ unto him, "Sir, trouble not

\* Or, Master, Master.

† beseeching, N.

‡ saying, N. See Wakefield and Campbell. In both these instances the original is in the singular number.

thyself; for I am not worthy that thou shouldst enter  
 7 under my roof. Wherefore neither thought I myself  
 worthy to come unto thee: but command by word, and  
 8 my servant will be cured. For I also, who am a man  
 placed under authority, have soldiers under me; and I  
 say unto this *man*, 'Go,' and he goeth; and to another,  
 'Come,' and he cometh; and to my servant, 'Do this,'  
 9 and he doeth it." And when Jesus heard these words,  
 he wondered at him; and turned, and said to the multi-  
 10 tude that followed him, "I say unto you, I have not  
 found so great faith, even in Israel." And those who  
 were sent, returned to the house, and found the servant  
 well who had been sick.

11 And it came to pass on the day after, that he went  
 into a city called Nain: and [many of] his disciples  
 12 went with him, and a great multitude. Now as he drew  
 near to the gate of the city, behold, a dead man was car-  
 13 ried out, the only son of his mother, and she was a  
 widow: and many people of the city were with her. And  
 when the Lord saw her, he had compassion on her, and  
 14 said to her, "Weep not." And he came up and touched  
 the bier; (now they that bare him stood still;) and said,  
 15 "Young man, I say unto thee, Arise." Then he that  
 had been dead sat up, and began to speak. And *Jesus*  
 16 delivered him to his mother. And fear seized on all: and  
 they glorified God, saying, "A great prophet is risen up  
 17 among us;" and, "God hath regarded his people." And  
 this report concerning *Jesus* went forth through all Judea,  
 and through all the country round about.

18 And the disciples of John told him of all these things.  
 19 And John called unto him two of his disciples, and sent  
 them to *Jesus*, saying, "Art thou he that was to come?  
 20 or do we look for another?" And when the men came  
 to him, they said, "John the Baptist hath sent us to  
 21 thee, saying, 'Art thou he that was to come? or do we  
 look for another?'" (Now in that very hour he had cured

many of diseases, and grievous maladies, and of evil  
 spirits; and unto many *that were* blind he had given sight.)  
 22 Then [*Jesus*] answered and said unto them, "Go and  
 tell John what things ye have seen and heard; that the  
 blind receive *their* sight, the lame walk, the lepers are  
 cleansed, the deaf hear, the dead are raised, to the poor  
 23 glad tidings are preached. And happy is he whosoever  
 shall not offend because of me."  
 24 And when the messengers of John were departed, *Je-*  
*sus* began to say unto the multitudes concerning John,  
 "What went ye out into the desert to behold? A reed  
 25 shaken by the wind? But what went ye out to see? A  
 man clothed in soft garments? Lo, those that are gorge-  
 26 ously apparelled, and live luxuriously, are in palaces.  
 27 But what went ye out to see? A prophet? Yes, I say  
 unto you, and much more than a prophet. This is he of  
 28 whom it is written, 'Behold, I send my messenger be-  
 fore thy face, who will prepare thy way before thee.'  
 For I say unto you, Among those that are born of wo-  
 men, there is no greater [prophet] than John the Bap-  
 29 tist: but the least in the kingdom of God is greater than  
 he. And all the people, and the publicans, that heard  
 30 him, acknowledged the mercy of God, and were bap-  
 tized with the baptism of John. But the Pharisees and  
 teachers of the law have rejected† the counsel of God to-  
 31 ward them, not having been baptized by him.‡ To  
 what therefore shall I liken the men of this generation?  
 32 and to what are they like? They are like children sitting  
 in the market-place, and calling one to another, and  
 saying, 'We have piped unto you, and ye have not  
 danced: we have mourned unto you, and ye have not  
 33 wept.' For John the Baptist hath come neither eating  
 bread, nor drinking wine; and ye say, 'He hath a de-

\* See Synonide, *ibid.* p. 26. have justified the ways of God, having been, N.

† made void, N.

‡ "And the Lord said," D. T.

34 mon\*.' The Son of man hath come eating and drinking; and ye say, 'Behold, a glutton, and a wine-bibber, 35 a friend of publicans and sinners.' And yet wisdom is justified by all her children."

36 And one of the Pharisees asked *Jesus* to eat with him. And he entered into the Pharisee's house, and placed 37 himself at meat. And, behold, a woman in the city, who had been a sinner†, when she knew that *Jesus* was at meat in the Pharisee's house, brought an alabaster-box 38 of ointment, and stood behind at his feet weeping, and began to wet his feet with tears; and she wiped *them* with the hair of her head, and kissed his feet, and anointed 39 *them* with the ointment. But when the Pharisee that had invited him saw *it*, he spake within himself, saying, "This man, if he were a prophet, would have known 40 who and what kind of woman *this is* that toucheth him; for she is a sinner." Then *Jesus* spake and said unto him, "Simon, I have somewhat to say unto thee." And 41 he saith, "Teacher‡, say *it*." "There was a certain creditor that had two debtors: the one owed five hundred 42 denarii, and the other fifty. And, as they had nothing to pay, he freely forgave them both. Tell me, therefore, 43 Which of them will love him more?" Then Simon answered and said, "I suppose, that he to whom he freely forgave more." And *Jesus* said unto him, "Thou hast 44 judged rightly." And he turned to the woman, and said unto Simon, "Seest thou *this woman*? I entered into thine house: thou gavest me no water for my feet: but she hath wetted my feet with tears, and wiped *them* with 45 her hair. Thou gavest me no kiss: but she, since the time she§ entered in, hath not ceased to kiss my feet.

\* I. e. he is melancholy and insane.

† Probably, not of a bad moral character, but a superstitious idolater, who was now become a worshipper of the true God. All the unconverted heathen were, in the technical phraseology of the Jews, *sinners*, whatever their moral character might be. See Gal. ii. 15.

‡ Master, N.

§ I entered in, R, T, and N.

46 Thou didst not anoint mine head with oil: but she hath 47 anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many\*, are forgiven‡; for she hath loved much: but to whom little is forgiven, that person loveth little." Then he said unto her, "Thy sins are 48 forgiven." And those that were at meat with him began to say within themselves, "Who is this that even forgive- 49 giveth sins?" And he said to the woman, "Thy faith hath saved thee‡: go in peace."

CU. VIII. AND it came to pass afterward, that he journeyed through every city and village, preaching and proclaiming the glad tidings of the kingdom of God: and there 2 twelve were with him; and certain women, that had been cured of evil spirits and infirmities: Mary called Mag- 3 dalene, out of whom had gone seven demons§; and Joanna, the wife of Chuza Herod's steward; and Susanna, and many other women; who ministered to him of their 4 substance. And when a great multitude assembled, and inhabitants of every city came together unto him, he 5 spake by a parable: "A sower went out to sow his seed: and, as he sowed, some seed fell by the way-side; and it 6 was trodden under foot, and the fowls of the air devoured it. And some fell upon a rock; and when it grew up, 7 it withered away, because it had not moisture. And some fell amidst thorns; and the thorns grew up with it, and 8 choked it. And other fell on good ground, and grew up, and yielded fruit an hundred-fold." As he said these things, he cried out, "He that hath ears to ear, let him 9 hear."

9 And his disciples asked him, [saying,] "What may 10 this parable be?" And he said, "Unto you it is given

\* She had probably been a very zealous idolater.

† The remainder of this verse is omitted in the Camb. manuscript.

‡ q. d. Having now become a believer in the true God, thou art admitted to the privileges of the visible church.

§ who had been cured of raving insanity. There is no reason to believe that Mary Magdalene had ever been either a gentile, or an immoral person. Lardner, vol. xi. p. 13



to know the mysteries of the kingdom of God: but to others I speak in parables; so that seeing they see not, 11 and hearing they understand not. Now the parable is 12 this: The seed is the word of God. And those by the way-side, are they that hear: but then the devil cometh and taketh away the word out of their hearts, lest they 13 should believe and be saved. And those on the rock are they that, when they have heard, receive the word with joy: and these have no root, but for a short time believe, and in time of temptation fall away. And that 14 which fell among the thorns are they that, having heard, go forth, and are choked by anxious cares and riches, and pleasures of this life, and bring not fruit to perfection. But that in the good ground are they that, 15 having heard the word, keep it in an honest and good heart, and bring forth fruit with perseverance.

16 "Now no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a couch; but setteth it on a stand, that those who enter in may see the light. 17 For nothing is hidden, which shall not be manifest: nor is any thing secret, which shall not be known and come 18 abroad. Take heed therefore how ye hear: for whosoever hath much, to him shall be given; and whosoever hath little, from him shall be taken even that which he seemeth to have."

19 And his mother and his brethren came to him, and could not gain access to him because of the multitude. And it was told him by some, who said, "Thy mother and 21 thy brethren stand without, desiring to see thee." And he answered and said unto them, "My mother and my brethren are these, that hear the word of God, and do it."

22 It also came to pass on a certain day, that he went into a ship with his disciples, and said unto them, "Let us 23 pass over to the other side of the lake." And they launched forth. But as they sailed, he fell asleep: and a storm of wind came down on the lake; and they were filling with wa-

24 ter, and were in danger. And they came near, and awoke him, saying, "Master, master, we perish." Then he arose, and rebuked the wind, and the raging of the water: 25 and they ceased, and there was a calm. And he said unto them, "Where is your faith?" And they feared and wondered, saying one to another, "Who is this? for he commandeth even the winds and the water, and they 26 obey him." And they arrived at the country of the Gadarenes, which is over-against Galilee. And when he 27 had gone forth to land, there met him a certain man of the city, that had demons a long time\*, and wore no 28 clothes, nor abode in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and said with a loud voice, "What have I to do with thee†, Jesus, thou son of the most high God? I entreat thee, torment me not." (For Jesus had commanded the unclean spirit to come out of the man. For it had often seized him; and he was kept bound with chains and in fetters: and he brake the bands, and was driven by 30 the demon into desert places.) And Jesus asked him, saying "What is thy name?" And he said, "Legion:" 31 (for many demons had entered into him.) And the demons besought Jesus that he would not command them to go 32 out into the abyss‡. Now an herd of many swine was there, feeding on the mountain: and the demons besought him that he would give them leave to enter into them. 33 And he gave them leave. Then the demons went out of the man, and entered into the swine: and the herd ran

\* This demoniac had probably intervals of reason: but often, see ver. 29, he had violent paroxysms of insanity, which made it necessary for his friends to bind him: though it seems that he sometimes escaped from his keepers. He fancied himself possessed by a legion of demons, and talks to Jesus as a raving lunatic. See Farmer on Demoniacs, c. ii. sect. I. Mr. Eusebius suspects the whole account to be an interpolation, particularly from the use of a Latin word in Greek characters, which, he observes, is not customary with Luke, nor with any classical writer in the apostolic age. Eusebius's Demoniac, chap. i. sec. 1.

† Or, What hast thou to do with me?

‡ N. m. Deep pit. N.

violently down a steep place into the lake, and were  
 34 drowned. And when those who kept them saw what  
 was done, they fled, and told *it* in the city and in the  
 35 country. Then *the people* went out to see what had been  
 done; and came to Jesus, and found the man, out of  
 whom the demons had departed, sitting at the feet of  
 Jesus, clothed, and in his right mind: and they were  
 36 afraid. And those also that had seen *it*, told them in  
 37 what manner he had been cured. Then the whole mul-  
 titude of the country of the Gadarenes round about, asked  
 Jesus to depart from them: for they were seized with  
 great fear: and he went into the ship, and returned.

38 Now the man out of whom the demons had departed  
 entreated Jesus that he might be with him. But [Jesus]  
 39 sent him away, saying, "Return to thine house, and tell  
 how great things God hath done unto thee." And he  
 departed, and published throughout the whole city how  
 great things Jesus had done unto him.

40 And it came to pass that, when Jesus returned, the  
 people *gladly* received him: for they were all in expecta-  
 tion of him.

41 And, behold, there came a man named Jairus, who  
 was a ruler of the synagogue: and he fell down at Jesus's  
 feet, and besought him that he would come into his  
 42 house: for he had an only daughter, about twelve years  
 of age, and she was dying. But as he went, the people  
 43 thronged him. And a woman, having an issue of blood  
 twelve years, that had *also* consumed all her substance on  
 44 physicians, and could not be cured by any, came behind,  
 and touched the border of his garment: and immediately  
 45 her issue of blood stopped. And Jesus said, "Who  
 touched me?" And when all denied, Peter, and those that  
 were with him, said, "Master, the multitudes press and  
 46 throng thee; and sayest thou, Who touched me?" And  
 [Jesus] said, "Some one hath touched me: for I know  
 47 that power hath gone out of me." And when the woman

saw that she was not concealed, she came trembling, and  
 fell down before him, and declared [to him] before all  
 the people for what cause she touched him, and how she  
 48 was forthwith cured. And he said unto her, "Take  
 courage, daughter; thy faith hath made thee well: go  
 49 in peace." And while he yet spake, there cometh one from  
 the ruler of the synagogue's house, saying to him, "Thy  
 50 daughter is dead: trouble not the Teacher\*. But when  
 Jesus heard *it*, he spake to *the ruler*, saying, "Fear not:  
 51 only believe, and she shall be made well." And when  
 he came to the house, he suffered none to enter in, but  
 Peter, and John, and James, and the father and the mo-  
 52 ther of the child. And all wept, and lamented her: but  
 he said, "Weep not: she is not dead, but sleepeth."  
 53 And they derided him; knowing that she was dead.  
 54 And he sent all out of *the house*, and took her by the  
 55 hand, and spake aloud, saying, "Child, arise." And  
 her breath † came again, and she forthwith arose: and he  
 56 commanded that food should be given her. And her pa-  
 rents were amazed: but he charged them that they should  
 tell no man what had been done.

CH. IX. Now Jesus called the twelve apostles together, and  
 gave them power and authority over all demons, and to  
 2 cure diseases. And he sent them forth to preach the  
 3 kingdom of God, and to cure the sick: and said unto  
 them, "Take nothing for your journey, neither staves,  
 4 nor bag, nor money; nor have two vests. And into  
 whatsoever house ye enter, there remain, and thence de-  
 5 part. And whosoever shall not receive you, when ye go  
 from that city shake off the very dust from your feet;  
 6 for a testimony unto them." And they departed, and  
 went through the towns, preaching glad tidings and  
 healing every where.  
 7 Now Herod the tetrarch heard of all which had been

\* N. m. Master, N.

† N. m. spirit, N.

done [by him]: and he was perplexed, because it was  
 8 said by some, that John was risen from the dead; and  
 by some, that Elijah appeared; and by others, that one  
 9 of the old prophets was risen again. And Herod said,  
 "John I have beheaded: but who is this of whom I hear  
 such things?" And he desired to see *Jesus*.  
 10 And the apostles returned, and told *Jesus* all which  
 they had done. And he took them, and withdrew pri-  
 vately to a desert place of [a city called] Bethsaida.  
 11 And when the multitudes knew *it*, they followed him:  
 and he received them, and spoke to them concerning the  
 kingdom of God, and restored those that had need of  
 12 cure. And when the day began to be far spent\*, the  
 Twelve came near, and said unto him, "Send the mul-  
 titude away, that they may go into the towns and coun-  
 try round about, and lodge, and get provision: for we  
 13 are here in a desert place." But he said unto them, "Give  
 ye them *food* to eat." And they said, "We have no more  
 than five loaves and two fishes; unless we should go and  
 14 buy food for all this people." For they were about five  
 thousand men. And he said to his disciples, "Make  
 them place † themselves on the ground by fifties in a  
 15 company." And they did so; and made them all place  
 16 themselves. And when he had taken the five loaves and  
 the two fishes, he looked up to heaven, and blessed them,  
 and brake, and gave to the disciples to set before the mul-  
 17 titude. And all ate, and were filled: and what remain-  
 ed to them of the fragments was taken up, *even* twelve  
 18 panniers. And it came to pass as he was apart praying,  
 his disciples were with him: and he asked them, saying,  
 19 "Who ‡ say the multitudes that I am?" They answer-  
 ed and said, "John the Baptist; but some *say*, Elijah;  
 and others *say*, that one of the old prophets is risen  
 20 again." And he said unto them, "But who ‡ say ye

\* Or, decline.

† Or, recline, or lie down, N. m.

‡ Whom, N.

that I am?" Then Peter answered and said, "The Christ  
 21 of God." And he strictly charged them, and command-  
 22 ed *them* to tell no man that thing, saying: "The Son of  
 man must suffer many things, and be rejected by the el-  
 ders and chief-priests and scribes, and be killed, and he  
 23 raised the third day." And he said to all, "If any *man*  
 desire to come after me, let him deny himself, and take  
 24 up his cross\*, and follow me. For whosoever desireth  
 to save his life, shall lose it: but whosoever shall lose his  
 25 life for my sake, he shall save it. For what is a man  
 26 [or for-] profit, if he gain the whole world, and lose [or for-  
 feit,] himself †? For whosoever shall be ashamed of me,  
 and of my words, of him the Son of man shall be ashamed,  
 when he shall come in his own glory, and *in that of*  
 27 *his* Father, and of the holy angels. But I tell you truly,  
 There are some of those who stand here, who shall not  
 taste of death till they have seen the kingdom of God."  
 28 And it came to pass about eight days after these words,  
 that he took with him Peter and John and James, and  
 29 went up a mountain to pray. And it came to pass that,  
 as he prayed, the appearance of his countenance was al-  
 30 tered, and his raiment was white and glistening. And,  
 lo, there talked with him two men, who were Moses and  
 31 Elijah: that appeared in glory, and spake of his decease  
 32 which he was about to accomplish at Jerusalem. But  
 Peter, and those that were with him, were heavy with  
 sleep: and, when they awoke, they saw his glory, and  
 33 the two men who stood with him. And it came to pass,  
 as *the* apostles were parted from him, that Peter said to  
 Jesus, "Master, it is good for us to be here: and let us  
 make three tabernacles; one for thee, and one for Moses,  
 34 and one for Elijah:" not knowing what he said. And  
 while he thus spake, a cloud came and overshadowed  
 them: and *the* disciples feared when those men entered

\* daily, R. T.

† The words in brackets are probably a marginal gloss. Newcome's note.

35 into the cloud. And there came a voice out of the cloud,  
36 saying, "This is my beloved Son\*: hear ye him." And  
when the voice was past, Jesus was found alone. And  
they kept silence, and told no man in those days any of  
the things which they had seen.

37 And it came to pass that, on the next day, when they  
were come down from the mountain, a great multitude  
38 met him. And, behold, a man of the multitude cried  
out, saying, "Teacher †, I beseech thee, look upon my  
39 son: for he is mine only child. And, behold, a spirit  
taketh him, and it suddenly crieth out; and it convulseth  
40 him so that he foameth, and, bruising him, hardly de-  
parteth from him ‡. And I besought thy disciples to cast  
41 it out; but they were not able." And Jesus answered  
and said, "O unbelieving and perverse generation, how  
long shall I be with you, and endure you? Bring thy  
42 son thither." And as he was now coming near, the de-  
mon dashed him on the ground, and at the same time  
convulsed him. Then Jesus rebuked the unclean spirit,  
43 and cured the child, and delivered him to his father. And  
all were amazed at the mighty power of God.

But while all wondered at all the things which Jesus  
44 did, he said to his disciples, "Let these words sink down  
into your ears: for the Son of man is about to be deliver-  
45 ed up into the hands of men." But they understood not  
this matter, and it was hidden from them, so that they  
did not perceive it: and they feared to ask him of this  
matter.

46 And there arose a reasoning among them, which of  
47 them should be greatest. And Jesus perceived the  
thought of their heart, and took a little child, whom he  
48 set by him; and said unto them, "Whosoever shall re-  
ceive this little child in my name, receiveth me; and

\* Some copies read, "This is my chosen Son, in whom I am well pleased."

† N. m. Master, N.

‡ This was evidently a case of epilepsy.

whosoever shall receive me, receiveth him who sent me:  
for he that is least among you all, he shall be great."

49 Then John spake, and said, "Master, we saw one  
casting out devils in thy name; and we forbade him, be-  
50 cause he followeth not us." And Jesus said unto him,  
"Forbid him not: for he that is not against you, is for  
you\*."

51 Now it came to pass when the days were fulfilled that  
he should be received up, that he stedfastly set his face to  
52 go to Jerusalem; and sent messengers before him: and  
they went and entered into a town of the Samaritans, to  
53 make ready for him: but they did not receive him, be-  
54 cause his face was directed toward † Jerusalem. And  
when his disciples, James and John, saw this, they said,  
"Master, wilt thou that we command fire to come down  
55 from heaven, and consume them, even as Elijah did?"  
56 But he turned, and rebuked them ‡. And they went to  
another town.

57 It also came to pass as they were going on the way,  
that a certain man said to him, "[Sir,] I will follow  
58 thee whithersoever thou goest." And Jesus said unto  
him, "The foxes have holes, and the birds of the air  
have roosts; but the Son of man hath not where to rest  
his head."

59 He said also to another, "Follow me." But he said,  
60 "Sir, suffer me to go first and bury my father." And  
[Jesus] said unto him, "Let the dead bury their dead:  
but come thou § away after me, and proclaim the king-  
dom of God."

61 And another also said, "Sir, I will follow thee; but  
suffer me first to bid those farewell that are in mine house."

\* "He that is not against us is for us," B. T. † N. m. that of our going to, N.  
‡ and said, "Ye know not what manner of spirit ye are of; for the Son of man is not  
come to destroy men's lives, but to save them." These words are wanting in the Alex.  
Vat. Ephr. and in most other MSS. and versions. The Comb. retains the words of the  
first clause, but omits the rest.

§ See Matt. viii. 22. go thou, N.

62 But Jesus said unto him, "No man that hath put his hand to the plough and looketh back, is fit for the kingdom of God."

Cn. x. Now after these things, the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he himself was about to come. He said therefore unto them, "The harvest indeed is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Depart: behold, I send you as lambs amidst wolves. Carry neither purse, nor bag, nor sandals; and salute no man on the way. And into whatsoever house ye enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it: but if not, it shall turn back to yourselves. And remain in the same house, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And cure the sick that are therein: and say unto them, 'The kingdom of God draweth near unto you.' But into whatsoever city ye enter, and they receive you not, go forth into the streets of it, and say, 'Even the dust, which cleaveth to us from your city, we wipe off unto you: notwithstanding know this, that the kingdom of God draweth near [unto you].' I say unto you, It shall be more tolerable in the great day for Sodom, than for that city.

13 "Alas for thee, O Chorazin! Alas for thee, O Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to the grave.

16 "He that heareth you, heareth me; and he that despiseth

you, despiseth me; and he that despiseth me, despiseth him that sent me."

17 And the seventy returned with joy, saying, "Master, even the demons are subject to us through thy name."

18 And he said unto them, "I beheld Satan fallen from heaven, as lightning\*. Behold, I give you power to tread on serpents and scorpions, and over all the strength of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." In that hour Jesus greatly rejoiced in spirit, and said, "I praise thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding, yet thou hast revealed them to babes: yes, Father; for so it hath seemed good in thy sight.†

22 All things have been delivered to me by my Father: and none knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son chooseth to reveal him‡." And he turned to his disciples, and said privately, "Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them." And, behold, a certain teacher of the law rose up, tempting him, and saying, "Teacher§, what shall I do to inherit everlasting life?"

26 And Jesus said unto him, "What is written in the law?"

27 how readest thou?" And he answered and said, "Thou shalt love the Lord thy God with all thine heart, and with

\* *As lightning.* "Swiftly and precipitately. The meaning is, I see, and have seen some time since, the kingdom of Satan rapidly diminishing." Newcome.

† "And turning to his disciples he said." These words are added in many ancient copies.

‡ *q. d.* All things relating to the purposes of my mission are revealed to me, and no one knoweth the design and extent of this revelation but my Father and myself, and those to whom I choose to discover it. See *Mat. xi. 27.*

§ *N. m.* Master, N.

all thy soul, and with all thy strength, and with all thy  
 28 mind: and thy neighbour as thyself." Then *Jesus* said  
 unto him, "Thou hast answered rightly: do this, and  
 29 thou shalt live." But he, desiring to justify himself,  
 30 said to *Jesus*, "And who is my neighbour?" And *Jesus*  
 replied and said, "A certain *man* went down from Jeru-  
 salem to Jericho, and fell among robbers, who stripped  
 him of his raiment, and wounded\* *him*, and departed,  
 31 having left *him* half dead. And by chance a certain  
 priest came down that way; and when he saw him, he  
 32 passed by on the other side. In like manner a Levite al-  
 so, when he reached the place, came and saw *him*, and  
 33 passed by on the other side. But a certain Samaritan, as  
 he journeyed, came where he was: and, when he saw  
 34 him, he had compassion on *him*, and went to him, and  
 bound up his wounds, pouring in oil and wine; and set  
 him on his own beast, and brought him to an inn, and  
 35 took care of him. And on the morrow, [when he de-  
 parted,] he took out two denarii †, and gave *them* to the  
 host, and said unto him, 'Take care of him; and what-  
 soever thou spendest more, when I come back I will re-  
 36 pay thee.' Which then of these three thinkest thou to  
 have been his neighbour who fell among the robbers?"  
 37 And the teacher of the law said, "He who showed pity to  
 him." Then said *Jesus* unto him, "Go, and do thou in  
 like manner."  
 38 And it came to pass, as they journeyed, that he enter-  
 ed into a certain town: and a certain woman, named  
 39 Martha, received him into her house. And she had a  
 sister called Mary; who sat also at the feet of *Jesus*, and  
 40 heard his words. But Martha was harassed by much at-  
 tendance, and came to him, and said, "Master, carest  
 thou not that my sister hath left me to attend alone?  
 41 command therefore that she help me." And *Jesus* an-

\* laid strokes on, N.

† 11r, pieces of money, N. m.

swered and said unto her, "Martha, Martha, thou art  
 42 anxious, and troubled about many things, and there is  
 need of one thing only\*: but Mary hath chosen the good  
 part, which shall not be taken from her."  
 CII. XI. AND it came to pass that, as he was praying in a  
 certain place, when he ceased, one of his disciples said  
 unto him, "Master, teach us to pray, as John also  
 2 taught his disciples." And he said unto them, "When  
 ye pray, say, 'O Father †, sanctified be thy name. Thy  
 3 kingdom come‡. Give us day by day the food sufficient  
 4 for us. And forgive us our sins; for we also forgive  
 every one who trespasseth against us. And bring us not  
 5 into temptation§.'" And he said unto them, "Which of  
 you shall have a friend, and shall go to him at midnight,  
 6 and say to him, 'Friend, lend me three loaves: for a  
 friend of mine is come to me from a journey, and I have  
 7 nothing to set before him:' and he from within shall an-  
 swer and say, 'Trouble me not: the door is now shut,  
 and my children and I are in bed; I cannot rise and give  
 8 thee?' I say unto you, Even if he will not rise and give  
 him, because he is his friend, yet, because of his impor-  
 9 needeth. And I say unto you, Ask, and it shall be  
 given you; seek, and ye shall find; knock, and it shall  
 10 be opened unto you. For every one that asketh, receiveth;  
 and every one that seeketh, findeth; and to him that  
 11 knocketh, it shall be opened. Now if a son shall ask  
 bread from any of you that is a father, will he give him  
 12 a stone? or if he shall ask a fish, will he for a fish give  
 him a serpent? or if he shall ask an egg, will he give him  
 13 a scorpion? If ye therefore, being evil, know how to

\* See Bishop Pearce: q. d. "there is need of one dish only for me to eat of." Some good copies read, "there is need only of few, or even of one." See Griesbach. But there is one thing which is necessary: and, &amp;c. N.

† Our Father, N. and R. T. who art in heaven, R. T.

‡ Thy will be done as in heaven, so in earth. R. T.

§ But deliver us from evil. R. T.

give good gifts unto your children; how much more will your heavenly Father give the holy spirit to those that ask him?"

- 14 And he was casting out a demon, and it was dumb. And it came to pass when the demon was gone out, that  
15 the dumb spake: and the multitudes wondered. But some of them said, "He casteth out demons through  
16 Beelzebub, prince of the demons." (And others trying  
17 him, sought of him a sign from heaven.) But he, knowing their thoughts, said unto them, "Every kingdom  
18 house divided against itself, is brought to desolation; and an  
19 house divided against an house, falleth. If Satan also be  
20 divided against himself, how can his kingdom stand? Because ye say that I cast out demons by Beelzebub. But  
21 if I by Beelzebub cast out demons, by whom do your  
22 sons cast them out? Wherefore they shall be your judges.  
23 But if I by the finger of God cast out demons, then the  
24 kingdom of God is come unto you.  
25 "When a strong man armed guardeth his habitation,  
26 his goods are in peace: but when a stronger than he  
27 shall come upon him and overcome him, he taketh from  
28 him all his armour in which he trusted, and divideth his  
29 spoils.  
30 "He that is not with me, is against me: and he that  
31 gathereth not with me, scattereth.  
32 "When the unclean spirit is gone out of a man, he passeth  
33 through dry places, seeking rest; and, finding none,  
34 he saith, 'I will return to mine house whence I came  
35 out.' And when he cometh, he findeth it swept and set  
36 in order. Then he goeth and taketh to him seven other  
37 spirits more evil than himself; and they enter in, and  
38 dwell there: and the last state of that man becometh  
39 worse than the first\*."
- 27 And it came to pass as he spake these things, that a

\* A relapse into vice, like a relapse into insanity, renders the case more hopeless than before.

- 28 certain woman of the multitude lifted up her voice, and  
29 said unto him, "Happy is the womb which bare thee, and  
30 the breasts which thou hast sucked." But he said, "Yea,  
31 rather, happy are they that hear the word of God and  
32 keep it."  
33 And when the multitudes were gathered together about  
34 him, he began to say, "This is an evil generation: it  
35 seeketh after a sign; and a sign shall not be given it, ex-  
36 cept the sign of Jonah\*. For as Jonah was a sign to the  
37 Ninevites, so will the Son of man also be to this genera-  
38 tion. The queen of the south will rise in the judge-  
39 ment together with the men of this generation, and  
40 will condemn them: for she came from the ends of the  
41 earth to hear the wisdom of Solomon; and, behold, a  
42 greater than Solomon is here. The men of Nineveh will  
43 rise up in the judgement together with this generation,  
44 and will condemn it: for they repented at the preaching  
45 of Jonah; and, behold, a greater than Jonah is here.  
46 "Now no man, when he hath lighted a lamp, putteth  
47 it in a secret place, or under a measure, but on a stand;  
48 that those who come in may see the light. The lamp  
49 of the body is thine eye; when therefore thine eye is  
50 clear, thy whole body also is enlightened; but when  
51 thine eye is dim, thy body also is in darkness. Take heed  
52 therefore that the light which is in thee be not darkness.  
53 If thy whole body therefore be enlightened, having no  
54 part dark, the whole will be enlightened, as when a lamp  
55 enlighteneth thee by its brightness."  
56 And as he spake, a certain Pharisee besought him to  
57 dine with him: and he went in, and placed himself at  
58 meat. And when the Pharisee saw it, he wondered that  
59 Jesus had not first washed his hands before dinner. Then  
60 the Lord said unto him, "Now ye Pharisees make clean  
61 the outside of the cup and of the dish; but the inside of

\* of the prophet Jonah, R. L. and H.

40 you is full of rapine and maliciousness. Ye inconsiderate, did not he who made the outside, make the inside  
 41 also? But rather give *in alms* the things which ye have\*;  
 42 and, behold, all things are clean unto you. But alas for you Pharisees! for ye pay tithe of mint and rue and every herb, and pass over justice and the love of God: now these ought ye to have done, and not to leave the other  
 43 undone. Alas for you Pharisees! for ye love the chief seats in the synagogues, and salutations in the market-  
 44 places. Alas for you†! for ye are as graves which appear not, and the men that walk over *them* know *it* not."  
 45 Then one of the teachers of the law answered, and saith unto him, "Master, thus saying, thou reproachest us  
 46 also." And he said, "Alas for you teachers of the law also! because ye lade men with burthens hard to be borne, and ye yourselves touch not the burthens with one  
 47 of your fingers. Alas for you! because ye build the sepulchres of the prophets, and your fathers killed them.  
 48 Ye therefore bear witness that ye consent not to the deeds‡ of your fathers: for they indeed killed them, and ye build  
 49 [their] sepulchres. Wherefore also the wisdom of God hath said, 'I will send unto them prophets and apostles;  
 50 and *some* of them they will kill, and persecute *others*: so that the blood of all the prophets which hath been shed from the foundation of the world, will be required from  
 51 this generation: from the blood of Abel to the blood of Zachariah, who perished between the altar and the temple:' yes, I say unto you, it will be required from this  
 52 generation. Alas for you, teachers of the law! for ye have taken away the key of knowledge: ye yourselves have not entered in, and those that were entering in ye have hindered."  
 53 And while he said these things unto them, the scribes and the Pharisees began to be greatly incensed, and to

\* give alms according to your ability, W.

† scribes and Pharisees, hypocrites, R. T. ‡ consent to, R. T. See Newcome's note.

54 provoke him to speak of many things; laying wait for him, *and* seeking to catch something out of his mouth, [that they might accuse him.]

CH. XII. At which time, when many thousands of the multitude were gathered together, so that they trode upon one another, he began to say unto his disciples, "First of *all*, beware of the leaven of the Pharisees, which is  
 2 hypocrisy. But there is nothing covered, which shall not be revealed; or hidden, which shall not be known.  
 3 Whatsoever things therefore ye have said in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 "And I say unto you, my friends, Fear not those who kill the body, and afterward have no more which they  
 5 can do. But I will warn you whom ye shall fear: Fear him that, after he hath killed, hath power to cast into  
 6 hell; yes, I say unto you, Fear him. Are not five sparrows sold for two pence? and yet not one of them is forgotten before God: but even the hairs of your head are  
 7 all numbered. Fear not therefore: ye are of more value than many sparrows.

8 "I say also unto you, Whosoever shall confess me before men, him the Son of man also will confess before the  
 9 angels of God. But he who denieth me before men, shall  
 10 be denied in the presence of the angels of God. And whosoever shall speak a word against the Son of man, it will be forgiven him; but unto him who blasphemeth against the holy spirit it will not be forgiven.

11 "And when ye are brought to synagogues, and to principalities and powers, take no anxious thought how or what ye shall speak in defence, or what ye shall say:  
 12 for the holy spirit shall teach you in that hour what ye ought to say."

13 And one of the multitude said unto him, "Master, speak to my brother, that he divide *our* inheritance with me."



14 And Jesus said unto him, "Man, who made me a judge  
 15 or a divider over you?" And he said unto them, "Take  
 heed and beware of covetousness: for a man's life con-  
 sisteth not in the abundance of the things which any one  
 16 possesseth." And he spake a parable unto them, saying,  
 "The ground of a certain rich man brought forth plenti-  
 17 fully: and he thought within himself, saying, 'What  
 shall I do, because I have no place where I can store my  
 18 crops?' Then he said, 'I will do this: I will take down  
 my barns, and build greater; and there I will store all  
 19 my produce and my goods. And I will say to my soul\*,  
 Soul, thou hast many goods laid up for many years: take  
 20 thine ease, eat, drink, be merry.' But God said unto  
 him, 'Thou inconsiderate man, this night thy soul is re-  
 quired of thee†: then whose will the things be which  
 21 thou hast provided?' So is he who layeth up treasure for  
 himself, and is not rich toward God."  
 22 Then he said to his disciples, "Therefore I say unto  
 you, Take no anxious thought for [your] life, what ye  
 shall eat: nor for the body, with what ye shall be clothed.  
 23 Life is more than food; and the body, than clothing.  
 24 Observe the ravens, that they neither sow nor reap;  
 which have neither store-house, nor barn; and yet God  
 feedeth them. How much better are ye than the fowls?  
 25 Now which of you by taking anxious thought can add  
 26 one cubit to his stature? If therefore ye be not able to do  
 even that which is least, why take ye anxious thought  
 27 for the rest? Observe how the lilies grow: they neither  
 labour nor spin; and yet I say unto you, Even Solomon  
 28 in all his glory was not arrayed like one of these. But  
 if God so clothe the herb, which to-day is† in the field,  
 and to-morrow is cast into the furnace; how much more  
 29 will he clothe you, O ye of little faith? Wherefore, seek  
 not ye what ye shall eat, or what ye shall drink, nor be

\* his soul, i. e. himself.  
 † flourisheth, N.

† shall be demanded from thee, N.

30 ye tossed about *in mind*. For after all these things the  
 nations of the world seek: and your Father knoweth that  
 31 ye have need of these things. But seek the kingdom of  
 God; and [all] these things shall be added unto you.  
 32 "Fear not, little flock: for it is your Father's good  
 33 pleasure to give you the kingdom. Sell what ye have,  
 and give alms: provide yourselves bags which grow not  
 old, a treasure in the heavens which faileth not, where  
 34 no thief approacheth, nor moth corrupteth. For where  
 your treasure is, there will be your heart also.  
 35 "Let your loins be girded about, and *your* lamps burn-  
 36 ing; and yourselves like men who are looking for their  
 master, when he will return from the marriage: that,  
 when he cometh and knocketh, they may open to him  
 37 immediately. Happy *are* those servants, whom *their*  
 master, when he cometh, shall find watching: verily I  
 say unto you, that he will gird himself, and will make  
 them place themselves at meat, and will come and serve  
 38 them. And if he shall come in the second watch, or  
 come in the third watch, and find *them doing* thus, happy  
 39 are those servants. Now ye know this, that if the mas-  
 ter of the house had known at what hour the thief would  
 come, he would have watched, and would not have suf-  
 40 fered his house to be broken into. Wherefore be ye also  
 ready; for the Son of man cometh at an hour when ye  
 think not."  
 41 Then Peter said unto him, "Master, speakest thou  
 42 this parable unto us, or unto all likewise?" And the Lord  
 said, "Who then is that faithful and wise steward, whom  
 43 his master will place over his household to give *them their*  
 portion of food in due season? Happy is that servant,  
 whom his master, when he cometh, shall find doing thus.  
 44 In truth I say unto you, that he will place him over all  
 45 that he hath. But if that servant say in his heart, 'My  
 master delayeth his coming;' and begin to strike the men-  
 servants and the maid-servants, and to eat and drink and

46 be drunken; the master of that servant will come in a day when he looketh not for him, and in an hour of which he is not aware; and having discarded him\* will

47 appoint him his portion with the unfaithful. And that servant, who knew his master's will, and prepared not *himself*, nor did according to his will, shall be beaten with

48 many stripes: but he who knew it not, and committed things worthy of stripes, shall be beaten with few stripes. And to whomsoever much hath been given, of him much shall be required: and to whom men have trusted much, of him they will ask the more.

49 "I came to send fire on the earth; and what do I

50 desire? O that it were already kindled †! I have also a baptism to be baptized with: and how am I straitened

51 till it be accomplished! Suppose ye that I came to spread peace on earth? I say unto you, No; but rather ‡ division. For henceforth five in one house will be divided,

52 three against two, and two against three. *The father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.*"

54 And he said to the multitudes also: "When ye see a cloud rising out of the west, immediately ye say, 'There cometh a shower;' and so it happeneth: and when ye see the south wind blow, ye say, 'There will be heat;' and

55 it happeneth. Ye hypocrites, ye can discern the appearance of the earth and of the sky: but how is it that ye

56 do not discern this time? And why even of yourselves

57 judge ye not what is right? For when thou goest with thine adversary to the magistrate, *while thou art on the way, use thine endeavour to be delivered from him; lest*

\* Campbell. will cut him asunder, and, N.

† and what do I desire, if it be already kindled? Now, N. See Gratius, Pearce, Gairdner, and Newcome's note.

‡ only, N. See Schleusner Lex.

he drag thee away to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I say unto thee, Thou shalt by no means depart thence, till thou have paid the very last mite."

Ca. XIII. Now there were present at that time some who told *Jesus* of the Galileans, whose blood Pilate had mixed

2 with their sacrifices. And *Jesus* answered and said unto them, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?"

3 I say unto you, No: but, unless ye repent, ye will all

4 perish in such a manner. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were transgressors above all men who dwell in Jerusalem? I say unto you, No: but, unless ye repent, ye

6 will all perish in like manner." He spake also this parable: "A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none.

7 Then he said to his vine-dresser, 'Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why doth it even take up the ground?' And he answered and saith unto him, 'Sir, suffer it to remain

9 this year also, till I shall dig about it, and dung it: and if it bear fruit, well: but if not, afterward thou mayest cut it down.'"

10 Now he was teaching in one of the synagogues on the

11 sabbath. And, behold, there was a woman that had a spirit of infirmity eighteen years, and was bowed together, and could in no wise raise herself up. And when

12 *Jesus* saw her, he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he put his hands on her: and forthwith she was made

14 straight, and glorified God. And the ruler of the synagogue spake, being moved with indignation because *Jesus* had wrought a cure on the sabbath, and said to the multitude, "There are six days in which men ought to work: in them therefore come and be cured, and not on

15 the sabbath-day" The Lord therefore answered him, and said, "Thou hypocrite, doth not every one of you on the sabbath loose his ox or his ass from the manger, and  
 16 lead him away to water him? And ought not this woman, being a daughter of Abraham, whom Satan\* hath bound, lo, these eighteen years, to be loosed from this bond on  
 17 the sabbath-day?" And as he said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things done by him.

18 He said also, "To what is the kingdom of God like?  
 19 and to what shall I liken it? It is like a grain of mustard-seed, which a man took and put in his garden; and it grew, and became a great tree, and the fowls of the  
 20 air lodged in its branches." [And] again he said, "To  
 21 what shall I liken the kingdom of God? It is like leaven, which a woman took and mixed with three measures of meal, till the whole was leavened."

22 And he went through the cities and towns, teaching,  
 23 and journeying toward Jerusalem. Then one said unto him, "Master, are there few who will be saved?" And  
 24 he said unto them, "Strive to enter in by the narrow door†: for many, I say unto you, will seek to enter in,  
 25 and will not be able; when once the master of the house hath risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us.' But he will answer and say unto  
 26 you, 'I know not whence ye are.' Then ye will begin to say, 'We have eaten and drunk in thy presence, and  
 27 thou hast taught in our streets.' But he will say, 'I tell you, I know not whence ye are; depart from me, all ye  
 28 workers of iniquity.' There will be weeping and gnash-

\* Satan is the personification of the principle of opposition: diseases are attributed to Satan, not because the devil is, or was supposed to be, the author of them, but because they are destructive to health, ease, and enjoyment. See Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20.

† strait door, N. gate, R. T.

ing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of  
 29 God, and you yourselves removed out. And men shall come from the east and the west, and [from] the north and the south, and shall be guests in the kingdom of  
 30 God. And, behold, there are last who will be first, and  
 31 there are first who will be last." On the same day some of the Pharisees came near, saying unto him, "Go forth,  
 32 and depart hence: for Herod desireth to kill thee." And he said unto them, "Go and tell that fox, Behold, I shall cast out demons, and I shall work cures to-day and  
 33 to-morrow, and the third day I shall be perfected. However, I must needs continue my course to-day and to-morrow; and depart the day following: for it cannot be that  
 34 a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her  
 35 wings! but ye would not. Behold, your habitation shall be left by you\*. And † I say unto you, Ye shall not see me, till the time come when ye shall say, 'Blessed be he that cometh in the name of the Lord.'"

CII. XIV. And it came to pass when Jesus had entered, on the sabbath, into the house of one of the rulers among the  
 2 Pharisees, to eat bread, that they watched him. And, behold, there was before him a certain man, that had a  
 3 dropsy. Wherefore Jesus spake to the teachers of the law and Pharisees, saying, "Is it lawful to work a cure  
 4 on the sabbath?" And they remained silent. Then Jesus took him, and cured him, and sent him away; and  
 5 spake unto them, and said, "‡ Which of you shall have an ass or an ox fallen into a pit, and will not immediately

\* left unto (or by) you desolate. R. T.

† And, verily, R. T.

‡ Or, Whose ox or ass among you shall fall into a pit, and he will not immediately draw it out, &c.

- 6 draw him out on the sabbath-day?" And they could not answer him again to these things.
- 7 Then he spake a parable to those that were invited, when he marked how they chose out the chief places; 8 saying unto them, "When thou art invited by any man to a marriage-feast, take not the chief place; lest a more 9 honourable man than thou be invited by him; and he that invited thee and him come, and say to thee, 'Give place to this man;' and then thou begin to take the 10 lowest place with shame. But when thou art invited, go and take the lowest place; that, when he who invited thee cometh, he may say unto thee, 'Friend, go up higher:' then thou wilt have honour in the presence of 11 those that are at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."
- 12 Then he said to him also that invited him, "When thou makest a dinner, or a supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours; lest they also invite thee again, and a recompense 13 he made thee. But when thou makest a feast, invite the 14 poor, the maimed, the lame, the blind; and thou shalt be happy: (for they cannot recompense thee;) for thou shalt be recompensed at the resurrection of the righteous."
- 15 And when one of the guests heard\* these things, he said unto Jesus, "Happy is he who shall eat bread in the 16 kingdom of God." Then Jesus said unto him, "A certain man made a great supper, and invited many: and sent his servant at supper-time to say to those who were 17 invited, 'Come, for all things are now ready.' And they all, with one consent, began to excuse themselves.

\* So W. when one of those who were guests with Jesus heard these things, he said unto him, N.

- The first said unto him, 'I have bought a field, and I must needs go and see it: I beseech thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to try them: I beseech thee have me excused.' And another said, 'I have married a wife; and 21 therefore I cannot come.' So [that] servant came, and told his master these things. Then the master of the house was angry, and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in 22 hither the poor, and the maimed, and the lame, and the blind.' And the servant said, 'Sir, it is done as thou 23 hast commanded, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel\* men to come in; that my house may 24 be filled. For I say unto you, that none of those men who were invited shall taste of my supper."
- 25 And great multitudes went with him; and he turned 26 and said unto them, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, he cannot be my disciple. And whosoever doth not bear his 27 cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not 28 down first, and computeth the expense, whether he have sufficient to complete it? Lest perhaps, after he hath laid 29 the foundation, and is not able to finish it, all that behold it begin to deride him, saying, 'This man began to 30 build, and was not able to finish.' Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him who cometh against him with twenty thousand? Else, while he is yet far off, he sendeth an embassy, and asketh conditions of peace. In like manner,

\* persuade, entreat, importune. The verse refers to sending the apostles, &c. to preach every where. N.

then, whosoever among you biddeth not farewell to all that he hath\*, he cannot be my disciple.

34 "Salt is good: but if the salt have lost its savour, with  
35 what shall it be seasoned? It is not fit for the land, or for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

Cn. xv. THEN all the publicans and sinners drew near unto  
2 Jesus to hear him. And the Pharisees and the scribes murmured, saying, "This man receiveth sinners, and  
3 eateth with them." And he spake this parable unto  
4 them, saying, "What man among you, having an hundred sheep, if he lose one of them, doth not leave the  
5 ninety and nine in the desert, and go after that which is  
6 lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he  
7 cometh home, he calleth together his friends and neighbours, saying unto them, 'Rejoice with me; for I have  
8 found my sheep which was lost.' I say unto you that, in like manner, joy will be in heaven over one sinner who repenteth, more than over ninety and nine righteous persons, who need no repentance.

8 "Or what woman, having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the  
9 house, and seek carefully until she find it? And when she hath found it, she calleth together her friends and  
10 her neighbours, saying, 'Rejoice with me; for I have found the piece which I had lost.' In like manner, I say unto you, there is joy in the presence of the angels of God over one sinner who repenteth."

11 He said also,† "A certain man had two sons: and the  
12 younger of them said to his father, 'Father, give me the portion of goods which falleth to my share.' And he di-

\* all his substance, N.

† This parable shows how graciously God receives sinners: ver. 2: and how great the displeasure of the Jews was at the reception of the sinful gentiles into the evangelical covenant. N.

13 vided unto them his substance. And, not many days  
after, the younger son gathered all together, and went  
into another country, and there wasted his substance by  
14 living dissolutely. And when he had spent all, a great  
famine arose in that land; and he began to be in want.  
15 And he went and joined himself to a citizen of that coun-  
16 try; who sent him into his fields to feed swine. And he  
desired to fill his belly with the husks which the swine  
17 ate: and yet no man gave him food. Then he came to  
himself, and said, 'How many of my father's hired ser-  
vants have abundance of food, and I perish here with  
18 hunger! I will arise and go to my father, and will say  
unto him, 'Father, I have sinned against heaven, and in  
19 thy sight: I am no more worthy to be called thy son:  
20 make me as one of thine hired servants.' Then he arose,  
and went to his father. But when he was yet far off,  
his father saw him, and had compassion on him, and  
21 ran, and fell on his neck, and kissed him. And the son  
said unto him, 'Father, I have sinned against heaven, and  
in thy sight; and am no more worthy to be called thy  
22 son: make me as one of thine hired servants.' But the  
father said to his servants, 'Bring forth quickly\* the best  
robe, and clothe him with it: and put a ring on his  
23 hand, and sandals on his feet. And bring the fatted calf,  
24 and kill it: and let us eat and be joyful: for this my son  
was dead, and is alive again; [and] was lost, and is  
25 found.' And they began to be joyful. Now his elder  
son was in the field; and, as he came and drew near to  
26 the house, he heard music and dancing. Then he called  
to him one of the servants, and inquired what these  
27 things meant. And the servant said unto him, 'Thy bro-  
ther is come; and thy father hath killed the fatted calf,  
28 because he hath received him in health.' And he was  
angry, and would not go in: his father therefore came

\* quickly.] See Griesbach, and Newcome's note: he omits it in the text.

29 out, and entreated him. And he answered and said to his father, 'Lo, these many years I have served thee, nor have I at any time transgressed thy commandment: and yet thou never gavest me a kid, that I might be joyful with my friends: but when this thy son came, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf.' And his father said unto him, 'Son, thou art always with me, and all that I have is thine. 32 But it was right that we should be joyful and glad: for this thy brother was dead, and is alive again; and [was] lost, and is found.'"

CH. XVI. AND Jesus said also to his disciples, "There was a certain rich man that had a steward; who was accused to 2 him that he wasted his substance. And he called the steward, and said to him, 'How is it that I hear this of thee? give an account of thy stewardship: for thou 3 canst be no longer steward.' Then the steward said within himself, 'What shall I do? for my master taketh away from me my stewardship: I cannot dig, to beg I 4 am ashamed. I am resolved what to do; that, when I am put out of the stewardship, I may be received into 5 their houses.' So he called to him every one of his master's debtors, and said to the first, 'How much owest 6 thou to my master?' And he said, 'An hundred vessels of oil.' And the steward said to him, 'Receive back thy 7 bill, and sit down quickly, and write fifty.' Then he said to another, 'And how much owest thou?' And he 8 said, 'An hundred measures of wheat.' And the steward saith to him, 'Receive back thy bill, and write eighty.' 9 And his master commended\* the unjust steward, because he had done prudently: for the sons of this world are more prudent in their generation than the sons of light. 9 And I say unto you, Make to yourselves friends of de-

\* He commended the prudence of the expedient; though he could not but condemn his dishonesty. N.

ceitful\* wealth; that, when ye fail, they may receive you into everlasting habitations.

10 "He that is faithful in a very little, is faithful in much also; and he that is unjust in a very little, is unjust in 11 much also. If therefore ye have not been faithful in un- 12 just wealth, who will intrust you with true wealth? And if ye have not been faithful in that which will be another's, who will give you that which is your own? 13 "No servant† can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and wealth."

14 And the Pharisees also, who were covetous, heard all these things; and they scoffed at him. And he said unto them, "Ye are they who justify yourselves before men; but God knoweth your hearts: for that which is high in 15 esteem among men, is abomination in the sight of God.

16 "The law and the prophets were until John: from that time the kingdom of God is preached, and every one 17 presseth into it. But it is easier for heaven and earth to pass away, than that one tittle of the law should fail.

18 "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 "Now there was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every 20 day: and there was a certain beggar, named Lazarus, 21 that was laid at his porch, full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs also came and licked his sores. 22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom‡. The rich man al-

\* unjust, N.

† domestic, N.

‡ To recline there at a heavenly banquet. See Job's sib. 15. The circumstances mentioned in ver. 23, 24, are ornaments of the parable, which are not to be understood literally. N.

23 so died, and was buried. And in the unseen state he lifted up his eyes, being in torments, and beholdeth Abraham at a distance, and Lazarus in his bosom: and he cried out, and said, 'Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am pained in this flame.' But Abraham said, 'Son, remember that thou in thy life-time didst receive thy good things, and Lazarus in like manner evil things: but now he is comforted, and thou art pained. And, besides all this, between us and you a great gulf is fixed: so that they who would go hence to you, are not able; nor can they pass to us, who *would come* thence.' Then he said, 'I beseech thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify to them, lest they also come into this place of torment.' Abraham saith unto him; 'They have Moses and the prophets; let them hear these.' And he said, 'Nay, father Abraham: but if one go to them from the dead, they will repent.' Then Abraham said unto him, 'If they hear not Moses and the prophets, they will not be persuaded, even if one rise again from the dead.'

CH. XVII. Jesus said also to his disciples, "It is impossible that causes of offending should not come: but alas, *for him* through whom they come! It were better for him that an upper millstone were hanged about his neck, and he were cast into the sea, than that he should cause one of these little ones to offend. Take heed to yourselves.

"Now if thy brother trespass [against thee,] rebuke him: and, if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again, saying, 'I repent;'<sup>†</sup> thou shalt forgive him."

5 And the apostles said to the Lord, "Increase our faith."  
6 And the Lord said, "If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, 'Be thou

rooted up, and be thou planted in the sea;" and it should obey you. But which of you, having a servant plowing, or feeding cattle, will immediately say to him when he is come from the field, 'Go, and place thyself at meat?' and will not rather say unto him, 'Make ready whereon I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou thyself shalt eat and drink?' Doth he thank that servant, because he did the things which were commanded *him*? I suppose not. So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: for we have done what we ought to have done.'

11 And it came to pass, as he journeyed to Jerusalem, that he went through Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off: and they lifted up *their* voices, saying, "Jesus, Master, have pity on us." And, when he saw *them*, he said unto them, "Go, show yourselves to the priest." And it came to pass that, as they were going, they were cleansed. And one of them, when he saw that he was cured, turned back, glorifying God with a loud voice; and fell on *his* face at the feet of Jesus\*, giving him thanks: and he was a Samaritan. And Jesus answered and said, "Were there not ten cleansed? but where *are* the nine? Not any are found that have returned to give glory to God, except this stranger." Then Jesus said unto him, "Arise, depart: thy faith hath restored thee."

20 Now having been asked by the Pharisees, when the kingdom of God was to come, Jesus answered them and said, "The kingdom of God cometh not with outward show †. Nor will men say, Lo, he is here! or, Lo, he is there! for, lo, the kingdom of God is among you."  
22 Then he said to the disciples, "The days will come

\* at Jesus's feet, N.

† Or, so as to be observed. Symonds.

when ye shall desire to see one of the days of the Son of  
 23 man, and will not behold it. And men will say to you,  
 'Lo, he is here!' or, 'Lo, he is there:' go not after them,  
 24 nor follow them. For as the lightning which lighteneth  
 out of the one part under heaven, shineth to the other  
 part under heaven; so will the Son of man be in his day.  
 25 But first he must suffer many things, and be rejected by  
 26 this generation. And as it was in the days of Noah, so  
 27 will it be also in the days of the Son of man. They ate,  
 they drank, they married wives, they were given in mar-  
 riage; until the day when Noah entered into the ark,  
 28 and the flood came, and destroyed them all. In like man-  
 ner as it was also in the days of Lot: they ate, they  
 drank, they bought, they sold, they planted, they built:  
 29 but on the day when Lot went out of Sodom, it rained  
 fire and brimstone from heaven, and destroyed them all:  
 30 thus it will be, in the day when the Son of man is re-  
 vealed. In that day, whoever shall be on the house-top,  
 and his goods in the house, let him not come down to  
 take them away; and, in like manner, let not him that  
 32 is in the field turn back. Remember Lot's wife. Who-  
 33 ever shall seek to save his life, shall lose it; and whoever  
 34 shall lose his life, shall preserve it. I say unto you, In  
 that night two men will be on one bed; one will be  
 35 taken, and the other will be left. Two women will be  
 grinding together; one will be taken, and the other left\*."  
 37 And they answered and say unto him, "Where, Master?"  
 And he said unto them, "Where the body is, thither  
 the eagles will be gathered together."  
 CII. XVIII. And he spake a parable also unto them to this end,  
 that they ought to pray always, and not to be weary:  
 2 saying, "In a certain city there was a judge, who fear-  
 ed not God, nor regarded man: and there was a widow  
 in that city; who came to him, saying, 'Judge my cause

\* v. 36. Two men shall be in the field; the one shall be taken, and the other left. B. T.

4 against mine adversary\*.' And he would not for a time:  
 but afterward he said within himself, 'Though I fear not  
 5 God, nor regard man; yet, because this widow giveth  
 me trouble, I will judge her cause†; lest by her con-  
 6 tinual coming she tire me.' And the Lord said, 'Hear  
 7 what the unjust judge saith. And will not God execute  
 judgement in behalf of his own elect, who cry unto him  
 8 day and night? and will he be slow in their cause? I say  
 unto you, He will speedily‡ execute judgement in their  
 behalf. Nevertheless, when the Son of man cometh,  
 will he find faith in the land?'"  
 9 And he spake this parable also to some who trusted in  
 themselves that they were righteous, and despised others:  
 10 "Two men went up into the temple to pray; the one a  
 11 Pharisee, and the other a publican. The Pharisee stood  
 by himself, and prayed thus: 'God, I thank thee that I  
 am not as other men are, oppressors, unjust, adulterers,  
 12 or even as this publican. I fast twice in the week; I  
 13 pay tithes of all that I possess.' But the publican, stand-  
 ing at a distance, would not even lift up his eyes to hea-  
 ven, but smote upon his breast, saying, 'God be merci-  
 14 ful to me a sinner.' I say unto you, This man went  
 down to his house justified, and not the other: for every  
 one that exalteth himself shall be humbled; and he that  
 humbleth himself shall be exalted."  
 15 And some brought unto him infants also, that he might  
 touch them: but when his disciples saw it, they rebuked  
 16 them. But Jesus called the infants unto him, and said,  
 "Suffer the little children to come unto me, and forbid  
 them not; for of such-like is the kingdom of God.  
 17 Verily I say unto you, Whosoever shall not receive the

\* Or, get justice done me by mine adversary.

† Or, I will get justice done her.

‡ By the destruction which the Romans will bring on the Jewish nation, before the present race of men pass away. The beginning of this chapter is therefore connected with the close of the foregoing. N.



kingdom of God as a little child, he can by no means enter therein."

18 And a certain ruler asked him, saying, "Good Master, what shall I do to inherit everlasting life?" And Jesus said unto him, "Why callest thou me good? *there is* none good, but one, *that is*, God. Thou knowest the commandments, 'Do not commit adultery: Do no murder: Do not steal: Do not bear false witness: Honour thy father and [thy] mother.'" And he said, "All these things I have kept from my youth." And when Jesus heard these words, he said unto him, "Still thou needest one thing: sell all which thou hast, and distribute to the poor; and thou shalt have treasure in heaven: and come, follow me." But when *the ruler* heard this, he was much grieved: for he was very rich. And when Jesus saw that he was much grieved, he said, "With what difficulty will those that have riches enter into the kingdom of God? For it is easier that a camel should go through the eye of a needle, than that a rich man should enter into the kingdom of God." And those that heard *it* said, "Who then can be saved?" But he said, "The things which are impossible with men, are possible with God." Then Peter said, "Lo, we have left all, and followed thee." And he said unto them, "Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, who shall not receive much more in this present time, and in the world to come everlasting life." Then he took unto him the twelve, and said unto them, "Behold we are going up to Jerusalem, and all things that are written by the prophets will be accomplished in the Son of man. For he will be delivered up to the gentiles, and derided, and will be shamefully treated, and spit on: and he will be scourged and killed; but the third day he will rise again." And they understood none

of these things: and this matter was hidden from them, and they knew not the things which were spoken.

35 Now it came to pass that, as he drew near to Jericho,

36 a certain blind man sat by the way-side begging: and when he heard the multitude passing by, he asked what it meant. And they told him, that Jesus of Nazareth was going by. And he cried out, saying, "Jesus, thou son of David, have pity on me." And those who went before rebuked him, that he might keep silence: but he called out much more, "Thou son of David, have pity on me." Then Jesus stood still, and commended *the man* to be brought unto him: and, when he had drawn near, 41 Jesus asked him, saying, "What desirest thou that I should do unto thee?" And he said, "Master, that I may receive my sight." And Jesus said unto him, "Receive thy sight; thy faith hath restored thee." And forthwith he received his sight, and followed Jesus, glorifying God: and all the people, when they saw *it*, gave

Ch. XIX. praise to God. And Jesus entered Jericho, and passed through *it*.

2 And, behold, *there was* a man named Zaccheus, who was a chief of the publicans, and he was rich. And he sought to see what kind of person Jesus was: but he could not because of the multitude; for he was little of stature. So he ran onward, and climbed up into a sycamore-tree to see Jesus: who was about to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said to him, "Zaccheus, make haste and come down: for to-day I must abide at thine house." And he made haste and came down; and received him joyfully. And when all saw *it*, they murmured, saying, 8 "He is gone in, to be guest with a sinner\*." And Zaccheus stood forth, and said to the Lord, "Behold, Mas-

\* a sinner, i. e. a gentile: in opposition to which he is called by Jesus, ver. 9, a son of Abraham, in consequence of his conversion.

ter, the half of my goods I *will* give to the poor; and if in any thing I have wronged any man, I *will* restore fourfold." And Jesus said unto him, "This day salvation is come to this house; inasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

11 And while they heard these things, he proceeded to speak a parable; because he was near Jerusalem, and because *the people* thought that the kingdom of God would immediately appear. He said therefore, "A certain man of noble birth went into a far country to receive for himself a kingdom, and to return. And he called ten of his servants, and delivered to them ten pounds, and said to them, 'Traffic with these till I come.' But his citizens hated him, and sent an embassy after him, saying, 'We are not willing that this *man* should reign over us.' And it came to pass when he was returned, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called unto him; that he might know how much every man had gained by traffic. Then the first came, saying, 'Sir, thy pound hath gained ten pounds.' And *the king* said unto him, 'Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Sir, thy pound hath produced five pounds.' And he said to him likewise, 'Be thou also over five cities.' And another came, saying, 'Sir, behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that which thou didst not lay down, and reapest that which thou didst not sow.' [Then] *the king* saith unto him, 'Out of thine own mouth I will judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that which I laid not down, and reaping that which I did not sow. Why then gavest not thou my money to the table of ex-

24 *changers*; that at my coming I might have obtained mine own with interest?' And he said to those who stood by, 'Take from him the pound, and give it to him that hath ten pounds:' (Then they said unto him, 'Sir, he hath ten pounds:') for I say unto you, 'To every one that hath *much*, shall be given; but from him that hath little, even that which he hath shall be taken away. But those mine enemies, who were not willing that I should reign over them, bring hither, and slay them before me.'" And when Jesus had spoken thus, he went before *his disciples* up to Jerusalem.

29 And it came to pass as he drew near to Bethphagé and Bethany, at the mount called *the mount* of Olives, that he sent two of his disciples, saying, "Go into the town over against you; in which, as ye enter, ye will find a colt tied, whereon no man ever sat; loose it, and bring it hither. And if any man ask you, 'Why do ye loose it?' ye shall say thus unto him, 'The Master hath need of it.'" 32 And those that were sent departed, and found as he had said unto them. And as they were loosing the colt, the owners of it said unto them, "Why loose ye the colt?" 34 And they said, "The Master hath need of it." And they brought it to Jesus; and threw their mantles upon the colt, and they set Jesus on it. And as he went, they spread their mantles under him in the way. 37 And as he now drew near to the city, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice, for all the mighty works which they had seen, saying, "Blessed be the King who cometh in the name of the Lord: peace be in heaven, and glory in the highest places." Then some of the Pharisees from among the multitude said to him, "Teacher\*, rebuke thy disciples." 40 And he answered and said unto them, "I say unto you,

\* See Newcoin's margin.

If these should keep silence, the stones would soon cry out."

41 And as he drew near, he beheld the city, and wept  
42 over it, saying, "O that thou hadst known, at least in  
this [thy] day, the things which belong to thy peace!  
43 But now they are hidden from thine eyes. For the days  
will come upon thee, in which thine enemies will cast a  
trench about thee, and compass thee round, and keep  
44 thee in on every side, and lay thee even with the ground,  
and thy children within thee: and will not leave in thee  
one stone upon another; because thou knewest not the  
time of thy visitation."

45 And he entered into the temple, and began to drive out  
46 those who sold [and those who bought therein;] saying  
unto them, "It is written, 'My house is the house of  
prayer:' but ye have made it a den of robbers."

47 And he taught daily in the temple. But the chief  
priests, and the scribes, and the chief of the people,  
48 sought to destroy him; but could not find what they  
might do: for all the people were very attentive to him,  
as they heard *him*.

CH. XX. And it came to pass *that*, on one of those days, as  
he was teaching the people in the temple, and preaching  
glad tidings, the chief-priests, and the scribes and the  
2 elders, suddenly came upon him; and spake to him, say-  
ing, "Tell us, by what authority doest thou these things?  
3 or who is he that gave thee this authority?" And he an-  
swered and said unto them, "I also will ask you one  
4 thing; and tell me, 'Was the baptism of John from  
5 heaven\*, or from men?'" And they reasoned together  
among themselves, saying, "If we say, 'From heaven,'  
6 he will say, 'Why then did ye not believe him?' But if we  
say, 'From men;' all the people will stone us: for they  
7 are persuaded that John was a prophet." And they an-

\* Observe here, that "coming from heaven" signifies not local descent, but being of divine authority. See Matt. xxi. 25; Markxi. 30.

8 sswered, that they knew not whence *it* was. And Jesus  
said unto them, "Neither do I tell you by what authority  
I do these things."

9 Then he began to speak this parable to the people:  
"A man planted a vineyard, and let it out to husband-  
men, and went into another country for a long time.  
10 And at the season he sent a servant to the husbandmen,  
that they might give him of the fruit of the vineyard: but  
the husbandmen beat him, and sent *him* away empty.  
11 And he proceeded to send another servant: and they  
beat him also, and treated *him* disgracefully, and sent  
12 *him* away empty. And he proceeded to send a third:  
13 and they wounded him also, and drove *him* out. Then  
said the owner of the vineyard, 'What shall I do? I  
will send my beloved son; perhaps they will reverence  
14 *him*, when they see him.' But when the husbandmen  
saw him, they reasoned among themselves, saying, 'This  
is the heir: come, let us kill him, that the inheritance  
15 may be ours.' So they drove him out of the vineyard,  
and killed *him*. What therefore will the owner of  
16 the vineyard do unto them? he will come and destroy  
these husbandmen, and will give the vineyard to others."  
And when they heard *it*, they said, "Be this far from  
17 us." But he looked on them, and said, "What then is  
this which is written, 'The stone which the builders  
18 rejected, is become the head of the corner?' Whosoever  
falleth on that stone will be broken to pieces\*: but on  
whomsoever it shall fall, it will grind him to powder†."  
19 And in that very hour the chief-priests and scribes  
sought to lay hands on him, but feared the people: for  
they perceived that he had spoken this parable against  
20 them. And they watched *him*, and sent spies who feign-  
ed themselves righteous men, that they might take hold  
of his words, to deliver him up unto the power and au-

\* So W. by it, N.

† So W. crush him to pieces, N.

21 thority of the governor. And they asked him, saying,  
 "Teacher\*, we know that thou speakest and teachest  
 rightly, and respectest not persons, but teachest the way  
 22 of God in truth. Is it lawful for us to give tribute to Ce-  
 23 sar, or not?" But he perceived their craftiness, and said  
 24 unto them, "Why do ye try me? show me a denarius.  
 Whose image and inscription hath it?" And they an-  
 25 swered and said, "Cesar's." Then he said unto them,  
 "Render therefore unto Cesar the things which are Ce-  
 26 sar's; and unto God the things which are God's." And  
 they could not take hold of his words before the people:  
 and they wondered at his answer, and kept silence.

27 Then some of the Sadducees came near to him, who  
 deny that there is any resurrection; and they asked him,  
 28 saying, "Teacher\*, Moses hath written unto us, 'If any  
 man's brother die, having a wife, and he die childless,  
 that his brother should take his wife, and raise up off-  
 29 spring to his brother.' Now there were seven brethren:  
 30 and the first took a wife, and died childless. And the se-  
 31 cond took the *same* wife; and he died childless. And  
 the third took her; and in like manner the seven also  
 32 left no children, and died. And last of all the woman  
 33 also died. At the resurrection, therefore, whose wife of  
 them doth she become? for the seven had her *as their*  
 34 wife." And Jesus answered and said unto them, "The  
 35 sons of this world marry, and are given in marriage: but  
 those who shall be accounted worthy to obtain that world,  
 and the resurrection from the dead, neither marry, nor  
 36 are given in marriage: nor indeed can they die any more:  
 for they are like the angels and sons of God, being sons †  
 of the resurrection.

37 "Now that the dead are raised, even Moses showed, when  
 he calleth the Lord who appeared at the bush ‡, the God

\* See Newcome's margin.

† So W. and are the sons of God, being the sons, N.

‡ Moses showed at the bush, when, N. See Campbell.

of Abraham, and the God of Isaac, and the God of Ja-  
 38 cob. Now he is not a God of the dead, but of the living:  
 for all live to him\*."

39 Then some of the scribes answered and said, "Teach-  
 40 er †, thou hast spoken well." And after that they durst  
 not ask him any further question.

41 Then he said unto them, "How say *men* that Christ  
 42 is the son of David? and yet David himself saith in the  
 book of psalms, 'Jehovah said unto my Lord, Sit thou  
 43 on my right hand, till I make thine enemies thy footstool.'  
 44 David therefore calleth him Lord: how is he then his  
 son?"

45 Then, in the hearing of all the people, he said to his  
 46 disciples, "Beware of the scribes, who like to walk in  
 robes, and love salutations in the market-places, and the  
 chief seats in the synagogues, and the chief places at  
 47 feasts: who devour the families of widows; and for a  
 show make long prayers: these will receive an heavier  
 condemnation."

CII. XXI. And he looked, and saw the rich men casting their  
 2 gifts into the treasury. And he saw a certain poor  
 3 widow also, casting in thither two mites. And he  
 said, "I say truly unto you, that this poor widow hath  
 4 cast in more than *they* all. For all these from their abun-  
 dance have cast in unto the offerings of God: but she  
 from her penury hath cast in all the substance which she  
 had."

5 AND as some spake of the temple, that it was adorned  
 6 with goodly stones, and gifts, he said, "As for these  
 things which ye behold, the days will come in which  
 there will not be left one stone upon another, which will

\* For all live to him. Who regards the future resurrection as if it were present. Who calleth those things that are not, as though they were. Rom. iv. 17. See Beza, Grotius, and Bishop Pearce. So, Rom. vi. 11, to God signifies, in the counsel and purpose of God. N.

† Master, N.

7 not be thrown down." And they asked him, saying,  
 "Teacher\*, but when will these things be? and what  
 will be the sign when these things are about to be ac-  
 8 complished?" And he said, "Take heed that ye be not  
 deceived: for many will come in my name, saying, 'I  
 am *the Christ*;' and the time draweth near: go not there-  
 9 fore after them. But when ye shall hear of wars and  
 commotions, be not terrified: for these things must first  
 10 come to pass; but the end is not immediately." Then  
 he said unto them, "Nation will rise against nation, and  
 11 kingdom against kingdom: and there will be great earth-  
 quakes in many places, and famines, and pestilences; and  
 there will be fearful sights and great signs from heaven.  
 12 "But before all these things *men* will lay their hands  
 on you, and persecute you, delivering you up to the sy-  
 13 nagogues and into prisons; being brought before kings  
 and rulers for the sake of my name. And *this* will befall  
 14 you, for a testimony† *unto them*. Settle it therefore in  
 your hearts, not to meditate before what defence ye shall  
 15 make. For I will give you utterance and wisdom‡, which  
 all your adversaries will not be able to gainsay or resist.  
 16 And ye will be delivered up both by parents, and brethren,  
 and kindred, and friends: and *some* of you they will  
 17 cause to be put to death. And ye will be hated by all  
 18 *men* for the sake of my name. And yet an hair of your  
 19 head shall not perish. By your perseverance will ye  
 preserve§ your lives.  
 20 "And when ye shall see Jerusalem surrounded with  
 21 armies, then know that its desolation draweth near. Then  
 let those that are in Judea flee to the mountains; and let  
 those that are within *the city* depart out; and let not those  
 22 that are in the country-places enter therein. For these  
 are the days of vengeance, that all things which are writ-

\* See Newcome's margin.

† Which testimony will arise from your conduct and apology. N.

‡ Or, wisdom of speech, Wakefield.

§ So W. preserve ye, N.

23 ten may be fulfilled. But alas for them that are with  
 child, and for them that give suck in those days! for  
 there will be great distress in the land, and anger upon  
 24 this people. And they will fall by the edge of the sword,  
 and will be led away captive into all nations: and Jeru-  
 salem will be trodden down by the gentiles, until the  
 25 times of the gentiles be fulfilled. And there will be signs  
 in the sun and moon and stars; and upon the earth dis-  
 26 tress\* of nations, with perplexity; the sea and the waves  
 roaring†; men's hearts failing them for fear and expecta-  
 27 tion of those things which are coming on the earth: for  
 the powers of heaven will be shaken. And then they  
 will see the Son of man coming on a cloud with great  
 power and glory.  
 28 "And when these things begin to be accomplished,  
 29 look up and raise your heads: for your redemption draw-  
 eth near." And he spake to them a parable: "Behold  
 30 the fig-tree, and all the trees: when they now shoot forth,  
 ye see *them* and know of your own selves that now the  
 31 summer is near. So likewise, when ye see these things  
 accomplishing, know ye that the kingdom of God is  
 32 near. Verily I say unto you, This generation will not  
 33 pass away till all be accomplished. Heaven and earth  
 will pass away; but my words cannot pass away.  
 34 "But take heed to yourselves, lest at any time your  
 hearts be oppressed by excess, and drunkenness, and the  
 35 anxious cares of this life; and that day come upon you  
 36 who dwell on the face of the whole land. Watch ye  
 therefore and pray continually, that ye may be accounted  
 worthy to escape all these things which will soon come to  
 pass, and to stand before the Son of man."  
 37 And in the day-time he was teaching in the temple:  
 and at night he went out of *the city*, and abode in the

\* Or, through perplexity at the roaring sea and waves.

38 mount which is called *the mount* of Olives. And early in the morning all the people came to him in the temple, to hear him.

CII, XXII. Now the feast of unleavened bread, which is called 2 the passover, drew near. And the chief-priests and the scribes sought how they might *safely* destroy him: for they feared the people.

3 Then Satan\* entered into Judas surnamed Iscariot, 4 who was of the number of the twelve. And he went and communed with the chief-priests and the captains *of the temple*, how he might deliver *Jesus* up unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought for a convenient opportunity to deliver *Jesus* up unto them apart from the multitude.

7 Then came the day of unleavened bread, on which the 8 passover was to be killed. And *Jesus* sent Peter and John, saying, "Go and prepare for us the passover, that 9 we may eat it." And they said unto him, "Where wilt 10 thou that we prepare it?" And he said unto them, "Behold, when ye are entered into the city, a man will meet you, carrying a pitcher of water; follow him into 11 the house where he goeth in. And ye shall say to the owner of the house, 'The Teacher† saith unto thee, Where is the guest-chamber, in which I may eat the pass- 12 over with my disciples?' And he will shew you a large 13 upper room furnished: there make ready." And they went, and found as he said unto them: and they made ready the passover.

14 And when the hour was come, he placed himself at 15 table, together with the twelve apostles‡. And he said

\* Satan, i. e. an evil disposition, a covetous spirit, by which he expected to defraud the priests and enemies of *Jesus* out of a sum of money, by delivering his master into their hands, who, he thought, no doubt, would easily escape from them. See the note on Luke xiii. 16.

† See Newcome's margin.

‡ Or, he reclined, and the twelve apostles with him.

unto them, "I have earnestly desired to eat this passover 10 with you before I suffer. For I say unto you, I shall not any more eat of it, until it be fulfilled in the kingdom of God."

17 And he took a cup, and gave thanks, and said, "Take 18 this, and divide it among yourselves: for I say unto you, I shall not drink of the produce of the vine, until the kingdom of God come."

19 And he took bread, and gave thanks, and brake it, and gave it to them, saying, "This is my body which is given 20 for you: do this in remembrance of me\*." In like manner he took the cup also, when he had supped, saying, "This cup is the new covenant through my blood, which is poured out † for you.

21 "Yct, behold, the hand of him who delivereth me up 22 is with me on the table. And the Son of man departeth indeed, as it hath been determined: but alas for that man 23 by whom he is delivered up!" Then they began to inquire among themselves, which of them was about to do this thing.

24 Now there had been a contention also among them, 25 which of them should be accounted the greatest. And he said unto them, "The kings of the gentiles use dominion over them; and they that exercise authority upon 26 them are called benefactors. But ye ought not to act thus‡: but he that is greatest§ among you, let him be as the 27 younger; and he that is chief, as he that serveth. For which is greater; he that is at table, or he that serveth? is not he that is at table? But I am among you as he that 28 serveth. Now ye are they that have continued with me 29 in my trials. And I appoint unto you a kingdom, as 30 my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom; and sit on thrones, judging the twelve tribes of Israel."

\* Or, as a memorial of me, Pierce. In commemoration, Campbell.

† Or, do not ye act thus.

‡ Or, the elder.

§ Shed. N.

- 31 And the Lord said, "Simon, Simon, behold, Satan  
32 hath sought you\*, that he may sift you like wheat †: but I  
33 have prayed for thee, that thy faith fail not utterly: and  
34 when thou hast returned, strengthen thy brethren." And  
35 *Peter* said unto him, "Master, I am ready to go with  
36 thee, both into prison and to death." And he said, "I  
37 say unto thee, Peter, the cock will not crow ‡ this day,  
38 before thou have thrice denied that thou knowest me."  
39 And he said unto them, "When I sent you without  
40 purse, and bag, and sandals, wanted ye any thing?"  
41 And they said, "Nothing." Then he said unto them,  
42 "But now he that hath a purse, let him take it; and in  
43 like manner his bag: and he that hath no sword, let him  
44 sell his mantle, and buy one. For I say unto you, that  
45 this which is written must still be accomplished in me,  
46 'And he was reckoned among the transgressors:' for the  
47 things concerning me will soon have an end." And they  
48 said, "Master, behold, here are two swords." And he  
49 said unto them, "It is enough."  
50 And he came out, and went, as his custom was, to the  
51 mount of Olives; and his disciples also followed him.  
52 And when he was at the place, he said unto them, "Pray  
53 that ye enter not into temptation." And he was with-  
54 drawn from them about a stone's cast, and kneeled down,  
55 and prayed, saying, "Father, O that thou wouldest  
56 take away this cup from me! nevertheless, not my will,

\* As allude to the history of Job, c. 1. 9-12.

† signify you violently by severe trials. N. As the account in Job is to be under-  
stood allegorically, and not literally, so likewise is this.

‡ i. e. "the trumpet of the third watch will not sound," &c. It is well known that  
no cocks were allowed to remain in Jerusalem during the passover feast. The Romans,  
who had a strong guard in the castle of Antonia, which overlooked the temple, di-  
vided the night into four watches, beginning at six, nine, twelve, and three. Mark  
xiii. 35, alludes to this division of time. The two last watches were both called cock-  
crowings. The Romans relieved guard at each watch by sound of trumpet: the trum-  
pet of the third watch was called the first, and that of the fourth the second cock. And  
when it is said the cock crew, the meaning is, that the trumpet of the third watch  
sounded; which always happened at midnight. See Theological Repository, vol. vi.  
p. 105.

- 57 but thine, be done." And there appeared to him an angel  
58 from heaven, strengthening him. And, being in an agony,  
59 he prayed more earnestly: and his sweat was as it were  
60 great drops of blood falling down to the ground\*.  
61 And when he rose up from prayer, and was come to  
62 his disciples, he found them asleep from sorrow; and said  
63 unto them, "Why sleep ye? rise and pray, that ye enter  
64 not into temptation." And while he was yet speaking,  
65 behold a multitude; and he that was called Judas, one  
66 of the twelve, went before them, and drew near unto  
67 Jesus, to kiss him. And Jesus said unto him, "Judas,  
68 deliverest thou up the Son of man with a kiss?"  
69 And when those that were about Jesus saw what would  
70 follow, they said unto him, "Master, shall we smite with  
71 the sword?" And one of them smote the servant of the  
72 high-priest, and cut off his right ear. Then Jesus spake  
73 and said, "Suffer me thus far." And he touched his ear,  
74 and healed him.  
75 Then Jesus said to the chief-priests, and captains of  
76 the temple, and the elders, who came to him, "Are ye  
77 come out as against a robber, with swords and clubs?  
78 When I was daily with you in the temple, ye did not  
79 stretch forth your hands against me: but this is your hour,  
80 and the power of darkness."  
81 Then they took him, and led him away, and brought  
82 [him] into the high-priest's house. And Peter followed  
83 at a distance. And when they had kindled a fire in the  
84 midst of the hall, and had sitten down together, Peter sat  
85 down among them. And a certain maid-servant saw him  
86 as he sat by the fire, and earnestly looked upon him, and  
87 said, "This man also was with him." But he denied  
88 him, saying, "Woman, I know him not." And after  
89 a short time another saw him, and said, "Thou also art  
90 one of them." And Peter said, "Man, I am not." And

\* These verses are wanting in the Vatican, the Alexandrian, and other manuscripts,  
and are marked as doubtful in some in which they are inserted.

about the space of one hour after, another strongly affirmed, saying, "In truth this man also was with him: for he is a Galilean." And Peter said, "Man, I know not what thou sayest." And forthwith, while he was yet speaking, the cock crew\*. And the Lord turned, and looked upon Peter †. And Peter called to remembrance the word of the Lord, that he had said unto him, "Before the cock crow, thou wilt deny me thrice." And Peter went out, and wept bitterly.

And the men that held Jesus derided him, and smote him. And when they had blindfolded him, they smote him on the face, and asked him, saying, "Prophecy, Who is he that struck thee?" And many other things they blasphemously spake against him.

And as soon as it was day, the elders of the people and the chief-priests and the scribes assembled, and brought him into their council, saying, "If thou be the Christ, tell us." And he said unto them, "If I tell you, ye will not believe: and if I also ask you, ye will not answer me; nor release me. Hereafter the Son of man will sit on the right hand of the power of God." And they all said, "Art thou then the Son of God?" And he said unto them, "Ye say that I am ‡." Then they said, "What further need have we of testimony? for we ourselves have heard from his own mouth."

CH. XXIII. AND the whole multitude of them rose up, and led him to Pilate. And they began to accuse him, saying, "We found this man perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King." And Pilate asked him, saying, "Art thou the King of the Jews?" And he answered him, and said, "Thou sayest truly." Then Pilate said to the chief-priests and to the multitudes, "I find nothing faulty in

\* i. e. the trumpet sounded. See ver. 24.

† This manuscript o' m's great account omits the first clause of ver. 61.

‡ Or, Ye say truly: for I am.

this man." But they were the more violent, saying, "He stirreth up the people, teaching throughout all Judea, having begun from Galilee to this place." Now when Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was in Jerusalem at that time.

And when Herod saw Jesus, he was very glad: for he had long desired to see him, because he had heard [many things] of him; and he hoped to see some miracle done by him. Then he questioned Jesus in many words; but Jesus answered him nothing. And the chief-priests and the scribes stood and earnestly accused him. And Herod, and his soldiers, despised and derided him, and arrayed him in gorgeous apparel, and sent him again to Pilate.

And on that day Pilate and Herod were made friends together: for before they had been at enmity between themselves.

And Pilate, when he had called together the chief-priests and the rulers and the people, said unto them, "Ye have brought to me this man, as one who perverteth the people: and, behold, I have examined him before you, and have found nothing faulty in this man concerning those things of which ye accuse him: no, nor Herod: for I sent you to him\*: and, behold, no thing worthy of death hath been done by him: I will therefore chastise him, and release him." [(Now there was a necessity that he should release one unto them at the feast.)] But the whole multitude cried out at once, saying, "Destroy this man, and release unto us Barabbus:" (who for a certain insurrection raised in the city, and for murder, had been cast into prison.) Pilate therefore, desiring to release Jesus, spake again unto them. But they cried aloud, saying, "Crucify him,

\* Some valuable copies read, "for he sent him back to us."



22 crucify him." And he said unto them a third time, "But what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and release him."  
 23 But they were urgent with loud voices, requesting that he might be crucified: and the voices of them and of  
 24 the chief-priests prevailed. So Pilate adjudged that their  
 25 request should be granted: and released unto them him who for insurrection and murder had been cast into prison, whom they had requested; but delivered Jesus to their will.  
 26 And as they led him away, they laid hold on one Simon, a Cyrenian, coming out of the country; and on him they  
 27 laid the cross, that he might carry it after Jesus. And there followed him a great multitude of the people, and  
 28 of women, who lamented also and bewailed him. But Jesus turned unto them, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and  
 29 for your children. For, behold, the days are coming, in which it will be said, 'Blessed are the barren, and the wombs that never bare, and the breasts which never gave  
 30 suck.' Then will men begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if these things be done to the green tree, what will be done  
 32 to the dry?" And two others also, *who were malefactors*, were led with him to be put to death.  
 33 And when they were come to the place which is called *the place of skulls*, there they crucified him; and the malefactors, one on *his* right hand, and the other on *his*  
 34 left. Then said Jesus, "Father, forgive them: for they know not what they do." And they parted among them  
 35 his garments, and cast lots. And the people stood beholding. And the rulers also together with *the people*  
 36 scoffed at him, saying, "He saved others; let him save himself, if he be the Christ, the chosen of God." And the soldiers also derided him, coming to him, and offering  
 37 him vinegar, and saying, "If thou be the king of

38 the Jews, save thyself." And an inscription was written over him in Greek, and Latin, and Hebrew letters; *thus is the king of the Jews.*  
 39 Then one of the malefactors that were crucified reviled him, saying, "If thou be the Christ, save thyself and us."  
 40 But the other answered and rebuked him, saying, "Dost not thou fear God, since thou art in the same condemnation?  
 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing  
 42 amiss." Then he said to Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said  
 43 to him, "Verily I say unto thee, To-day thou shalt be with me in paradise \*."  
 44 And it was about the sixth hour, and there was darkness  
 45 over the whole land until the ninth hour: and the sun was darkened †; and the veil of the temple was rent  
 46 in the midst. And when Jesus had cried out with a loud voice, he said, "Father, into thy hands I commit myself ‡:" and having said thus, he expired.  
 47 Now when the centurion saw what had passed, he glorified God, saying, "Certainly this was a righteous  
 48 man." And all the multitudes who came together to that sight, seeing the things which were done, smote [their]  
 49 breasts, and returned. And all his acquaintance, and the women that had followed him from Galilee, stood at a distance, beholding these things.

\* In the state of the virtuous dead, who, though in their graves, are alive to God. See Luke xx. 38, and the note there.

This verse was wanting in the copies of Marcan and other reputed heretics; and in some of the older copies in the time of Origen: nor is it cited either by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28.

† Probably by thick and heavy clouds, which extended to a considerable distance round the city. That the darkness was not so great as to exclude all vision, is evident from the circumstances which occurred while Jesus was suspended on the cross. See John xix. 25—30. Dr. Priestley observes that the darkness is not said to have been miraculous. See Notes on the Scriptures.

‡ spirit, N. L. e. my breath or life. See Luke viii. 55.

50 And, lo, *there was* a man named Joseph, a senator;  
 51 *and he was* a good and righteous man: (this man had not  
 consented to their counsel and deed: *he was* of Arimathea,  
 a city of the Jews, and himself also looked for the king-  
 52 dom of God:) this man went to Pilate, and asked the  
 53 body of Jesus. And he took it down and wrapped it in  
 linen, and laid it in a tomb hewn in stone, in which no  
 54 man had ever yet been laid. And that day was the pre-  
 paration-day; and the sabbath drew on.  
 55 And the women also, that had come with him from  
 Galilee, followed after, and beheld the sepulchre, and  
 56 how his body was laid. And they returned, and prepared  
 C<sup>11</sup> spices and ointments; and rested *on* the sabbath, accord-  
 XXIV. ing to the commandment: but *on* the first day of the  
 week, very early in the morning; they came to the tomb,  
 bringing the spices which they had prepared, [and some  
 2 other women with them.] And they found the stone rolled  
 3 away from the sepulchre: and when they had entered in,  
 4 they found not the body of the Lord Jesus. And it  
 came to pass as they were perplexed *about this, that*, be-  
 5 hold, two men stood by them in shining garments. And  
 as they were afraid, and bowed down *their* faces to the  
 earth, *the men* said unto them, "Why seek ye him that  
 6 is living among those that are dead? He is not here, but  
 is risen. Remember how he spake unto you, when he  
 7 was yet in Galilee, saying, 'The Son of man must be  
 delivered up into the hands of sinners, and be crucified,  
 8 and the third day rise again.'" And they remembered his  
 9 words; and returned from the sepulchre, and reported all  
 10 these things to the eleven, and to all the rest. Now it  
 was Mary Magdalene, and Joanna, and Mary the mother  
 of James, and the other women that were with them, who  
 11 told these things to the apostles. And their words seemed  
 to the apostles as idle tales; and they believed not the  
 women.

12 But Peter arose and ran to the sepulchre; and when

he had stooped down, he beholdeth the linen bands lying  
 by themselves\*, and went home wondering at that which  
 was come to pass.

13 And, behold, two of the disciples went on that day to a  
 town called Emmaus; which is distant from Jerusalem  
 14 about sixty furlongs. And they conversed together of all  
 15 these things which had happened. And it came to pass  
 that, while they conversed and reasoned, Jesus himself  
 16 drew near, and went with them. But their eyes were  
 17 holden †, that they might not know him. And he said  
 unto them, "What words are these which ye use one to  
 18 another as ye walk, and are of a sad countenance?" And  
 one of them, whose name was Cleopas, answered and  
 said unto him, "Art thou the only sojourner in Jerusa-  
 lem, that hast not known the things which are come  
 19 to pass there in these days?" And he said unto them,  
 "What things?" And they said unto him, "Those con-  
 cerning Jesus of Nazareth, that was a prophet mighty in  
 20 deed and word before God and all the people: and how  
 the chief-priests and our rulers delivered him up to be  
 21 condemned to death, and crucified him. But we trusted  
 that it was he who was about to redeem ‡ Israel. And be-  
 sides all this, to-day is the third day since these things  
 22 were done. Moreover, some women also of our com-  
 pany have amazed us; who were early at the sepulchre,  
 23 and, when they found not his body, came, saying that  
 they had even seen a vision of angels, who said that he is  
 24 alive. And some of those who consort with us went to  
 the sepulchre, and found it so as the women had said:  
 25 but him they saw not." Then he said unto them, "O  
 unwise, and slow of heart to believe all which the pro-

\* Or, only the linen bands lying.

† They did not attentively view him; his dress was unusual; they thought his appearance an impossibility; and the divine power may have restrained them from so beholding him as to know him. See Kypke. N.

‡ Or, that this man was about to redeem.

26 phets have spoken! Ought not the Christ to have suffered  
 27 these things, and to enter into his glory?" \*Then he  
 began and explained to them from Moses and all the  
 prophets, in all the scriptures, the things concerning  
 28 himself. And they drew near to the town whither they  
 were going; and he made a show that he was going  
 29 further. But they constrained him; saying, "Abide with  
 us: for it is toward evening, and the day is far spent."  
 30 And he went in to abide with them. And it came to pass  
 as he was at meat with them, that he took bread, and  
 31 blessed, and brake it, and gave it to them. And their  
 eyes were opened, and they knew him: and he ceased to  
 32 be seen by them. Then they said one to another, "Did  
 not our heart burn within us, while he talked with us on  
 the way, and while he explained to us the scriptures?"  
 33 And they rose up that very hour, and returned to Je-  
 rusalem, and found the eleven gathered together, and  
 34 those *who consorted* with them, saying, "The Lord is  
 35 risen indeed, and hath appeared to Simon." And they  
 told the things *which had happened* on the way, and that  
*Jesus* was known by them in the breaking of bread.  
 36 And while they were thus speaking, *Jesus* himself stood  
 in the midst of them, and saith to them, "Peace be unto  
 37 you." But they were terrified and affrighted, and sup-  
 38 posed that they beheld a spirit. And he said unto them,  
 "Why are ye troubled? and why do thoughts arise in  
 39 your hearts? see my hands and my feet, that it is I my-  
 self: handle me, and see *me*: for a spirit hath not flesh  
 40 and bones, as ye behold that I have." And when he had  
 41 thus spoken, he showed them *his* hands and *his* feet. And  
 while they still believed not through joy, and wondered,  
 42 he said unto them, "Have ye here any food?" And they  
 gave him a piece of a broiled fish, and of an honey-  
 43 comb. And he took and ate *of them* in their presence.

\* Or, Then he began from Moses and went through all the prophets, and &c.

44 And he said unto them, "These *are* the words which  
 I spake unto you, while I was yet with you; That all  
 things must be fulfilled which were written in the law of  
 Moses, and *in* the prophets, and *in* the psalms, concern-  
 45 ing me." Then he opened their mind, that they might  
 46 understand the scriptures; and said unto them, "Thus it  
 is written, and thus the Christ ought to suffer, and to rise  
 47 again from the dead the third day: and repentance and  
 remission of sins *ought* to be preached in his name among  
 48 all the nations, having begun from Jerusalem. And ye  
 49 are witnesses of these things. And, behold, I will send  
 upon you the promise *made* by my Father: but stay ye\*  
 in the city of Jerusalem, until ye be endued with power  
 from on high."  
 50 And he led them out to Bethany; and lifted up his  
 51 hands, and blessed them. And it came to pass that, while  
 he blessed them, he was parted from them, and carried  
 52 up into heaven. And they did him obeisance, and re-  
 53 turned to Jerusalem with great joy: and were continually  
 in the temple, praising and blessing God.†

\* So W. dwell, N.

† The postscripts to Luke's history are various and uncertain. In some it is said that the gospel according to Luke was written in Greek, and published at Alexandria; others say at Rome, and others, more probably, in Achaia and Bœotia. It is added, in some copies, that it was written at the suggestion of the blessed Paul, fifteen years after the ascension of Christ.

THE  
G O S P E L  
ACCORDING TO  
ST. J O H N.

CHAP. I.

1 THE Word\* was in the beginning †, and the Word was  
2 with God ‡, and the Word was a god §. This Word was  
3 in the beginning with God ||. All things were done by

\* *The Word.* [Jesus is so called because God revealed himself or his word by him.] Newcome. The same title is given to Christ, Luke i. 2. For the same reason he is called the Word of life, 1 John i. 1. which passage is so clear and useful a comment upon the promt to the gospel, that it may be proper to cite the whole of it. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life, for the Life was manifested, and we have seen it, and bear witness, and shew unto you, that eternal Life which was with the Father, and was manifested unto us, that which we have seen and heard declare we unto you." By a similar metonymy Christ is called the Life, the Light, the Way, the Truth, and the Resurrection. See Cappel's Dissert. vol. i. p. 19.

† *in the beginning.* Or, from the first, i. e. from the commencement of the gospel dispensation, or of the ministry of Christ. This is the usual sense of the word in the writings of this evangelist. John vi. 63, Jesus knew from the beginning, or from the first; ch. xv. 27, ye have been with me from the beginning. See ch. xvi. 13; ii. 24; iii. 11; also 1 John i. 1; ii. 7, 8; 2 John 6, 7. Nor is this sense of the word uncommon in other passages of the New Testament. 2 Thess. ii. 13; Phil. iv. 15; Luke i. 2.

‡ *the Word was with God.* He withdrew from the world to commune with God, and to receive divine instructions and qualifications previously to his public ministry. As Moses was with God in the mount, Exod. xxxiv. 24, so was Christ in the wilderness, or elsewhere, to be instructed and disciplined for his high and important office. See Cappel, *ibid.* p. 22.

§ *and the Word was a god.* "was God," Newcome. Jesus received a commission as a prophet of the Most High, and was invested with extraordinary miraculous powers. But in the Jewish phraseology they were called gods to whom the word of God came. John x. 35. So Moses is declared to be a god to Pharaoh. Exod. vii. 1. Some translate the passage, God was the Word, q. d. it was not so properly he that spake to men as God that spake to them by him. Cappel, *ibid.* See John x. 30, compared with xvii. 8, 11, 16; iii. 24; v. 23; xii. 44. Cyrenius conjectured that the true reading was *Θεος*, the Word was God's, q. d. the first teacher of the gospel derived his commission from God. But this conjecture, however plausible, rests upon no authority.

|| *was in the beginning with God.* Before he entered upon his ministry he was fully instructed, by intercourse with God, in the nature and extent of his commission.

4 him\*; and without him was not any thing done that  
5 hath been done. By him was life †; and the life was the  
6 light of men. And the light shone in darkness; and the  
7 darkness overspread it not ‡.

8 There was a man sent from God §, whose name was  
9 John. This man came for a testimony, to testify of the  
10 Light; so that through him all might believe. He was  
11 not that Light, but was sent to testify of that Light. That  
12 was the true Light, which having come into the world is  
13 enlightening every man ||. He was in the world ¶, and  
14 the world was enlightened by him \*\*, and yet the world knew

\* *All things were done by him.* [All things were made by him, and without him was not any thing made that was made.] Newcome: who explains it of the creation of the visible material world by Christ, as the agent and instrument of God. See his notes on ver. 3 and 10. But this is a sense which the word *γεννησεν* will not admit. *Γεννησεν* occurs upwards of seven hundred times in the New Testament, but never in the sense of create. It signifies in this gospel, where it occurs fifty-three times, to be, to come, to become, to come in pass: also, to be done or transacted, chap. xv. 7; xix. 36. It has the latter sense, Matt. v. 18; vi. 8; xxi. 42; xxvi. 6. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17. Cappel, *ibid.*

† *By him was life.* [In him was life.] Newcome. Christ was the revealer of life. "With him were the winds of eternal life;" John vi. 68; 1 John v. 11. Hence he is called "the Word of Life," (1 John i. 1. "This Life," i. e. Jesus, who is now called the Life, as he was before called the Word, "was the light of men," the great instructor of mankind.

‡ *the darkness overspread it not.* [See ch. xii. 35. "His lustre was not impaired by the darkness which surrounded it," Newcome. Or, "the darkness admitted it not." See ver. 10—12; ch. iii. 19.

§ *a man sent from God.* [This illustrates ver. 1, 2. To be sent from God implies that he had been first with God. Cappel, *ibid.* p. 23.

|| *which coming into the world is enlightening every man.* [which enlighteneth every man coming into the world," Newcome: but in his notes he gives the former interpretation; and refers to ch. iii. 19; xii. 46. This light is enlightening every man, not every individual, but every one who is willing to improve it: or rather is diffusing light without distinction, both over the Jewish and the Heathen world. Matt. xxviii. 19; John xii. 32; Col. i. 23; Rom. ii. 10; 1 Tim. ii. 4. Cappel, *ibid.* p. 48.

¶ *He was in the world.* [He appeared in public as the prophet and messenger of God. John xvii. 18; xviii. 37.

\*\* *and the world was enlightened by him.* [καταλαμψε δὲ αὐτοὺς ἡ γη.] The common version adopted by Abp. Newcome is, "the world was made by him," meaning that "the visible material world was created by him." But this, as was observed before in the note on verse 3, is inadmissible, as the word *γεννησεν* never bears that sense. In the



- 15 John bare witness of him and cried, saying, "This is he of whom I said\*, 'He who cometh after me, is before me, for he is my principal.'"<sup>†</sup>
- 19 And this is the witness of John, when the Jews sent priests and Levites from Jerusalem, to ask him, "Who art thou?" and he confessed, and denied not, but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elijah?" and he saith, "I am not." "Art thou the § prophet?" and he answered,

The same was in the beginning with God. All things were made by it, and without it was nothing made. In it was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

"There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which came into the world, and enlighteneth every man.

"It (*divine H'ialum*) was in the world, and the world was made by it, and the world knew it not. It came to its own land, and its own people received it not. But as many as received it, in them it gave power to become the sons of God, even to them who believe on his name. Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And Wisdom became man and dwelt among us, and we beheld its glory, the glory as of the well-beloved of the Father, full of grace and truth.

"John bare witness of him, saying, 'This is he of whom I spake. He that cometh after me is preferred before me, for he was greater than me (1).'"

This sense of the passage is approved by Dr. Gardner, Dr. Pricatley, Mr. Wakefield, and others. It is supposed to be countenanced by Solomon's description, Prov. viii. by the custom of the Chaldee paraphrasts in using the word of God for God him-self. See Isa. xiv. 12; Job. 13; Gen. i. 27; iii. 8. Lindsey's Ser. p. 380; and by the use of the word *Agas* by Philo and other philosophers in or near the apostolic age, to personify the wisdom and the power of God. *Agas* *epi* *tanon* *On*, *ti* *o* *epistates* *o* *epistates* *o* *epistates*. Phil. Jud. p. 8. 3. ed. Lat. See Wakefield's notes on John i. and his Enquiry into Early Opinions, p. 102, &c.

\* *This is he of whom I said.* "This was he of whom I spake," N. "He who cometh after me in point of time, goeth before me, taketh pre-eminence of me as the more honourable," Newcome. "For he is my principal. The great object of my ministry, to prepare whose way I have been sent forth," Capper, *ibid.* p. 15. The word *epistates* is used in the sense of a chief or principal. Mark vi. 21; Luke xiv. 47; 1 Tim. i. 15, 16. Compare Matt. iii. 11; Mark i. 8; Luke iii. 16. "He that cometh after me is mightier than I." The common version of this clause, which Abp. Newcome adopts, is, "for he was before me," that is, as usually interpreted, he existed before me.

† N. m. goeth, N. l.

‡ The connection requires that the fifteenth verse should be placed between the eighteenth and nineteenth. See Bowyer's Conjectures, and Wakefield in loc.

§ a prophet? N.

- 22 "No." Then they said unto him, "Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the desert, 'Make straight the way of the Lord:' as said the prophet Isaiah." Now those who had been sent were of the Pharisees. Then they asked him, and said unto him, "Why baptizest thou then, if thou be not the Christ, nor Elijah, nor the prophet?"
- 26 John answered them, saying, "I baptize with water: but there standeth one amidst you, whom ye know not; even he who cometh after me\*; the latchet of whose sandal I am not worthy to unloose." These things passed in Bethany † beyond Jordan, where John was baptizing.
- 29 The next day John beheldeth Jesus coming unto him, and saith, "See, the Lamb of God, who taketh away the sin of the world. This is he of whom I said, 'After me cometh a man, who is ‡ before me; for he is my principal §.' And I knew him not: but I therefore came baptizing with water, that he might be made manifest to Israel." John also bare witness, saying, "I saw the spirit coming down from heaven as a dove; and it abode upon him. And I knew him not then: but he who sent me to baptize with water had said unto me, 'Upon whom thou shalt see the spirit coming down and abiding, this is he who baptizeth with the holy spirit.' And I saw, and bare witness that this is the Son of God."
- 35 On the next day, John was again standing, and two of his disciples: and he looked on Jesus who was walking, and saith, "Behold the Lamb of God." And the two disciples heard him speak, and followed Jesus. Then Jesus turned, and saw them following, and saith unto them, "What seek ye?" And they said unto him, "Rabbi, (which signifieth, being interpreted, Teach-

\* He it is who coming after me is preferred before me, R. T.

† Bethabara, R. T. and N. See Griesbach, and Newcome's note.

‡ N. m. goeth, N. l.

§ "he was before me," N. See v. 15

39 er\*) where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day: (*now* it was about the tenth hour.) One of the two that heard John *speak*, and followed *Jesus*, was Andrew, Simon Peter's brother. He meeteth with his own brother Simon first *of any*, and saith to him, "We have found the Messiah:" (which is, being interpreted, *the Christ*.) And *Andrew* brought him to *Jesus*. And *Jesus* looked on him, and said, "Thou art Simon the son of *Jonah*: thou shalt be called *Cephas*:" (which being interpreted, is, a rock.)

43 The day following, *Jesus* purposed to go into Galilee; and meeteth with *Philip*, and saith unto him, "Follow me." Now *Philip* was of *Bethsaida*, the city of *Andrew* and *Peter*. *Philip* meeteth with *Nathanael*, and saith unto him, "We have found him of whom *Moses* in the law, and the prophets *also*, wrote, *Jesus* of *Nazareth*, the son of *Joseph*." Then *Nathanael* said unto him, "Can any good thing come out of *Nazareth*?"

47 *Philip* saith unto him, "Come and see." *Jesus* saw *Nathanael* coming to him, and saith of him, "Behold an Israelite indeed, in whom is no guile." *Nathanael* saith unto him, "Whence knowest thou me?" *Jesus* answered and said unto him, "Before *Philip* called thee, when thou wast under the fig-tree, I saw thee." *Nathanael* answered and saith unto him, "Rabbi †, thou art the Son of God; thou art the king of *Israel*." *Jesus* answered and said unto him, "Because I said unto thee, 'I saw thee under the fig-tree,' believest thou? thou shalt see greater things than these." Then *Jesus* saith unto him, "Verily verily I say unto you, [Hereafter] ye shall see heaven opened, and the angels of God ascending and descending on the Son of man."

CH. II. AND the third day there was a marriage-feast in *Caana*

2 of *Galilee*; and the mother of *Jesus* was there: And *Jesus* and his disciples also were invited to the marriage-feast. And when the wine failed, the mother of *Jesus* saith unto him, "They have no wine." *Jesus* saith unto her, "Woman, what have I to do with thee\*? mine hour is not yet come." His mother saith to his servants, "Whatsoever he saith unto you, do it." Now six water-pots of stone were placed there, according to the manner of cleansing among the Jews, containing two or three baths † apiece. *Jesus* saith unto them, "Fill the water-pots with water." And they filled them to the brim. Then he saith unto them, "Draw out now, and bear to the governor of the feast." And they bare it.

9 And when the governor of the feast had tasted the water which was made wine, and knew not whence it was: (but the servants who drew the water knew;) the governor of the feast calleth the bridegroom, and saith unto him, "Every man at first setteth on good wine; and when men have drunk largely, then that which is worse: *but* thou hast kept the good wine until now." This beginning of miracles *Jesus* made in *Caana* of *Galilee*, and manifested his glory: and his disciples believed in him.

12 After this, he went down to *Capernaum*, he, and his mother, and his brethren, and his disciples: and they remained there not many days.

13 Now the passover of the Jews was near; and *Jesus* went up to *Jerusalem*; and found in the temple those who sold cattle, and sheep, and doves, and the money-changers sitting: and, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the cattle; and poured out the money of the

\* Or, what hast thou to do with me?

† The LXX use the word in the original for the bath, which contained about seven gallons; and for the seah, which contained one third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 39. The Syrian *metretes*, according to bishop Cumberland, contained seven pints and one eighth. N.

\* Master, N.

† Or, the anointed.

‡ Master, or, My master, N.

16 exchangers, and overturned *their* tables; and said to those who sold doves, "Take these things hence; make not  
17 my Father's house an house of merchandise." And his disciples remembered that it was written, "A zeal for thine house consumeth me."

18 Then the Jews spake and said unto him, "What sign showest thou unto us, since thou doest these things?"  
19 Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." Then the Jews said, "Forty and six years hath this temple been in building; and wilt thou raise it up in three days?"  
21 But he spake concerning the temple of his body. When  
22 therefore he was risen from the dead, his disciples remembered that he had said this [unto them]; and they believed the scripture, and the words which Jesus had spoken.

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

CH. III. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: this man came to Jesus by night, and said unto him, "Rabbi\*, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, unless God be with  
3 him." Jesus answered and said unto him, "Verily verily I say unto thee, Unless a man be born again, he cannot see the kingdom of God."  
4 Nicodemus saith unto him, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be  
5 born?" Jesus answered, "Verily verily I say unto thee, Unless a man be born of water, and of the spirit, he cannot

\* Master, or, My master, N.

6 not enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit,  
7 is spirit. Wonder not that I said unto thee, Ye must be born again. The wind bloweth where it will, and thou  
8 hearest its sound, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the spirit."  
9 Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him,  
10 "Art thou a teacher in Israel, and knowest not these things? Verily verily I say unto thee, We speak that which we know, and testify that which we have seen;  
11 and yet ye receive not our testimony\*. If I have told you earthly things †, and ye believe not; how will ye believe, if I tell you heavenly things? Now no man hath  
12 ascended up to heaven ‡, but he who came down from heaven §, even the Son of man, [who is in heaven ||.] And

\* Some understand ver. 11, as the remark of the evangelist.

† "Earthly things," i. e. truths plain, intelligible and familiar. "Heavenly things," i. e. truths remote from common apprehension, opposite to vulgar prejudices, what could not be known but by intercourse with Heaven, or by divine revelation. See Deut. xxx. 12; Rom. x. 6, and the note on ver. 13.

‡ No man hath ascended up to heaven. § No man goeth up to heaven. Newcome; who remarks, after bishop Pearce, that the preter is here put for the present, and that again for the future. So that the expression, No man hath ascended up into heaven, means, No man will hereafter ascend. This surely is a forced interpretation. The Polish Socialists interpret the expression of a local ascent of Christ into heaven, whither they suppose him to have been taken at the commencement of his ministry, to receive divine instruction. A much more probable interpretation is that which has been proposed by Hapfelius, and adopted by Dr. Doddridge and others, viz. that to ascend into Heaven signifies, *scilicet, et Dei nomine transitu*, to search into and to understand the counsels of God. See Hapfelius, Amst. vol. i. p. 67. Dr. Doddridge says that the phrase of ascending into heaven is plainly used in the sense of searching into the truths of God. Deut. xxx. 12; Rom. x. 6; Prov. xxx. 4. Fam. Expos. in loc. See also Cameron and Erasmus upon the text.

§ He who came down from heaven. This clause is correlative to the preceding. If the former is to be understood of a local ascent, the latter must be interpreted of a local descent. But if the former clause is to be understood figuratively, as Hapfelius and Doddridge explain it, the latter ought in all reason to be interpreted figuratively likewise. If "to ascend into heaven," signifies to become acquainted with the truths of God, "to descend from heaven," is to bring and to discover those truths to the world. And this text clearly explains the meaning of the phrase, wherever it occurs in this evangelist.

|| Who is in heaven. This clause is wanting in some of the best copies. If its authenticity is allowed, it is to be understood of the knowledge which Christ possessed of the Father's will. See John i. 16.



as Moses lifted up the serpent in the desert, so must the  
 15 Son of man be lifted up: that every one who believeth in  
 16 him may [not perish, but] have everlasting life." For  
 God hath so loved the world, that he hath given his only\*  
 Son, that every one who believeth in him may not pe-  
 17 rish, but have everlasting life. For God hath not sent  
 his Son into the world, to condemn the world; but that  
 18 the world through him might be saved. He who be-  
 lieveth in him, shall not be condemned: but he that be-  
 lieveth not, is condemned already, because he hath not  
 19 believed on the name of the only\* Son of God. And this  
 is the condemnation; that light is come into the world,  
 and yet men have loved darkness rather than light: for  
 20 their deeds were evil: for every one who doeth evil hateth  
 the light, and cometh not to the light, lest his deeds  
 21 should be discovered. But he who doeth the truth com-  
 eth to the light, that his deeds may be made manifest,  
 that they are wrought *through faith* in God.  
 22 After these things, Jesus and his disciples came into  
 the land of Judea; and there he tarried with them, and  
 23 baptized. And John also was baptizing in Enon, near  
 Salim; because much water was there; and *the people*  
 24 came, and were baptized. For John was not yet cast  
 into prison.  
 25 Then a question arose between *some* of John's disciples  
 26 and a Jew†, about baptizing‡. And *some* came to John,  
 and said unto him, "Rabbi§, he that was with thee be-  
 yond Jordan, to whom thou barest witness, behold, he  
 27 baptizeth, and all *men* come to him." John answered  
 and said, "A man can receive nothing, unless it be given  
 28 him from heaven. Ye yourselves bear me witness, that  
 I said, 'I am not the Christ, but I am sent before his  
 29 face.' He that hath the bride, is the bridegroom: but  
 the friend of the bridegroom, who standeth and heareth  
 him, rejoiceth greatly, because of the bridegroom's

\* only begotten, N. Gr.

† the Jew, B. T.

‡ Gr. cleansing, c. ii. 6.

§ Master, or, My Master, N.

30 voice. This my joy therefore is complete. He must  
 31 increase; but I *must* decrease\*. He that cometh from  
 above, is above all: he that is from the earth, is from the  
 earth, and speaketh from the earth: he that cometh from  
 32 heaven [is above all †; and] testifieth what he hath seen  
 33 and heard; and yet none receiveth his testimony. He  
 that hath received his testimony, hath set his seal *to con-*  
 34 *firm* that God is true. For he whom God hath sent,  
 speaketh the words of God: for [God] giveth him not  
 35 the spirit by measure. The Father loveth the Son, and  
 36 hath given all things into his hand. He who believeth  
 on the Son, hath everlasting life: and he who believeth  
 not the Son, will not see life; but the anger of God  
 abideth on him."

CH. IV. When therefore the Lord knew that the Pharisees  
 had heard that he made and baptized more disciples than  
 2 John; (though Jesus himself baptized not, but *his* dis-  
 3 ciples;) he left Judea, and went again into Galilee.  
 4 Now he must needs go through Samaria. He cometh  
 5 therefore to a city of Samaria, called Sychar, near to the  
 portion of land which Jacob gave to his son Joseph.  
 6 Now Jacob's well was there. So Jesus, being wearied  
 with *his* journey, sat afterward on the well. (It was  
 7 about the sixth hour.) A woman of Samaria cometh to  
 draw water. Jesus saith unto her, "Give me to drink."  
 8 (For his disciples were gone to the city, that they might

\* Some think that the Baptist's speech ends here, and that the rest of the chapter contains the remarks of the Evangelist.

† "If coming from above, or from heaven, or from heaven, as well as Jesus." Now come. This also, that John came from above, or from heaven, as well as Jesus. Now come. This remark of the learned primitive is perfectly just; accordingly, the Baptist is said to have been sent from God, c. i. 6. and his baptism to have come from heaven, Matt. xxi. 25; Mark xi. 30; Luke xx. 4. When therefore he speaks of Christ as coming from above, and from heaven, in contradistinction to himself, he can only mean to express the great superiority of our Lord's mission, character and power. So ver. 34, he describes Christ as he whom God had sent, meaning that he was such by way of eminence and distinction from all others, but not intending to discredit his own divine mission, or to intimate that he did not himself deliver a message from God. See c. i. 9. See Lindsey, Ser. p. 217. and Giroux in loc.

9 buy food.) Then the Samaritan woman saith unto him, "Why dost thou, being a Jew, ask drink of me, that am a Samaritan?" (for the Jews have no *friendly* dealings with the Samaritans.) Jesus answered and said unto her, "If thou knewest the bounty of God, and who he is that saith unto thee, 'Give me to drink;' thou wouldest have asked of him, and he would have given thee living water." The woman saith unto him, "Sir, thou hast no vessel to draw with, and the well is deep: whence then comest thou have that living water? Art thou greater than our father Jacob, who gave us the well, and himself drank of it, and his sons, and his cattle?" Jesus answered and said unto her, "Whosoever drinketh of this water, will thirst again: but whosoever shall drink of the water which I shall give him, will never thirst; but the water which I shall give him will be in him a well of water springing up to everlasting life." The woman saith unto him, "Sir, give me this water, that I thirst not, nor come hither to draw." Jesus saith unto her, "Go, call thine husband, and come hither." The woman answered and said, "I have no husband." Jesus saith unto her, "Thou hast rightly said, 'I have no husband:' for thou hast had five husbands; and he whom thou now hast, is not thine husband: thou hast spoken this truly." The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshiped on this mountain; and ye say, that in Jerusalem is the place where *men* ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh when ye shall worship the Father neither on this mountain nor at Jerusalem. Ye worship what ye know not: we worship what we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers will worship the Father in spirit and *in* truth: for indeed the Father seeketh such worshipers of him. God is a spirit: and the worshipers of him ought to worship *him*

in spirit and *in* truth." The woman saith unto him, "I know that *the* Messiah cometh: (which signifieth *the* Christ:) when he is come, he will tell us all things." Jesus saith unto her, "I, who talk with thee, am *he*." And upon this his disciples came, and wondered that he was talking with a woman\*: yet none said, "What seekest thou?" or, "Why talkest thou with her?" The woman then left her bucket, and went into the city, and saith to the men, "Come, see a man who hath told me all things whatever I did: is this the Christ?" Then they went out of the city, and came unto him. In the mean time his disciples besought him, saying, "Master, eat." But he said unto them, "I have food to eat, which ye know not of." Then the disciples said one to another, "Hath any one brought him *any* thing to eat?" Jesus saith unto them, "My food is, to do the will of him who sent me, and to finish his work. Say ye not, 'There are yet four months, and *then* cometh the harvest?' Behold, I say unto you, Lift up your eyes, and look on the fields; that they are already white for harvest. *And* he who reapeth receiveth wages, and gathereth a crop, to everlasting life: that both he who soweth, and he who reapeth, may rejoice together. For herein is that saying true, 'One soweth, and another reapeth.' I have sent you to reap that on which ye have not laboured: others have laboured, and ye are entered into their labours."

And many of the Samaritans of that city believed in him, for the words of the woman who testified, "He told me all things whatever I did." When therefore the Samaritans were come unto him, they besought him that he would abide with them: and he abode there two days. And many more believed because of his own words; and said to the woman, "We no longer believe

\* So Wakefield. "that he talked with the woman," N.

because of thy report: for we ourselves have heard him, and know that this is indeed [the Christ,] the Saviour of the world."

43 Now after the two days he departed thence, and went  
44 into Galilee. For Jesus himself declared that a pro-  
45 phet hath no honour in his own country. So when  
he was come into Galilee, the Galileans received him,  
having seen all the things which he did in Jerusalem at  
46 the feast: for they also had gone to the feast. So Jesus  
came again to Cana of Galilee, where he had made the  
water wine. And there was one of the king's household,  
47 whose son was sick at Capernaum. This man, when he  
heard that Jesus was come out of Judea into Galilee,  
went to him, and besought [him] that he would come  
down and cure his son: for he was at the point of death.  
48 Then Jesus said unto him, "Unless ye see signs and  
49 wonders, ye will not believe." He of the king's house-  
hold saith unto him, "Sir, come down, before my child  
50 die." Jesus saith unto him, "Depart, thy son liveth."  
And the man believed the words which Jesus had spoken  
51 unto him, and departed. And as he was now going down,  
his servants met him, and told him, saying, "Thy son  
52 liveth." Then he inquired of them the hour when his  
son began to amend. And they said unto him, "Yester-  
53 day, at the seventh hour, the fever left him." So the fa-  
ther knew that it was at the very hour, in which Jesus  
had said unto him, "Thy son liveth." And himself be-  
54 lieved, and his whole house. This second miracle Jesus  
did, when he had come out of Judea into Galilee.

CH. V. AFTER these things there was a feast of the Jews;  
2 and Jesus went up to Jerusalem. Now there is at Jeru-  
salem, by the sheep-gate, a pool, which is called in the  
3 Hebrew tongue Bethesda, having five porches. In these  
lay a [great] multitude of infirm persons, of blind, lame,  
4 withered, [looking for the moving of the water. For at  
a certain season an angel went down into the pool, and

troubled the water: whosoever therefore went in first, after  
the troubling of the water, was made well, whatever disease  
5 he had\*.] And a certain man was there, that had an in-  
6 firmity thirty and eight years. When Jesus saw him  
lying, and knew that he had been now a long time af-  
flicted, he saith unto him, "Dost thou desire to be made  
7 well?" The infirm man answered him, "Sir, I have no  
man, when the water is troubled, to put me into the pool:  
8 but while I am coming, another goeth down before me."  
9 Jesus saith unto him, "Rise, take up thy couch and  
walk." And immediately the man was made well, and  
took up his couch, and walked.  
10 Now on that day was the sabbath. The Jews there-  
fore said to him that was cured, "It is the sabbath: it  
11 is not lawful for thee to take up thy couch." He answer-  
ed them, "He who made me well, himself said unto me,  
12 'Take up thy couch, and walk.'" Then they asked him,  
"What man is that who said unto thee, 'Take up thy  
13 couch, and walk?'" But he that was cured knew not who  
it was: for Jesus had conveyed himself away, a multi-  
14 tude being in that place. Afterward Jesus meeteth with  
him in the temple, and said unto him, "Behold, thou  
art made well: sin no more, lest some worse thing befall  
15 thee." The man departed, and told the Jews that it was  
16 Jesus who had made him well. And for this the Jews  
persecuted Jesus,† because he had done these things on  
17 the sabbath. But Jesus said unto them, "My Father  
18 worketh until now; and I also work." Wherefore for  
this the Jews sought the more to kill him; because he

\* The words in Italics are wanting in the Vatican and Ephrem manuscripts, and the fourth verse is omitted in the Cambridge MS. In others they are marked as doubtful, and are probably spurious. See Gesenius. It might possibly be a small medicinal spring, which flowed unceasingly at some times flows at others, and might flow into a bath or basin capable of receiving only one person at a time. It is not mentioned by Josephus. "The sanative quality of the waters might, in popular estimation, be ex- tended and magnified." See Newcome. The passage is rejected as spurious by Scriver, Michaelis, and Marsh. See Marsh's Michaelis, vol. i. p. 292, 507; vol. ii. p. 734.

† and sought to slay him, R. T.

not only had broken the sabbath, but said also that God  
 19 was his Father, making himself like God. Jesus therefore  
 spake and said unto them, " Verily verily I say unto you,  
 The Son can do nothing of himself; but what he seeth  
 the Father do: for what things *the Father* doeth, these the  
 20 Son also doeth in like manner. For the Father loveth  
 the Son, and showeth him all things which he himself  
 doeth: and he will show him greater works than these,  
 21 so that ye will wonder. For as the Father raiseth up the  
 dead, and giveth *them* life; so the Son likewise giveth life  
 22 to whom he will. For neither doth the Father judge any  
 23 man: but hath committed all judgement to the Son; that  
 all may honour the Son, as they honour the Father. He  
 that honoureth not the Son, honoureth not the Father  
 24 who sent him. Verily verily I say unto you, He that  
 hearkeneth to my words, and believeth in him who sent  
 me, hath everlasting life, and shall not come into con-  
 25 demnation; but passeth from death to life. Verily verily  
 I say unto you, The hour cometh, and now is, when the  
 dead shall hear the voice of the Son of God; and they  
 26 that hear shall live. For as the Father hath life in him-  
 self, so hath he given to the Son also to have life in him-  
 27 self: and he hath given him authority to exercise judge-  
 28 ment also, because he is the Son of man\*. Wonder not  
 at this: for the hour cometh, in which all that are in the  
 29 graves † shall hear his voice, and shall come forth; they  
 that have done good, to the resurrection of life; and they  
 that have done evil, to the resurrection of condemnation.  
 30 Of myself I can do nothing: as I hear, I judge: and my  
 judgement is just; because I seek not mine own will, but  
 the will of him who sent me †.

31 " If I bear witness of myself, my witness is not true.  
 32 There is another who beareth witness of me; and I know  
 33 that the witness which he witnesseth of me is true. Ye

\* a son of man, Wakefield.

† of the Father who sent me, R. T.

† sepulchres, N.

34 sent unto John, and he bare witness to the truth. Yet  
 I receive not witness from man: but I say these things,  
 35 that ye may be saved. He was that burning and shining  
 lamp: but ye chose to rejoice for a short time *only* in his  
 36 light\*. But I have greater witness than *that* of John: for  
 the works which the Father hath given me to perform,  
 these works which I do, bear witness of me that the Fa-  
 37 ther hath sent me. And the Father himself, who sent  
 me, hath borne witness of me. Have ye never heard his  
 38 voice, nor seen his form? And have ye not his word  
 abiding among you, that on him whom he hath sent, ye  
 believe not †?

39 " Search the scriptures; for in them ye think that ye  
 40 have everlasting life: and they bear witness of me: and  
 yet ye are not willing to come unto me, that ye may have  
 life.

41 " I receive not honour from men: but I know you,  
 42 that ye have not the love of God in you. I am come in  
 43 my Father's name, and yet ye receive me not: if another  
 44 shall come in his own name, him ye will receive. How  
 can ye believe, who receive honour from one another,  
 and seek not the honour which *cometh* from the only  
 45 God? Think not that I will accuse you to the Father:  
 there is *one* that accuseth you, *even* Moses, in whom ye  
 46 trust. For if ye had believed Moses, ye would have be-  
 47 lieved me: for he wrote of me. But if ye believe not  
 his writings, how will ye believe my words?"

Cu. vi. After these things Jesus went over the lake of Ga-  
 2 lilee, which is *the lake* of Tiberias. And a great mul-  
 3 titude followed him, because they saw the miracles which  
 he did on those who were diseased. And Jesus went up

\* "and ye were willing to rejoice for a time in his light," N. See Wakefield.

† "Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." N. See Theol. Repos. vol. i. p. 55, and Campbell in loc. Our Lord alludes to the descent of the spirit upon him in a corporeal form, which was a public designation of him to his office, etc. i. 32—34.

4 a mountain, and sat there with his disciples. Now the  
 5 passover (a feast of the Jews) was nigh\*. When Jesus  
 then lifted up *his* eyes, and saw that a great multitude  
 was coming to him, he saith to Philip, "Whence shall  
 6 we buy bread, that these may eat?" (Now he said this  
 to try him: for he himself knew what he was about to  
 7 do.) Philip answered him, "Bread, worth two hundred  
 denarii, is not sufficient for them, that every one of them  
 8 may take a little." One of his disciples, Andrew, Simon  
 9 Peter's brother, saith unto him, "There is a child here,  
 that hath five barley-loaves, and two fishes: but what are  
 10 they among so many?" And Jesus said, "Make the  
 men place † themselves on the ground." (Now there was  
 much grass in the place.) So the men placed themselves  
 11 on the ground, in number about five thousand. And  
 Jesus took the loaves; and, when he had given thanks,  
 he distributed [to the disciples, and the disciples] to those  
 that were on the ground: and in like manner of the  
 12 fishes, as much as they would. And when they were  
 filled, he saith to his disciples, "Gather the fragments  
 13 which remain, that nothing be lost." They therefore  
 gathered *them*, and filled twelve panniers with the frag-  
 ments of the five barley-loaves, which remained to those  
 14 that had eaten. Then those men, when they had seen  
 the miracle which Jesus did, said, "This is in truth that  
 15 prophet who was to come into the world." When Jesus  
 therefore perceived that they were about to come and take  
 him by force, to make him a king, he withdrew [again]  
 to a mountain himself alone.  
 16 And when evening came, his disciples went down to  
 17 the lake; and entered into a ship, and went over the lake  
 toward Capernaum. And it was now dark; and Jesus

\* This verse is found in all the MSS, which have been collated. But it is introduced without any connexion with the context, nor does it appear that our Lord attended this passover at Jerusalem. Bishop Pearce therefore thinks that the whole verse is spurious, and Vossius, Moun, and Priestley reject the word *passover*.

† Gr. recline, or lie down.

18 was not come to them. And the lake rose, because of a  
 19 great wind which blew. So when they had rowed about  
 twenty-five or thirty furlongs, they see Jesus walking on  
 the lake, and drawing near to the ship: and they were  
 20 afraid. But he saith unto them, "It is I: be not afraid."  
 21 Then they were glad to receive him into the ship: and  
 immediately the ship was at the land whither they were  
 going.  
 22 The day following, when the multitude who stood on  
 the other side of the lake saw that there was none other  
 boat there but one,\* and that Jesus had not gone with  
 his disciples into the ship, but *that* his disciples had de-  
 23 parted alone; (however there came other boats from Ti-  
 berias, near the place where they ate bread, after the  
 24 Lord had given thanks;) when the people therefore saw  
 that neither Jesus was there, nor his disciples, they took  
 25 shipping, and came to Capernaum, seeking Jesus. And  
 when they had found him on the other side of the lake,  
 they said unto him, "Rabbi †, when earnest thou hither?"  
 26 Jesus answered them and said, "Verily verily I say unto  
 you, Ye seek me, not because ye have seen miracles, but  
 27 because ye ate of the loaves and were filled. ‡ Work not  
 so much for the food which perisheth, as for the food  
 which endureth to everlasting life, which the Son of  
 man will give you: for him hath the Father sent, *even*  
 28 God." They said therefore unto him, "What shall we  
 29 do, that we may work the works of God?" Jesus an-  
 swered and said unto them, "This is the work of God,  
 30 that ye believe on him whom he hath sent." Then they  
 said unto him, "What miracle [therefore] doest thou,  
 that we may see it, and believe in thee? what dost thou  
 31 work? Our fathers ate manna in the desert: as it is writ-  
 32 ten, 'He gave them bread from heaven to eat.'" Jesus  
 [therefore] said unto them, "Verily verily I say unto

\* wherinto his disciples were entered, B. T. † Master, or, My Master, N.  
 ‡ Gr. Work not for, &c. but for, &c. Or, Work not out, &c. N. n.

you, Moses gave you not the bread from heaven; but  
 33 my Father giveth you the true bread from heaven\*. For  
 the bread of God is that which cometh down from hea-  
 34 ven, and giveth life to the world." Then they said unto  
 35 him, "Master, always give us this bread." And Jesus  
 said unto them, "I am the bread of life†: he who cometh  
 to me, shall never hunger; and he who believeth in me,  
 36 shall never thirst. But I have said unto you, that ye  
 37 have both seen me and believe not. All whom the Father  
 giveth me, will come to me; and him who cometh to  
 38 me, I will in no wise cast out. For I am come down  
 from heaven‡, not to do mine own will, but the will of  
 39 him who sent me. And this is the will of him who sent  
 me, that of all whom he hath given me I should lose none,  
 40 but should raise them up at the last day. For this is the  
 will of him§ who sent me, that every one who seeth the  
 Son, and believeth in him, may have everlasting life: and  
 him I will raise up at the last day."  
 41 The Jews then murmured at him, because he said,  
 42 'I am the bread which came down from heaven:' and  
 said, "Is not this Jesus, the son of Joseph, whose father  
 and mother we know? how therefore doth this man say,  
 43 'I came down from heaven ||?'" Jesus answered and said  
 44 unto them, "Murmur not among yourselves. No man  
 can come to me, unless the Father, who sent me, draw  
 45 him: and him I will raise up at the last day. It is writ-  
 ten in the prophets, 'And all shall be taught of God.'

\* Or, is giving you, &c.] The bread from heaven clearly signifies the doctrine, not the person, of Christ. See Lindsey's List, p. 45, and Dr. Priestley in loc.

† I am the bread of life.] i. e. my doctrine, which will ensure eternal life to all who practically embrace it.

‡ I am come down from heaven.] i. e. I am invested with a divine commission. See John iii. 13.

§ Or, of my father who, MSS.

|| The Jews, like many modern expositors, mistook our Lord's meaning. They understood that of his person which he intended of his doctrine, and took that in a literal sense which he meant figuratively. Observe, that the Jews call Jesus the son of Joseph, without being contradicted by the Evangelist.

Every one that hath heard and learned from the Father,  
 46 cometh unto me. Not that any man hath seen the Father,  
 but he that is from God: he hath seen the Father\*.  
 47 Verily verily I say unto you, He who believeth in me,  
 48 hath everlasting life. I am the bread of life. Your fa-  
 49 thers ate manna in the desert, and died. This is the bread  
 50 which cometh down from heaven, that a man may eat of  
 51 it, and not die. I am the living bread which came down  
 from heaven: if any man eat of this bread, he shall live  
 for ever: and the bread which I will give, is my flesh  
 which I will give for the life of the world †."  
 52 The Jews therefore contended among themselves, say-  
 53 ing, "How can this man give us his flesh to eat?" Jesus  
 therefore said unto them, "Verily verily I say unto you,  
 Unless ye eat the flesh‡ of the Son of man, and drink his  
 54 blood, ye have not life in you. He that eateth my flesh,  
 and drinketh my blood, hath everlasting life: and him I  
 55 will raise up at the last day. For my flesh is truly food,  
 56 and my blood is truly drink. He that eateth my flesh,  
 57 and drinketh my blood, abideth in me, and I in him. As  
 the living Father hath sent me, and I live by the Father;  
 58 so he likewise that eateth me, shall live by me. This is  
 the bread which came down from heaven: not as [your]

\* seen the Father.] i. e. has known his will. So ver. 40. To see the Son, is to understand the doctrine of Christ. See ch. xiv. 9.

† Our Lord perceived the mistake of his hearers, but not desiring to retain them as his followers he does not correct it; but proceeds to use expressions still more offensive to their feelings and prejudices. What he means to inculcate is a practical reception of his divine doctrine, as the means of securing everlasting life. This, in allusion to the descent of the manna, ver. 32, 33, he first compares to feeding upon new and heavenly bread: he then describes it as feeding upon himself, ver. 51, and more particularly and offensively, as even eating his flesh and drinking his blood, ver. 53—57. This language, which they either did not or would not understand, so disgusted many of his hearers, that they quitted his society. This was the effect which Jesus intended, with respect to those who, as he well knew, followed him from mercenary and ambitious motives.

‡ Unless ye eat the flesh, &c.] Unless ye receive and observe my doctrine. See ver. 33, 40, 47. Newcome. It is not necessary to suppose that our Lord here has any allusion to his own death: though that is not improbable.

fathers ate [manna,] and died. He that eateth of this  
59 bread, shall live for ever." He said these things in a  
synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard  
*him*, said, "This is hard doctrine: who can understand  
61 it?" But when Jesus knew in himself that his disciples  
murmured at this, he said unto them, "Do ye revolt  
62 at this †? *What* then if ye shall see the Son of man  
63 going up where he was before ‡? It is the spirit that  
giveth life; the flesh profiteth nothing §: the words  
which I speak unto you, *they* are spirit, and *they* are life.  
64 But there are some of you that believe not." (For Jesus  
knew from the beginning who they were that believed  
65 not, and who was to deliver him up.) Then he said,  
"For this cause I said unto you, that none can come un-  
to me, unless it be given unto him by my Father."

66 From that *time* many of his disciples went back, and  
67 walked no more with him. Jesus therefore said to the  
68 twelve, "Will ye also depart?" Simon Peter answered  
him, "Master, to whom shall we go? thou hast the  
69 words of everlasting life: and we believe, and know,  
70 that thou art the Holy One of God ||." Jesus answered

\* The synagogue, N. † "Doth this cause you to offend?" N. See Wakefield.

‡ This text is generally understood of a local ascent to a place from whence there had been a previous local descent. But this interpretation is not necessary, nor does it well suit the connexion. To ascend where he was before, is, as all interpreters agree, to ascend to heaven. But this phrase, as applied to the Son of man, means nothing more than "searching into the truths of God;" a sense in which Dr. Doddridge says that the phrase "ascending into heaven" is plainly used in many other places, and which indeed are one dispute. See ch. iii. 13, with Raphelin's and Doddridge's notes. The proper meaning therefore of this passage seems to be this: Do ye revolt at what I have now said? What then would you do if I should advance still further into the subject of my mission, and reveal truths which would be still more remote from your apprehension, and more offensive to your prejudices? See ch. xvi. 12.

§ These words are a caution to his hearers not to understand his expressions literally but figuratively, q. d. The spiritual and figurative sense of my words is the only useful sense. If it were possible for you literally to feed upon my flesh, it would do you no good. I am not speaking of a natural life, supported by eating my flesh, but of a spiritual life, supported by my doctrine. See Bishop Pearce.

|| that thou art the Christ, the son of the living God, R. T.

them, "Have not I chosen you twelve? and yet one of  
71 you is a false accuser\*." Now he spake of Judas Is-  
cariot, *the son* of Simon: for he was about to deliver  
Cai- him up, [being] one of the twelve. And after these  
VII. things Jesus walked in Galilee: for he would not walk  
in Judea, because the Jews sought to kill him.

2 Now the feast of the Jews, *called* the feast of taberna-  
3 cles, was near. His brethren therefore said unto him,  
"Depart hence, and go into Judea; that thy disciples  
4 also may see the works which thou doest. For no man  
doeth any thing in secret, and *yet* he himself seeketh to  
5 be known publicly. If thou do these things, show thy-  
6 self to the world." (For neither did his brethren believe  
6 in him.) [Then] Jesus saith unto them, "My time is  
7 not yet come: but your time is always ready. The world  
cannot hate you; but me it hateth, because I testify of it  
8 that its works are evil. Go ye up to this feast: I go not  
up *now* to this feast; for my time is not yet fully come."  
9 When he had said these words unto them, he *still* remem-  
10 bered in Galilee. But when his brethren had gone up, then  
he also went up to the feast; not openly, but as *it were*  
11 in secret. Then the Jews sought him at the feast, and  
12 said, "Where is he?" And there was much murmuring  
among the multitudes concerning him: and some said,  
"He is a good man:" others said, "No: but he de-  
13 ceiveth the people." However, no man spake openly of  
him, for fear of the Jews.

14 But *when it was* now about the midst of the feast, Je-  
15 sus went up into the temple, and taught. And the Jews  
wondered, saying, "How hath this man learning, hav-  
16 ing never been taught?" Jesus answered them and said,  
17 "My doctrine is not mine, but his who sent me. If any  
man desire to do his will, he shall know concerning the  
doctrine, whether it be from God, or *whether* I speak of

\* in the original, a "devil."

18 myself. Whoever speaketh of himself, seeketh his own glory: but whoever seeketh his glory who sent him, he  
 19 is true, and unrighteousness is not in him. Did not Mo-  
 20 ses give you the law; and yet none of you keepeth the  
 21 law? Why seek ye to kill me?" The multitude answered  
 22 and said, "Thou hast a demon: Who seeketh to kill  
 23 thee?" Jesus answered and said unto them, "I have  
 24 done one work, and ye all wonder at it.\* Moses gave  
 25 you circumcision; (not that it is from Moses, but from  
 26 the fathers †;) and ye on the sabbath circumsise a man.  
 27 If a man on the sabbath receive circumcision, that the  
 28 law of Moses may not be broken; are ye angry with me,  
 29 because I made a man altogether well on the sabbath?  
 30 Judge not according to appearance; but judge righteous  
 31 judgement." Then some inhabitants of Jerusalem said,  
 32 "Is not this he whom they seek to kill? but, lo, he speak-  
 33 eth boldly; and nothing is said unto him. Do the rulers  
 34 know indeed that this is the Christ ‡? However, we know  
 35 whence this man is: but, when Christ cometh, none  
 36 knoweth whence he is §." Then Jesus cried out in the  
 37 temple, as he taught, saying, "Do ye both know me,  
 38 and know whence I am ¶? and yet I am not come of my-  
 39 self, but he who sent me is true, whom ye know not.  
 40 But I know him: for I am from him, and he hath sent  
 41 me." Then the Jews sought to apprehend him: yet no  
 42 man laid hands on him, because his hour was not yet  
 43 come. But many of the multitude believed in him, and

\* Or, wonder. Concerning this matter, Moses, &c. Compare the Greek with Mark vi. 6; Rev. xvii. 7: supposing the stop placed after *sed cura*.

† These words have the appearance of a marginal annotation inserted in the text. N.

‡ The very Christ, N.T.

§ It was a tradition of the Jews, that after the Messiah was born he would be conveyed away and miraculously concealed till Elias came to reveal and anoint him. See Whitty in loc. This tradition seems to be alluded to, Matt. xii. 38; xvi. 1; Mark viii. 14; Luke xi. 16; Matt. xxiv. 3. 30.

¶ Ye both know me, and ye know whence I am. N. See Doddridge, Campbell, Wakefield.

said, "When Christ cometh, will he do more miracles  
 than [these] which this man hath done?"  
 32 The Pharisees heard the multitude murmuring such  
 33 things about him; and the Pharisees and the chief-priests  
 34 sent officers to apprehend him. Jesus therefore said,  
 35 "Yet a little time longer I shall be with you; and then I  
 36 shall go to him who sent me. Ye will seek me, and will  
 37 not find me; and where I shall be, thither ye cannot  
 38 come." The Jews therefore said among themselves,  
 39 "Whither will this man go, that we shall not find him?  
 40 will he go to the dispersed Greeks, and teach the Greeks?"  
 41 What words are these which he said, "Ye will seek me,  
 42 and will not find me: and where I shall be, thither ye  
 43 cannot come?"  
 44 Now on the last day, which is the great day, of the  
 45 feast, Jesus stood and cried out, saying, "If any man  
 46 thirst, let him come to me, and drink. He who believ-  
 47 eth in me, as the scripture hath said, from his belly shall  
 48 flow rivers of living water." (Now he spake this of the  
 49 spirit, which those who believe in him were to receive:  
 50 for the [holy] spirit was not yet given, because Jesus  
 51 was not yet glorified.) Many of the multitude therefore,  
 52 when they heard these words, said, "In truth this is a  
 53 prophet." Others said, "This is the Christ." But others  
 54 said, "Doth the Christ come out of Galilee? Hath not  
 55 the scripture said, that the Christ cometh of the offspring  
 56 of David, and from the town of Bethlehem, where David  
 57 was?" So there was a division among the multitude be-  
 58 cause of him. And some of them desired to apprehend  
 59 him: but none laid hands on him.  
 60 Then the officers came to the chief-priests and Phari-  
 61 sees; who said unto them, "Why have ye not brought  
 62 him?" The officers answered, "Never man spake like  
 63 this [man.]" Then the Pharisees answered them, "Are  
 64 ye also deceived? Hath any one of the rulers or of the  
 65 Pharisees believed in him? but this multitude, who



50 know not the law, are accursed." Nicodemus saith unto them, (he that came to *Jesus* by night, being one of  
51 them,) "Doth our law judge any man, unless it first hear  
52 him, and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search and see, that a prophet is not to arise from Galilee."

53 <sup>C<sup>ii</sup></sup> \**[Then every man went to his own house: but Jesus went to the mount of Olives. And early in the morning he came again into the temple, and all the people came to him; and*  
54 <sup>VIII.</sup> *he sat down and taught them. And the scribes and the Pharisees bring to him a woman taken in adultery: and when*  
55 *they had set her in the midst, they say unto him, "Teacher†, this woman was taken in adultery, in the very act.*  
56 *Now Moses in the law commanded us, that such should be stoned: what then sayest thou?" Now they said this, trying him; that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.*  
57 *But when they continued asking him, he raised himself up, and said unto them, "Let him that is without sin among*  
58 *you, first cast a stone at her." And he again stooped down, and wrote on the ground. But they, having heard this, and being convicted by their conscience, went out one by one, having begun at the elder, to the last: and Jesus*  
59 *was left alone, and the woman standing in the midst. Now when Jesus raised himself up, and saw none but the woman, he said unto her, "Woman, where are those thine accusers? hath no man condemned thee?" And she said, "No man, Sir." And Jesus said unto her, "Neither do I condemn thee: go, and sin no more."]*

12 Then Jesus spake again unto them, saying, "I am the

\* This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface), Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac version, and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, and with some variations from the received text. See Griesbach, who keeps it in his text, but with great hesitation.

† Master, N.

light of the world: he who followeth me, shall by no means walk in darkness, but shall have the light of life."  
13 The Pharisees therefore said unto him, "Thou bearest  
14 witness of thyself; thy witness is not true." Jesus answered and said unto them, "Though I bear witness of myself, yet my witness is true: for I know whence I came, and whither I go\* ; but ye know not whence I  
15 come, and whither I go. Ye judge according to the  
16 flesh: I judge no one. And yet if I judge, my judgment is true: because I am not alone, but I and the Father  
17 who sent me. It is written in your law also, that  
18 the witness of two men is true. I bear witness of myself; and the Father who sent me beareth witness of me." They  
19 said therefore unto him, "Where is thy Father?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also."  
20 Jesus spake these words in the treasury, as he was teaching in the temple: and yet none laid hands on him; for his hour was not yet come.  
21 Then Jesus said unto them again, "I shall depart, and ye will seek me, and will die in your sin: whither I depart, ye cannot come." Then the Jews said, "Will he kill himself? because he saith, 'Whither I depart, ye cannot come.'" And he said unto them, "Ye are from beneath; I am from above†: ye are of this world; I am  
22 not of this world. I therefore said unto you, that ye will die in your sins: for if ye believe not that I am he‡,

\* q. d. I know from whom my authority is derived, and to whom I am accountable. See ch. iii. 13; xiii. 1, 3.

† So Wakefield, and the public version. Newcome renders the words "Ye are of those beneath, I am of those above;" and in his note comments upon the clause as expressive of a local residence in heaven antecedent to his existence on earth. But as the first clause is to be understood figuratively, so must the latter. See ver. 4). So ch. xvii. 16, our Lord says of his disciples, "they are not of the world, even as I am not of the world:" not in allusion to my local residence, but to their temper and character, as different from that of the world.

‡ *that I am he.* "The Christ. See Mark xiii. 6; Luke xvi. 8, compared with Matth. xxiv. 5; Acts xiii. 23. Not to translate 'that I am the Christ,' would be to represent our Lord as using to the incredulous Jews explicit, instead of covert, language on the subject of his Messiahship." Newcome.

25 ye will die in your sins." Then they said unto him, "Who art thou?" [And] Jesus said unto them, "Even  
 26 what I told you at first. I have many things to say concerning you, and to condemn: but he who sent me, is true; and I speak to the world those things which I have  
 27 heard from him." They understood not that he spake to  
 28 them of the Father. Then Jesus said unto them, "When ye have lifted up the Son of man, then ye will know that I am he, and that I do nothing of myself; but speak these  
 29 things as my Father hath taught me. And he who sent me is with me: the Father hath not left me alone; because I always do those things which please him."  
 30 As he spake these words, many believed in him. Then  
 31 Jesus said to those Jews who believed in him, "If ye  
 32 continue in my word, then ye are truly my disciples: and ye shall know the truth, and the truth shall make you  
 33 free." Some answered him, "We are Abraham's offspring, and were never slaves to any man: how sayest  
 34 thou, 'Ye shall become free?'" Jesus answered them, "Verily verily I say unto you, Whosoever committeth  
 35 sin is the slave of sin. And the slave abideth not in the  
 36 house for ever: but the son abideth for ever. If the Son therefore shall make you free, ye will be free indeed. I  
 37 know that ye are Abraham's offspring: yet ye seek to kill me, because my word hath no place in you. I speak that which I have seen with [my] Father: and ye do  
 38 that which I have seen\* with [your] father." They answered and said unto him, "Abraham is our father."  
 Jesus saith unto them, "If ye were Abraham's children,  
 40 ye would do the works of Abraham. But now ye seek to kill me, a man that have spoken to you the truth, which I have heard from God: Abraham did not act  
 41 thus. Ye do the works of your father." Then they said

\* The word *seen* in both clauses is used figuratively; q. d. My doctrine is conformable to the instructions which I have received from God: your conduct is such as may be expected from the children of the devil. See Newcome's note. "Which ye have heard from your father," is the reading of some manuscripts of good authority.

to him, "We are not born of fornication: we have one  
 42 Father, even God." Jesus said unto them, "If God were your Father, ye would love me: for I came forth from God\*, and come unto you†; for I came not of myself, but He sent me. Why do ye not understand my  
 43 discourse? because ye cannot hearken to my word. Ye are of your father the devil‡; and the desires of your father ye are disposed to do. He was a slayer of men from the beginning, and continued not in the truth; because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the  
 45 father of liars§. And because I speak the truth, ye believe me not||. Which of you convicteth me of falsehood¶?  
 47 If I speak the truth, why do ye not believe me? He that is of God, hearkeneth to God's words: ye therefore hear-ken not, because ye are not of God."  
 48 The Jews answered and said unto him, "Say we not well, that thou art a Samaritan, and hast a demon.‡?"  
 49 Jesus answered, "I have not a demon: but I honour my  
 50 Father, and ye dishonour me. But I seek not mine own  
 51 glory: there is one who seeketh it, and judgeth. Verily verily I say unto you, If a man keep my words, he shall  
 52 never see death." The Jews therefore said unto him, "Now we know that thou hast a demon. Abraham is dead, and the prophets also: yet thou sayest, 'If a man  
 53 keep my words, he shall never taste of death.' Art thou

\* Came forth from God, explained in the latter clause, "he sent me," as his messenger and the revealer of his will to mankind. See ch. i. 6.

† Or, I came forth, and am coming from God.

‡ The devil; the principle of moral evil personified. Wicked men are his children, and resemble him. This symbolical person is here represented as uniformly wicked: he is a murderer, or murderer, as also leads to misery and ruin. He is the father of liars, as being the supposed source of evil, and tempter to all wickedness. See Essays by the Rev. J. Simpson, p. 143.

§ Or, of him, or of it.

|| I speak the truth, but ye do not believe me. Wakefield upon the authority of an-  
 cient versions.

¶ Of sin) N. See Campbell.

‡ q. d. an insidious liar, and a lunatic. See Pearce in loc.

greater than our father Abraham, that is dead? and the prophets are dead *also*: whom makest thou thyself?"

54 Jesus answered, "If I glorify myself, my glory is nothing: it is my Father who glorifieth me; of whom ye

55 say, that he is your God\*: and yet ye know him not; but I know him: and if I should say, 'I know him not,' I should speak falsely, like you: but I know him, and

56 keep his words. Your father Abraham earnestly desired that he might see my day: and he saw it†, and was glad."

57 The Jews therefore said unto him, "Thou art not yet

58 fifty years old; and hast thou seen Abraham‡?" Jesus said unto them, "Verily verily I say unto you, Before

59 Abraham was born, I am he§." Then they took up stones to cast at him: but Jesus concealed himself, and went out of the temple ||.

CII. ix. And as he passed by, he saw a man *that had been*

2 blind from *his* birth. And his disciples asked him, saying, "Master, who sinned, this man, or his parents,

3 that he was born blind?" Jesus answered, "Neither did this man sin, nor his parents: but that the works of God

\* Or, he is our God. MSS.

† i. e. he foresaw it. See ch. xii. 41.

‡ Our Lord did not say that he had seen Abraham, but that Abraham had seen, that is, had foreseen his day, or that the Messiah should descend from him. See Bishop Pearce. The Jews upon this, as upon some other occasions, seem absurdly to have misunderstood, or willfully to have misrepresented, his meaning. See ch. x. 33. Our Lord, disdaining to notice or to rectify this misapprehension, proceeds to justify his own expression, by declaring that he was designated to his office before Abraham was born, ver. 58: this designation, therefore, might have been revealed to the patriarch.

§ Or, "I was he." See Grotius, Bishop Pearce, Campbell, and Newcome, who render the phrase, "Before Abraham was born, I am:" explaining it, as many others do, as an assertion of the pre-existence of Christ, and even of his divinity, in allusion to Exod. iii. 14, though the texts are quite dissimilar, excepting in the English translation. The expression *ego sum* is uniformly used in the sense of "I am he," or "I am the Christ:" it occurs twice in this discourse, ver. 24, 28. It must, therefore, in all reason be taken in the same sense here, especially as this signification best suits the connexion. See the note on ver. 57. Mr. Wakefield says, "The peculiar use of the present tense in the usage of scriptural expressions, is to imply determination and certainty: as if he had said, My mission was settled and certain before the birth of Abraham." Compare Matt. xvii. 11. See Wakefield's Note on the text.

|| The received text adds, "going through the midst of them, and so passed by."

4 might be manifested in him. I must work the works of him who sent me, while it is day: the night cometh,

5 when no man can work. While I am in the world,

6 I am the light of the world." When he had said this, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay,

7 and said unto him, "Go, wash thyself in the pool of Siloam:" (which is, by interpretation, Sent.) He departed therefore, and washed himself, and came seeing.

8 The neighbours therefore, and those who had seen him before (for he had been a beggar\*), said, "Is not this he who sat and begged?" Some said, "This is he." And others said, "He is like him." But he said, "I am he."

9 They said therefore unto him, "How were thine eyes

10 opened?" He answered and said, "A man, called Jesus, made clay and anointed mine eyes, and said unto me, 'Go to Siloam†, and wash thyself: and I went and

12 washed myself, and received my sight.'" Then they said unto him, "Where is he?" He saith, "I know not."

13 Then they bring him to the Pharisees: [him, *I say*, who

14 had been ‡ blind.] Now it was the sabbath, when Jesus made the clay, and opened his eyes. Then the Pharisees

15 also asked him again, how he had received his sight. And he said unto them, "He put clay on mine eyes, and I

16 washed myself, and see." Wherefore some of the Pharisees said, "This man is not from God, because he keepeth not the sabbath." Others said, "How can a sinner do such miracles?" And there was a division among them.

17 They say again to the blind man, "What sayest thou of him, since he hath opened thine eyes?" And the blind

18 man said, "He is a prophet." Upon this the Jews did not believe concerning him, that he had been blind, and had received his sight, until they called his parents: [*the*

\* They who had before seen him that he was blind. R. T.

† to the pool of Siloam, R. T.

‡ before was, N.

19 *parents, I say, of him that had received his sight\*.*] And they asked them, saying, "Is this your son, of whom ye say that he was born blind? how then doth he now see?"

20 His parents answered them, and said, "We know that

21 this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself." His parents spake these words, because they feared the Jews: for the Jews had already agreed that, if any man should confess *Jesus* to be the

23 Christ, he should be put out of the synagogue. For this

24 cause his parents said, "He is of age; ask him." A second time therefore they called the man that had been blind, and said unto him, "Give glory to God: we

25 know that this man is a sinner." [Then] he answered and said, "Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, I now see."

26 Then they said to him again, "What did he to thee? how opened he thine eyes?" He answered them, "I have told you already, and ye did not hearken: why desire ye to hear it again? would ye also be his disciples?"

28 Then they reviled him, and said, "Thou art his disciple; but we are disciples of Moses. We know that God spake to Moses: but we know not whence this man is. The man answered and said unto them, "In this now is a wonderful thing, that ye know not whence he is, and yet

31 he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of

32 God, and do his will, him he heareth. From the beginning of the world, it hath not been heard that any man

33 opened the eyes of one born blind. If this man were not

\* "See the external authorities which show that the two last Greek words in this verse are a gloss. And though there is no external authority for omitting the three last words of ver. 19, they have the appearance of a marginal note inserted in the text." Newcome.

34 from God, he could do nothing." They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?" And they cast him out of *their synagogues*.

35 Jesus heard that they had cast him out: and, when he met him, he said unto him, "Dost thou believe in the

36 Son of God\*?" He answered and said, "Who is he, Sir, that I may believe in him?" And Jesus said unto him, "Thou hast both seen him, and it is he who talketh with thee." And *the man* said, "Sir, I believe." And he did

39 *Jesus* obeisance. Then Jesus said, "For judgement I am come into this world: that those who see not, may

40 see; and that those who see, may become blind." And some of the Pharisees that were with him, heard these

41 words, and said unto him, "Are we also blind?" Jesus said unto them, "If ye were blind, ye would not have sin: but now ye say, 'We see;' your sin therefore remaineth.

CII. x. "Verily verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, that man is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep by name, and leadeth them out. And when he bringeth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. Whereas a stranger they will not follow, but will flee from him: for they know not the voice of strangers." This parable Jesus spake unto them: but they understood not what things they were, which he spake unto them.

7 Jesus therefore said unto them again, "Verily verily I say unto you, I am the door of the sheep. All that have come [before me] are thieves and robbers: but the

\* Or, as some good copies read, "the Son of man?"

9 sheep did not hear them. I am the door: by me if any enter in, he shall be safe, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come that the sheep may have life, and that they may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf seizeth them, and scattereth the sheep: and the hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known by mine; even as the Father knoweth me, and as I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they will hear my voice; and there shall be one flock, and one shepherd.

17 For this my Father loveth me; because I lay down my life, that I may take it again. None taketh it from me; but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again\*. This commission I have received from my Father.

19 There was a division therefore again among the Jews because of these words. And many of them said, "He hath a demon, and is mad †; why hear ye him?" Others said, "These are not the words ‡ of him that hath a demon. Can a demon open the eyes of the blind?"

\* See Wakefield. To lay down life was a voluntary act to which Jesus submitted in full confidence that it would be speedily restored to him. The common version, which the primato here adopts, is, "I have power to lay it down, and I have power to take it again;" which seems to imply that our Lord's resurrection was the effect of his own power, a sense which the words in the original do not convey, and which is directly contrary to the most explicit declarations of the scriptures. Acts ii. 24; iii. 15; xvii. 31; Rom. vi. 4; 1 Cor. xv. 15.

† He hath a demon, and is mad. Observe, these words express cause and effect. The effect, the disease, is insanity: the supposed cause is possession by a demon, or a human ghost, than which no supposition can be more absurd. But it was the philosophy of the age.

‡ Or, actions.

22 Now the feast of Dedication was kept at Jerusalem; and it was winter. And Jesus walked in the temple, in Solomon's porch. Then the Jews surrounded him, and said unto him, "How long dost thou keep us in suspense? If thou be the Christ, tell us plainly." Jesus answered them, "I have told you, and ye believe not: the works which I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep. As I said unto you, my sheep hear my voice, and I know them, and they follow me: and I give unto them everlasting life; and they shall never perish, nor shall any one force\* them out of mine hand. My Father, that hath given them to me, is greater than all; and none is able to force them out of my Father's hand. I and the Father are one †." Then the Jews took up stones again, to stone him. Jesus said to them, "Many good works I have shown you from my Father: for which of those works do ye stone me?" The Jews answered him, [saying,] "For a good work we stone thee not; but for blasphemy, and because thou, being a man, makest thyself God." Jesus answered them, "Is it not written in your law, 'I said, ye are gods?' If those be called gods, to whom the word of God came, (and the scripture cannot be made void;) say ye of him, whom the Father hath set apart ‡, and sent into the world, 'Thou blasphemest:' because I said, 'I am the son of God §?" If

\* snatch, or tear, N.

† Or, one thing. "To snatch my true disciples out of my hand, would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection. See ch. xvii. 11, 21, 22; 1 Cor. iii. 8. and, in some copies, 12: Gal. iii. 28. The phrase is equivalent to that which occurs at the close of ver. 38." Newcome.

‡ Or, sanctified.

§ "If the psalmist, or the law, or the scripture, called those gods who were prophets, or magistrates, or both; (and every assertion of the scripture is true, and therefore such are justly styled gods;) do I blaspheme in calling God my Father, and therefore myself the Son of God, when the Father hath consecrated me to the office of prophet and Christ, and delegated me to assume this character among mankind?" Newcome.

28 I do not the works of my Father, believe me not: but if  
I do *them*, though ye believe not me, believe the works:  
that ye may know and believe that the Father *is* in me,  
39 and I in him\*." Upon this they sought again to appre-  
40 hend him: but he escaped out of their hand; and de-  
parted again beyond Jordan, to the place where John at  
41 first baptized: and there he abode. And many resorted  
to him, and said, "John did no miracle: but all things  
42 which John spake of this man were true." And many  
believed in him there.

CH. XI. Now a certain man was sick, named Lazarus, of Be-  
2 thany, the town of Mary and of her sister Martha. (Now it  
was that Mary who anointed the Lord with balsam †, and  
wiped his feet with her hair, whose brother Lazarus was  
3 sick.) His sisters therefore sent to Jesus, saying, "Mas-  
4 ter, behold, he whom thou lovest is sick." And when  
Jesus heard *it*, he said, "This sickness is not unto death;  
but for the glory of God, that the Son of God may be  
5 glorified by it." (Now Jesus loved Martha, and her  
6 sister, and Lazarus.) When he heard therefore that La-  
zarus was sick, he still abode two days in the place where  
7 he was. Then afterward he saith to *his* disciples, "Let  
8 us go again into Judea." His disciples say unto him,  
"Master, *but* now the Jews sought to stone thee: and  
9 goest thou thither again?" Jesus answered, "Are there  
not twelve hours of the day? If a man walk in the day,  
he stumbleth not, because he seeth the light of this world:  
10 but if a man walk in the night, he stumbleth; because  
11 the light is not in him ‡." He spake these things; and  
afterward he saith unto them, "Our friend Lazarus sleep-  
12 eth; but I go that I may awake him." Then his dis-  
13 ciples said, "Master, if he sleep, he will recover." But

\* That the Father is in me, and I in him.] Compare ch. xiv. 10, 11: where this union is said to consist in speaking the words, and doing the works, of the Father." Newcome.

† the same Mary that anointed the Lord with ointment. N. See Campbell.

‡ Or, in it, i. e. in the world. See Wakefield.

Jesus spake of his death: yet they thought that he was  
14 speaking of rest in sleep. Then Jesus said to them plainly,  
15 "Lazarus is dead. And I am glad for your sakes that I  
was not there, that ye may believe: but let us go to him."  
16 Then Thomas, who is called Didymus, said to his fellow-  
disciples, "Let us also go, that we may die with him."  
17 When Jesus therefore came, he found that Lazarus had  
18 already lain four days in the sepulchre. (Now Bethany  
19 was near Jerusalem, about fifteen furlongs off: and many  
of the Jews had come\* to Martha and Mary, that they  
20 might comfort them concerning their brother.) Then  
Martha, as soon as she heard that Jesus was coming, went  
21 and met him: but Mary sat in the house. Then said  
Martha to Jesus, "Master, if thou hadst been here, my  
22 brother had not died. But I know that, even now, what-  
23 soever thou shalt ask of God, God will give thee." Jesus  
24 saith unto her, "Thy brother shall rise again." Martha  
saith unto him, "I know that he will rise again in the re-  
25 surrection at the last day." Jesus said unto her, "I am  
the resurrection, and the life: he who believeth in me,  
26 though he die, yet he shall live: and whosoever liveth,  
and believeth in me, shall never die. Believest thou  
27 this?" She saith unto him, "Yes, Master, I believe  
that thou art the Christ, the Son of God, who was to  
28 come into the world." And when she had said this, she  
went and called her sister Mary secretly, saying, "The  
29 Teacher † is come, and calleth for thee." As soon as Mary  
30 heard *this*, she riseth quickly, and cometh to him. (Now  
Jesus was not yet come into the town; but was in the  
31 place where Martha met him.) The Jews then, who were  
with Mary in the house, and were comforting her, when  
they saw that she rose up hastily, and went out, followed  
her, saying, "She goeth to the sepulchre, that she may  
32 weep there." As soon then as Mary came where Jesus was,

\* came. N. See W.

† N. m. Master, N. L.

and saw him, she fell down at his feet, saying unto him,  
 "Master, if thou hadst been here, my brother had not died."  
 33 When Jesus therefore saw her weeping, and the Jews  
 also weeping who came with her, he groaned in spirit,  
 34 and was troubled, and said, "Where have ye laid him?"  
 35 They say unto him, "Master, come and see." Jesus  
 36 wept. The Jews therefore said, "See, how he loved  
 37 him." But some of them said, "Could not He, that  
 opened the eyes of the blind man, have caused even that  
 38 this *Lazarus* should not have died?" Jesus therefore,  
 again groaning in himself, cometh to the sepulchre. Now  
 39 it was a cave, and a stone lay against it. Jesus saith,  
 "Take away the stone." Martha, the sister of him that  
 was dead, saith unto him, "Master, by this time the  
 smell is offensive\*: for he hath been *buried* four days."  
 40 Jesus saith unto her, "Said I not unto thee that, if thou  
 wouldest believe, thou shouldest see the glory of God?"  
 41 Then they took away the stone. And Jesus lifted up  
 his eyes, and said, "Father, I thank thee that thou  
 42 hast heard me. I know indeed that thou hearest me  
 always: but because of the multitude who stand by I  
 have said *this*, that they may believe that thou hast sent  
 43 me." And when he had said these words, he cried out  
 44 with a loud voice, "Lazarus, come forth." [And] he  
 that had been dead came out, having his hands and feet  
 bound with grave-clothes: and his face was bound about  
 with a napkin. Jesus saith unto them, "Loose him,  
 45 and let him go." Then many of the Jews who had come  
 to Mary, and had seen the things which [Jesus] did, be-  
 46 lieved in him. But some of them went away to the  
 Pharisees, and told them what things Jesus had done.  
 47 The chief-priests therefore and the Pharisees assembled  
 a council, and said, "What shall we do? for this man  
 48 doeth many miracles. If we suffer him to go on thus, all

\* See Campbell. he stinketh, N.

† From the place where the dead was laid, R, T.

men will believe in him: and the Romans will come and  
 49 take away both our place and nation." Then one of  
 them, named Caiaphas, being high-priest that year, said  
 50 unto them, "Ye know nothing; nor consider that it is  
 expedient for us that one man should die for the people,  
 51 and that the whole nation should not perish." Now he  
 spake not this of himself: but, being high-priest that  
 year, he prophesied that Jesus was to die for that nation:  
 52 and indeed not for that nation only; but that he should  
 gather together also in one the children of God, who  
 53 were scattered abroad. From that day therefore they  
 54 took counsel together to kill him. Jesus therefore no  
 longer walked openly among the Jews; but went thence  
 to a country near the desert, to a city called Ephraim;  
 and continued there with his disciples.  
 55 And the passover of the Jews was near: and many  
 went up to Jerusalem out of the country before the pass-  
 56 over, to purify themselves. Then they sought for Je-  
 sus, and said among themselves, as they stood in the  
 temple, "What think ye? that he will not come to the  
 57 feast?" Now both the chief-priests and the Pharisees had  
 given a commandment, that, if any man knew where he  
 was, he should discover it; that they might apprehend  
 him.  
 CII. XII. Six days then before the passover, Jesus came to  
 Bethany, where Lazarus was, that had been dead, whom  
 2 he had raised from the dead. Upon which a supper was  
 made for him there; and Martha served: and Lazarus  
 3 was one of those that were at the table with him. Then  
 Mary took a pound of very precious balsam of spike-  
 4 nard\*, and anointed the feet of Jesus, and wiped his feet  
 with her hair: and the house was filled with the odour of  
 the balsam†. Then saith one of his disciples, Judas  
 Iscariot, [the son of Simon,] who was about to deliver

\* Campbell. ointment of liquid nard, N.

† ointment, N.

5 him up, "Why was not this balsam \* sold for three hundred  
6 denarii, and given to the poor?" Now he said this, not  
7 that he cared for the poor: but because he was a thief,  
8 and had the purse, and carried what was put in it. Then  
9 said Jesus, "Suffer her: against the day of my embalm-  
10 ing she hath kept this. For ye have the poor with you  
11 always: but me ye have not always."

9 Now a great multitude of the Jews knew that he was  
there: and they came, not because of Jesus only, but  
that they might see Lazarus also, whom he had raised  
10 from the dead. So the chief-priests consulted that they  
11 might kill Lazarus also; because by reason of him many  
of the Jews withdrew from them, and believed in Jesus.

12 On the next day, a great multitude who were come to  
the feast, when they heard that Jesus was coming to Je-  
13 rusalem, took branches of palm-trees, and went forth to  
meet him, and cried out, "Hosanna †; blessed be the  
King of Israel who cometh in the name of the Lord."  
14 Now when Jesus had procured a young ass, he sat on it;  
15 as it is written, "Fear not, daughter of Sion: behold,  
thy king cometh, sitting on the foal of an ass."

16 Now these things his disciples understood not at first:  
but when Jesus had been glorified, then they remem-  
bered that these things were written of him, and that they  
17 had done these things unto him. The multitude then  
who were with him, bare witness that he had called La-  
zarus out of his sepulchre, and raised him from the dead.  
18 For this reason also the multitude met him; because they  
19 heard that he had done this miracle. The Pharisees  
therefore said among themselves, "Perceive ye that ye  
prevail nothing? behold, the world is gone after him."

20 Now certain Greeks were among those who came up  
to worship at the feast. So these came to Philip, that  
was of Bethsaida in Galilee, and besought him, saying,

\* ointment, N.

† Save now, N.

22 "Sir, we desire to see Jesus." Philip cometh and telleth  
23 Andrew: and again, Andrew and Philip tell Jesus. And  
Jesus answered them, saying, "The hour is come that  
24 the Son of man should be glorified. Verily verily I say  
unto you, Unless a grain of wheat fall into the ground,  
and die, it remaineth a single grain\*: but if it die, it  
25 bringeth forth much fruit †. He that loveth his life,  
shall lose it; and he that hateth his life in this world,  
26 shall keep it to everlasting life. If any man serve me,  
let him follow me; and, where I am, there shall my ser-  
vant also be: if any man serve me, him my Father will  
27 honour. Now is my soul troubled: and what shall I  
say? Father, save me from this hour? But for this  
cause I came to this hour. Father, glorify thy name."  
28 Then a voice came from heaven, saying, "I have both  
29 glorified it, and will glorify it again." The multitude  
therefore who stood by, and heard it, said that it thun-  
30 dered. Others said, "An angel spake to him." Jesus  
answered and said, "This voice came not for my sake,  
31 but for your sakes. Now is the judgement of this  
world ‡: now the prince of this world will be cast out §.  
32 And although || I shall be lifted up from the earth, I will  
33 draw all men unto me." (This he said, signifying what  
34 death he was about to die.) The multitude answered  
him, "We have heard out of the law that Christ con-  
tinueth for ever: and how sayest thou, 'The Son of

\* by itself, N. See Symonds, p. 106.

† produce, N.

‡ Now the time approaches when the unbelieving Jews will incur punishment: so *niepax* is used, ch. xvii. 9. In addition to this text, which Dr. Newcome produces to prove that *niepax* sometimes signifies the unbelieving Jews, or perhaps the Jewish polity, and dispensation, what we call the Jewish world, see Gal. iv. 3; vi. 14; Eph. ii. 2; Col. ii. 8, 20.

§ The prince of this world, i. e. the Jewish hierarchy and magistracy will be abolished: the political existence of the Jews as a nation will be destroyed. See the preceding note. Compare ch. xiv. 50; xvi. 11. See likewise 1 Cor. ii. 6, 8. If the first clause of this sentence is to be understood of the Jewish nation, the last is in all reason to be interpreted of the rulers of that nation.

|| Although.] See 1 Cor. iv. 15. Some render when: for which sense of *lân* see ch. xiv. 3; 2 Cor. v. 1. N.



man must be lifted up? Who is this Son of man?"

35 Then Jesus said unto them, "But a little time longer, the light will be among you. Walk while ye have the light, lest darkness come upon you: for he that walketh in

36 darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light." These things Jesus spake, and departed, and concealed himself from them.

37 But though he had done so many miracles before them, yet they believed not in him: so that the words of the prophet Isaiah were fulfilled, which he spake, saying, "Lord, who hath believed our report? and to whom

39 hath the arm of the Lord been made manifest?" Therefore they could not believe\*, because Isaiah hath said

40 again, "He hath blinded their eyes, and hardened their heart; so that they see not with *their* eyes, nor understand with *their* heart, and turn, that I should heal

41 them †." These things Isaiah said, when he saw his glory, and spake of him ‡. Nevertheless many even among the rulers believed in him; but because of the Pharisees they did not confess *him*, lest they should be

43 put out of the synagogue: for they loved the praise of men more than the praise of God.

44 But Jesus cried out §, and said, "He who believeth in

45 me, believeth not in me, but in him who sent me. And

\* They could not believe.] It was very difficult for them to believe: they were very unwilling to believe. "Not that they had a will to believe, and could not: but they set themselves against having that will." See Dr. Wall. N.

† Or, "This people have blinded their eyes, and darkened their hearts, so that they saw not with their eyes, nor understood with their heart, nor were converted that I might heal them." See Dodson's note upon Isaiah, vi. 9, 10; Randolph's N. Test. Citations, No. 42, and Wakefield in loc.

‡ These things Isaiah said, &c.] "The true meaning is; when Isaiah, c. vi. 1, saw the glory of God the Father, revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father, Matt. xvi. 27. Isaiah, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw, that is, foresaw the glory of Christ, just as Abraham, John viii. 56, saw, that is, foresaw his day and was glad." Dr. Clarke on the Trinity, p. 93.

§ had cried out, N.

46 he who seeth me, seeth him who sent me\*. I am come a light into the world, that whosoever believeth in me

47 may not remain in darkness. And if any man hear my words, and believe not †, I condemn him not: (for I came not to condemn the world, but to save the world:)

48 he who rejecteth me, and receiveth not my words, hath that which condemneth him: the doctrine which I have

49 spoken, that will condemn him in the last day. For I have not spoken of myself; but the Father who sent me, he hath given me commandment, what I should enjoin,

50 and what I should speak. And I know that his commandment is everlasting life: what therefore I speak, I so speak as the Father hath given me in charge ‡."

CH. XIII. Now Jesus having known before the feast of the passover §, that his hour was come that he should depart out of this world to the Father; and, having loved his own that were in the world, he loved them to the end:

2 and supper being come, (the devil ¶ having already put into the heart of Judas Iscariot, the son of Simon, to deliver him up;) though he knew, I say, that the Father gave all things into his hands, and that he came from

4 God, and was going to God ¶; yet he riseth from supper, and layeth aside his upper garments; and took a napkin, and girt himself. Then he poureth water into a vessel, and began to wash the feet of the disciples, and to wipe

6 them with the napkin with which he was girded. So he cometh to Simon Peter: [and] Peter saith unto him,

7 "Master, dost thou wash my feet?" Jesus answered and said unto him, "What I do, thou knowest not now; but

8 thou wilt know presently\*\*." Peter saith unto him,

\* Seeth him who sent me.] Seeth a display of his goodness, wisdom, and power. N.

† Or, keep them not, MSS. ‡ enjoined me. N.

§ Now before the feast of the passover, though Jesus knew . . . yet, &c. N. See Bishop Pearce.

¶ The devil, that is, his own bad passions: q. d. being instigated by his avarice, &c.

¶ He came from God as his messenger to the world. See ch. i. 6; he was going to God, to give an account of his charge: his public mission and ministry being closed.

\*\* Or, as soon as I have done. See W.

9 "Thou shalt never wash my feet." Jesus answered him;  
 10 "If I wash thee not, thou hast no part with me." Simon  
 11 Peter saith unto him, "Master, not my feet only, but  
 12 *mine* hands and head also." Jesus saith unto him, "He  
 13 that hath bathed, needeth to wash *his* feet only; and he  
 14 is altogether clean: and ye are clean, but not all." For  
 15 he knew who was to deliver him up: wherefore he said,  
 16 "Ye are not all clean." So after he had washed their  
 17 feet, and had taken his *upper* garments, and had again  
 18 placed himself at table, he said unto them, "Know ye  
 19 what I have done to you? Ye call me, Teacher, and  
 20 Master: and ye say well: for *so* I am. If I then, *your*  
 21 Master and Teacher, have washed your feet; ye also  
 22 ought to wash one another's feet. For I have given you  
 23 an example, that ye also may do as I have done to you.  
 24 Verily verily I say unto you, The servant is not greater  
 25 than his master; nor *is* the messenger greater than he  
 26 who sent him. If\* ye know these things, happy are ye  
 27 when † ye do them.  
 28 "I speak not of you all: I know whom I have chosen:  
 29 but so the scripture is fulfilled, 'He that cateth bread  
 30 with me, hath lifted up his heel against me.' Now I tell  
 31 you before it come to pass, that, when it shall come to  
 32 pass, ye may believe that I am *he*. Verily verily I say  
 33 unto you, He that receiveth whom I shall send, receiveth  
 34 me; and he that receiveth me, receiveth him that sent  
 35 me." When Jesus had said thus, he was troubled in *his*  
 36 spirit, and testified, and said, "Verily verily I say unto  
 37 you, that one of you will deliver me up." Then the dis-  
 38 ciples looked on one another, doubting of whom he spake.  
 39 Now there was placed on the bosom of Jesus one of his  
 40 disciples, whom Jesus loved. Simon Peter therefore beck-  
 41 oneth to him, that he should ask who it might be of  
 42 whom *Jesus* spake. He then who leaned on the breast

\* Since, N.

† if, N.

26 of Jesus, saith unto him, "Master, who is it?" Jesus  
 27 answereth, "It is he to whom I shall give a piece of  
 28 bread\*, when I have dipped it." And when he had  
 29 dipped the piece of bread, he giveth it to Judas Iscariot,  
 30 the son of Simon. And, after the piece of bread, Satan  
 31 entered into him†. Then saith Jesus unto him, "What  
 32 thou doest, do quickly." Now no man at the table knew  
 33 why *Jesus* spake this unto him. For some thought, be-  
 34 cause Judas had the purse, that Jesus had said unto him,  
 35 "Buy *those things* which we have need of for the feast;"  
 36 or, that he should give something to the poor. He then  
 37 who had received the piece of bread\*, went out imme-  
 38 diately: now it was night. When he was gone out,  
 39 Jesus saith, "Now is the Son of man glorified, and God  
 40 is glorified by him. Since God is glorified by him, God  
 41 also will glorify him in himself, and will immediately  
 42 glorify him. My children, *but* a little *time* longer I shall  
 43 be with you. Ye will seek me: and, as I said to the  
 44 Jews, 'Whither I go, ye cannot come,' so I now say to  
 45 you. A new commandment I give unto you, that ye  
 46 love one another; that, as I have loved you, ye also  
 47 love one another. By this all *men* will know that ye are  
 48 my disciples, if ye have love to one another."  
 49 Simon Peter saith unto him, "Master, whither goest  
 50 thou?" Jesus answered him, "Whither I go, thou canst  
 51 not follow me now; but thou wilt follow [me] here-  
 52 after." Peter saith unto him, "Master, why cannot I  
 53 follow thee [now?] I will lay down my life for thy sake."  
 54 Jesus answered him, "Wilt thou lay down thy life for

\* N. m. sup, N. l.

† Satan entered into him.] "See on Luke xxii. 3, and ver. 2. From our Lord's action in such circumstances, Judas seems to have inferred that he was marked out as the traitor. This so enraged him as to confirm his resolution of betraying Jesus immediately." N. Wicked men instigated by their bad passions are spoken of as possessed by Satan, or the devil, as madmen are represented as possessed by demons, or human ghosts, and with as little foundation. But it was the current language of the times.

my sake? Verily verily I say unto thee, The cock will not crow \*, till thou have denied me thrice.

- CH. XIV. "Let not your heart be troubled: believe in God; 2 believe in me also. In my Father's house are many mansions; if it were not so, I would have told you. I go to 3 prepare a place for you. And after I shall have gone and prepared a place for you †, I will come again, and receive you to myself; that, where I am, ye also may be. 4 And whither I go, ye know; and the way ye know." 5 Thomas saith unto him, "Master, we know not whither thou goest; and how can we know the way?" Jesus saith unto him, "I am the way, and the truth, and 7 the life: no man cometh to the Father but by me. If ye knew me, you would know my Father also ‡: and henceforth ye know him, and have seen § him." Philip saith unto him, "Master, show us the Father; and it sufficeth us." Jesus saith unto him, "Have I been so long with you, and dost thou not know me, Philip? he that hath seen me, hath seen || the Father: how then sayest thou, 10 'Show us the Father?' Believest thou not that I am in the Father, and the Father in me ¶? the words which I speak unto you, I speak not from myself; and the Father, who abideth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: but 12 if not, believe [me] for the works themselves. Verily verily I say unto you, He who believeth in me, the works which I do he also shall do: and greater works than these he shall do, because I go to [my] Father;

\* That is, the trumpet of the third watch, or the cock-crowing, shall not sound. See Theol. Repository, vol. vi. p. 105.

† And although I go and prepare . . . yet, N. See Campbell.

‡ "By knowing me, ye know and see the Father; because I clearly reveal his will, and display his power: ver. 10, 11." N.

§ see, N.

|| seeth, N.

¶ "I am in the Father, and the Father is in me; because my doctrine is my Father's, and because my miracles are my Father's. See ch. x. 38." N.

- 13 and whatsoever \* ye shall ask in my name †, I will do; 14 that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. 15 "If ye love me, keep my commandments. And I will 16 ask the Father, and he will give you another advocate ‡, 17 that he may abide with you for ever §; even the spirit of truth, whom || the world cannot receive, because it discerneth him not, nor knoweth him ¶; but ye shall know him; for he ¶ shall abide with you, and shall be in you. 18 I will not leave you destitute \*\*: I will come unto you ††. 19 But a little time longer, and the world shall see me no more: but ye shall see me: because I live, ye also shall 20 live. In that day ye shall know that I am in my Father, 21 and you in me, and I in you. He that hath my commandments, and keepeth them, he it is who loveth me: and he who loveth me, shall be loved by my Father; and I will love him, and will manifest myself to him." 22 Judas (not Iscariot) saith unto him, "Master, how is it that thou wilt soon manifest thyself to us, and not to 23 the world?" Jesus answered and said unto him, "If any man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode 24 with him. He who loveth me not, keepeth not my words: and yet the word which ye hear, is not mine, but the Father's who sent me. 25 "These things I speak unto you, while I abide with 26 you. But the Advocate †, even the holy spirit which the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance

\* whatsoever.] "Whatsoever, in relation to your miracles and ministry, tends to glorify the Father through me." N.

† In my name.] "Eo quod dicimus et illis discipulis mei." Cler. in Hammond.

‡ Comforter, N. See his note.

§ For ever.] As long as you live. Weistain, Bishop Pearce. Our Lord himself was their Comforter for a few years only. Newcome.

¶ Or, which.

\*\* Or, orphans, Gr.

¶ Or, it.

†† Or, I am coming to you. W.

27 that I have said unto you. Peace I leave with you, my pence I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be dismayed. Ye have heard that I said unto you, 'I go away, and will come *again* unto you.' If ye loved me, ye would rejoice, because I go \* to the Father: for [my] 29 Father is greater than I. And now I tell *it* you before it come to pass, that, when it cometh to pass, ye may believe. Hereafter I shall no longer † talk much with you; for the prince of the world cometh, and hath nothing in 31 me ‡. But *this must be* §, that the world may know that I love the Father, and as the Father hath commanded me, so I do ||. Arise, let us go hence.

CH. xv. "I am the true vine; and my Father is the 2 husbandman. Every branch in me which beareth not fruit, he taketh away: and every *branch* which beareth 3 fruit, he pruneth, that it may bear more fruit. Ye are now clean, through the words which I have spoken unto 4 you. Abide in me; and I *will abide* in you. As the branch cannot bear fruit of itself, unless it abide in 5 the vine; so neither can ye, unless ye abide in me. I am the vine; ye *are* the branches. He that abideth in me, and I in him, he beareth much fruit: for, severed 6 from me, ye can do nothing. If a man abide not in me, he shall be cast out as a *severed* branch, and shall wither: and men shall gather ¶ together *such branches*, and cast 7 them into the fire, and they shall be burned. If ye abide in me, and my words abide in you, ye shall ask what 8 ye will, and it shall be done for you. Herein is my Fa-

\* because I said I go, R. T.

† int. N.

‡ Some good copies read, "but will find nothing in me." q. d. I shall soon be arrested and brought before the tribunal of the magistrate as a criminal: but no crime will be proved against me. See ch. xii. 31, and the note there.

§ See Campbell. The words supplied by the Primate are, "I lay down my life."

|| "The ruler of this world is coming: and I have nothing now to do but to convince the world that I love the Father, and do as he commanded me." Wakefield.

¶ Or. gather them together. See Synonims, p. 52.

ther glorified, that ye bear much fruit: so ye will be my 9 disciples. As the Father hath loved me, so I have loved 10 you: abide ye in my love. If ye keep my commandments, ye will abide in my love; as I have kept my Fa- 11 ther's commandments, and abide in his love. These things I speak unto you, that my joy in you may abide, 12 and *that* your joy may be full. This is my commandment; 13 that ye love one another, as I have loved you. Greater love than this hath no man, that a man lay down his life 14 for his friends. Ye are my friends, if ye do whatsoever 15 things I command you. Henceforth I call you not servants; for the servant knoweth not what his master doeth: but I 16 call you friends; for all things which I have heard from my Father, I have made known unto you. Ye have not 17 chosen me; but I have chosen you, and appointed you, that ye may go and bear fruit, and *that* your fruit may 18 remain: that whatever ye shall ask the Father in my name, he may give *it* you. 19 "These things I command you\*, that ye may love one another. If the world hate you, ye know that it 20 hated me before *it hated* you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, there- 21 fore the world hateth you. Remember the words which I said unto you, 'The servant is not greater than his 22 master.' If they have persecuted me, they will persecute you also: if they have kept my words, they will keep 23 yours also. But all these things they will do unto you on account of my name; because they know not him 24 who sent me. If I had not come, and spoken unto them, they would not have had sin: but now they have no excuse for their sin. He that hateth me, hateth my Father 25 also. If I had not done among them the works which none other man did, they would not have had sin: but now they have both seen, and have hated, both me and

\* Or, I give you in charge.

25 my Father. But *this cometh to pass*, so that the words are fulfilled which are written in their law, 'They hated me without a cause.'

26 "But when the Advocate\* is come, whom I will send unto you from the Father, *even* the spirit of truth which 27 proceedeth from the Father, he will testify of me. And ye also shall testify, because ye have been with me from the beginning.

CH. XVI. "These things I have spoken unto you, that ye 2 may not offend †. They will put you out of the synagogues: yea, the time cometh, that whosoever killeth 3 you will think that he offereth God service. And these things they will do, because they have not known the 4 Father, or me. But these things I have spoken unto you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you from the beginning ‡, because I was with you. 5 But now I depart to him who sent me; and none of you 6 asketh me, 'Whither goest thou?' But because I have spoken these things unto you, sorrow hath filled your heart.

7 "Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Advocate§ will not come unto you; but if I go, I will send 8 him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgement: 9 of sin, because they believe not in me; of righteousness, 10 because I go to my Father, and ye see me no longer; 11 of judgement, because the prince of this world is judged ||. 12 I have still many things to say unto you; but ye cannot 13 bear *them* now. However, when he cometh, *even* the spirit of truth, he will guide you into all the truth: for he will not speak of himself; but whatsoever he shall hear, *that* he will speak: and he will show you things to come.

\* Comforter, N. † Or, fall away, or, be ensnared. See Campbell.  
‡ Or, at first. See ch. i. 1, 2. § Comforter, N. || See ch. xii. 31; xiv. 30.

14 He will glorify me: for he will receive of mine, and 15 will declare it unto you. All things which the Father hath are mine\*: therefore I have said, that he will receive of mine, and will declare it unto you. A little time, and ye will not see me: and again a little time, and ye will see me; because I go to the Father."

17 Then said *some* of his disciples among themselves, "What is this which he saith unto us, 'A little time, and ye will not see me: and again, a little time, and ye will see me:' and, 'Because I go to the Father?'" They 18 said therefore, "What is this which he saith, 'A little time?' we know not what he speaketh." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves concerning this, that I said, 'A little time, and ye will not see me: and 20 again, a little time, and ye will see me?' Verily verily I say unto you, that ye will weep and lament, but the world will rejoice: and ye will be sorrowful, but your 21 sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the affliction, for joy that a man is born into the 22 world. And thus ye have sorrow now: but I will see you again, and your heart shall rejoice, and your joy no 23 man shall take from you. And in that day ye shall request nothing of me: Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give 24 it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things I have spoken to you in dark speeches†: the time cometh when I shall no more speak unto you in dark speeches, but I shall show you plainly concerning ‡ 26 the Father. In that day, ye shall ask in my name; and I

\* "Every thing which relates to the kingdom of God in the world is committed to my direction and superintendance." Dr. Pricatley.  
† Or, figures, or, parables. ‡ of, N.

say not unto you that I will request the Father for you: for the Father himself loveth you, because ye love me, and believe that I came forth from God\*. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." His disciples say unto him, "Lo, now thou speakest plainly, and speakest no dark speech. Now we know that thou knowest all things, and needest not that any one should ask thee: by this we believe that thou earnest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye will be scattered every man to his own home, and will leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye may have peace. In the world ye will have affliction: but be of good courage; I have overcome the world."

Ch. xvii. Jesus spake these words, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all men, that he may give everlasting life to all whom thou hast given him. And this is everlasting life, that they may know thee to be the only true God, and Jesus thy messenger to be the Christ.† I have glorified thee on the earth: I have finished the work which thou hast given me to do. And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was ‡.

\* I came forth from the Father, q. d. I was sent by him as his messenger to mankind. See ch. xiii. 3.

† See Wakefield and Lintley (Ljs), &c. p. 49. The Primato's version is, "that they may know thee, the only true God, and him whom thou hast sent, even Jesus Christ." Observe, here, that there is but one true God, and that Jesus Christ is expressly excluded from being that true God, and contra-distinguished from him as his messenger. Lintley, *ibid.* p. 50.

‡ Or, as Mr. Wakefield renders it, "with that glory, thine own glory, which I had before the world was." The glory which is the object of our Lord's petition is that glory of which he speaks, ver. 22; the glory of instructing and converting mankind, ver. 8. 14. This glory he had given to his apostles, ver. 22; that is, he intended it for them,

6 "I have manifested thy name to the men whom thou hast given me out of the world: they were thine, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things, whatsoever thou hast given me, are from thee. For I have given them the words which thou gavest me; and they have received them, and have surely known that I came forth from thee, and have believed that thou hast sent me. I request for them; I request not for the world, but for those whom thou hast given me; 10 for they are thine. And all mine are thine\*, and thine are mine †; and I am glorified through them ‡. And now I am § no longer in the world; but these are || in the world, and I shall go to thee. Holy Father, keep them in that name of thine ¶ which thou hast given me; that 12 they may be one \*\*; as we are. While I was with them in the world, I kept them in thy name: those whom thou gavest me, I have preserved; and none of them is destroyed ††, but the son of destruction; so that the scripture is fulfilled. But now I go to thee, and I speak these things in the world, that they may have my joy on 14 their account completed in them. I have given them thy words; and the world hath hated them, because they are 15 not of the world, as I am not of the world. I request not

The same glory the Father had given to him: that is, had reserved it for him, and purposed to bestow it upon him. He had it therefore with the Father before the world was, that is, in the Father's purpose and decree. In the language of the scriptures, what God determines to bring to pass is represented as actually accomplished. Thus, the dead are represented as living. Luke xx. 36, 37, 38. Believers are spoken of as already glorified, Rom. viii. 29, 30. Things that are not, are called as though they were, Rom. iv. 17. And in ver. 12. of this chapter, Judas is said to be destroyed, though he was then living, and actually bargaining with the priests and rulers to betray his master. See also ver. 10. Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34; Eph. i. 4; 2 Tim. i. 9; Rev. xiii. 8; Heb. x. 34.

\* are thine.] "As the original giver," N.

† are mine.] "By thy unbounded communications." N.

‡ (through them.) "As my disciples," N. See ver. 5.

§ shall be, N. || will be, N. See ver. 12.

¶ in that name of thine.] "In the belief and profession of me as the Christ," N.

\*\* Or, one thing. N.

†† That is spoken of as actually done, which was certainly future. See ver. 5.

that thou wouldest take them out of the world, but that  
 16 thou wouldest keep them from evil\*. They are not of  
 17 the world; as I am not of the world. Sanctify them  
 18 through thy truth: thy word is truth. As thou hast sent  
 me into the world, I also have sent them into the world †.  
 19 And for their sakes I sanctify myself, that they also may  
 be sanctified through the truth.

20 "Nor do I pray ‡ for these only, but for those also who  
 21 shall believe in me through their words; that all may be  
 one§; || as thou, Father, art in me, and I in thee, that  
 they also may be [one] in us: that the world may be-  
 22 lieve that thou hast sent me. And the glory which  
 thou hast given ¶ me, I have given them; that they  
 23 may be one, as we are one: I in them, and thou in  
 me; that they may be perfected in one; and that the  
 world may know that thou hast sent me, and hast loved  
 24 them, as thou hast loved me. Father, I desire that those  
 also, whom thou hast given me, may be with me where I  
 am \*\*; that they may behold my glory, which thou hast  
 given me ††: for thou lovedst me before the foundation of  
 25 the world ‡‡. O righteous Father, the world hath not  
 known thee: but I have known thee, and these have  
 26 known thee: thou hast sent me. And I have made known  
 unto them thy name, and will make it known: that the  
 love with which thou hast loved me may be in them, and  
 I in them."

CH. XVIII. When Jesus had spoken these words, he went

\* Or, out of the evil.

† This text shows that to be sent into the world does not express or imply a pre-  
 existent state, but a divine commission for the instruction of mankind.

‡ request, N.

§ Gr. one thing. One in affection and in co-operation for the advancement of truth  
 and goodness. N. || that as, N. ¶ gavest, N.

\*\* shall be, N. but in the original it is "I am." And through the whole of this  
 excellent prayer, that is continually spoken of as present, or past, which was then future,  
 and had no existence but in the divine decree.

†† which thou hast given me.] "Quem constituisti mihi dare. Grot. See ver. 5. and  
 ch. xii. 41." Newcome. ‡‡ See ver. 5. and Rev. xiii. 8.

forth with his disciples over the brook Kidron, where  
 was a garden, into which he and his disciples entered.  
 2 And Judas also, who delivered him up, knew the place:  
 3 for Jesus often resorted thither with his disciples. Judas  
 then, having received a band of soldiers, and officers from  
 the chief-priests and Pharisees, cometh thither with lan-  
 4 terns, and lamps, and weapons. Upon this Jesus, know-  
 ing all things which were to befall him\*, went forth, and  
 5 said unto them, "Whom seek ye?" They answered him,  
 "Jesus of Nazareth." Jesus saith unto them, "I am  
 he." And Judas also, who delivered him up, stood with  
 6 them. As soon then as he had said unto them, 'I am  
 7 he,' they went backward, and fell on the ground. Then  
 he asked them again, "Whom seek ye?" And they said,  
 8 "Jesus of Nazareth." Jesus answered, "I told you that  
 9 I am he: if therefore ye seek me, let these depart." (That  
 the words might be fulfilled, which he spake, "Of those  
 whom thou gavest me, I have lost none.")  
 10 Then Simon Peter, having a sword, drew it, and struck  
 a servant of the high-priest, and cut off his right ear.  
 11 Now the servant's name was Malchus. Then said Jesus  
 to Peter, "Put up the sword into the sheath: the cup  
 which my Father hath given me, shall I not drink it?"  
 12 Then the band, and the commander, and the officers of  
 13 the Jews, took Jesus, and bound him, and led him away  
 to Annas first; for he was father-in-law to Caiaphas, who  
 14 was high-priest that year. Now Caiaphas was he who  
 had given counsel to the Jews, that it was expedient that  
 one man should die for the people.

\* Nothing more beautifully illustrates the dignity of our Lord's character than this  
 distinct foreknowledge of every circumstance of his approaching sufferings. This dis-  
 tinguishes Christ from all other martyrs and confessors, and fully accounts for his agony  
 in the garden, and the horror which he often expresses at the prospect of what was to  
 happen. It likewise enhances the moral value of his resignation to the divine will, and  
 exhibits his fortitude in a striking light, after his mind had been tranquilized and forti-  
 fied by his prayer in the garden. See Heb. v. 7. He was heard so as to be delivered  
 from his fear.

- 15 And Simon Peter followed Jesus, and *so did* another  
disciple: and that disciple was known to the high-priest,  
and entered with Jesus into the palace of the high-priest.
- 16 But Peter stood at the door without. Then that other  
disciple, who was known to the high-priest, went out,  
and spake to her who kept the door, and brought in Pe-  
17 ter. Then the maid-servant who kept the door saith to  
Peter, "Art not thou also *one* of this man's disciples?"
- 18 He saith, "I am not." And the servants and officers  
stood and warmed themselves, having made a fire of coals;  
for it was cold. And Peter stood with them, and warm-  
ed himself.
- 19 Now the high-priest asked Jesus concerning \* his dis-  
20 ciples, and concerning \* his doctrine. Jesus answered  
him, "I spoke † openly to the world; I have always  
taught in the synagogue, and in the temple, whither all  
21 the Jews resort; and in secret I spoke nothing. Why  
askest thou me? ask those that heard me, what I have  
22 spoken to them: behold, they know what I said." And  
when he had said these words, one of the officers who  
stood by struck Jesus with the palm of his hand, and  
23 said, "Answerest thou the high-priest thus?" Jesus an-  
swered him, "If I have spoken evil, bear witness of the  
24 evil: but if well, why dost thou smite me?" (*Now An-  
nas had sent him bound to Caiaphas the high-priest.*)
- 25 And Simon Peter stood and warmed himself. Then  
they said to him, "Art not thou also one of his disci-  
26 ples?" He denied *it*, and said, "I am not." One of  
the servants of the high-priest, being the kinsman of him  
whose ear Peter cut off, saith, "Did not I see thee in the  
27 garden with him?" Peter then denied *it* again; and im-  
mediately the cock crew ‡.
- 28 [Then] *the Jews* bring Jesus from Caiaphas, to the

\* of, N.

† I have spoken, N.

‡ The trumpet sounded at the beginning of the third watch, called the cock-crow-  
ing: this was at midnight.

- judgement-hall; and it was early: and they themselves  
went not into the judgement-hall, lest they should be de-  
29 filed; but that they might eat the passover. Pilate therefore  
went out unto them, and said, "What accusation bring  
30 ye against this man?" They answered and said unto him,  
"If he were not a malefactor, we would not have deli-  
31 vered him up unto thee." Then Pilate said unto them,  
"Take ye him, and judge him according to your law."  
The Jews therefore said unto him, "We are not allowed  
32 to put any man to death." (So that the words of Jesus  
were fulfilled, which he spake, signifying what death he  
33 was to die.) Then Pilate entered again into the judge-  
ment-hall, and called Jesus, and said unto him, "Art  
34 thou the king of the Jews?" Jesus answered [him],  
"Sayest thou this of thyself; or have others told it thee  
35 of me?" Pilate answered, "Am I a Jew? Thine own na-  
tion, and the chief-priests, have delivered thee up unto  
36 me. What hast thou done?" Jesus answered, "My king-  
dom is not of this world. If my kingdom had been of this  
world, then my servants would have contended, that I  
might not be delivered up to the Jews: but indeed my  
37 kingdom is not hence." Pilate therefore said unto him,  
"Art thou a king then?" Jesus answered, "Thou  
sayest *truly* that I am a king\*. For this cause I was born,  
and for this cause I came into the world, that I might  
bear witness to the truth. Every one that is of the truth,  
38 hearkeneth to my voice." Pilate saith unto him, "What  
is truth?" And when he had said this, he went out again  
to the Jews, and saith unto them, "I find no fault in  
39 him. But ye have a custom that I should release to you  
one at the passover: will ye therefore that I release to  
40 you the King of the Jews?" Then all cried out, † say-  
ing, "Not this man, but Barabbas," Now Barabbas  
was a robber.

\* Or, Thou sayest *truly*; for I am a king. N. m.† In their turn, N. The word *ἀλλὰ* is omitted in some MSS. of good authority.



CII. XIX. Then Pilate upon this took Jesus, and scourged  
 2 *him*. And the soldiers platted a crown of thorns \*, and  
 put it on his head; and they clothed him with a purple  
 3 garment, and said, "Hail, King of the Jews." And  
 4 they struck him with the palms of their hands. Then Pi-  
 late went out again, and saith unto them, "See, I bring  
 him out to you, that ye may know that I find no fault in  
 5 him." Then Jesus came out, wearing the crown of  
 thorns, and the purple garment. And *Pilate* saith unto  
 6 them, "See, the man." When therefore the chief-priests  
 and the officers saw him, they cried out, saying, "Cru-  
 cify *him*, crucify *him*." *Pilate* saith unto them, "Take  
 ye him, and crucify *him*: for I find no fault in him."  
 7 The Jews answered him, "We have a law, and by our  
 law he ought to die, because he made himself a † son of  
 God."  
 8 When *Pilate* therefore heard these words, he was the  
 9 more afraid; and went again into the judgement-hall,  
 and saith to Jesus, "Whence art thou?" But Jesus gave  
 10 him no answer. *Pilate* saith to him, "Speakest thou  
 not to me? knowest thou not that I have authority ‡ to  
 11 crucify thee, and have authority to release thee?" Jesus  
 answered, "Thou couldest have no authority against me,  
 unless it had been given thee from above: for this reason, †  
 he that delivered me up unto thee hath greater sin."  
 12 Thenceforth *Pilate* sought to release him: but the Jews  
 cried out, saying, "If thou release this man, thou art  
 not *Cæsar's* friend. Whosoever maketh himself a king,  
 speaketh against *Cæsar*."  
 13 When *Pilate* therefore heard these words, he brought  
 Jesus out, and sat down on the judgement-seat, in a place

\* Most probably of acanthus or bearsfoot, a soft and flexible herb, which grew in  
 abundance in the vicinity of Jerusalem. The design of the Roman soldiers was not so  
 much to torment Jesus, as to insult him, and to deride his pretensions to royalty. *Pilate*  
 still wished to release him. See ver. 4. Bishop Pearce on Matt. xxvii. 29.

† *he*, N. ‡ power, N. § See Pearce. Concerning this matter, N.

which is called the Pavement, but in the Hebrew, Gab-  
 14 batha: (Now it was the preparation-day of the passover,  
 and about the third hour\*) and he saith unto the Jews,  
 15 "See, your king." But they cried out, "Away, away  
 with *him* †, crucify *him*." *Pilate* saith unto them, "Shall  
 I crucify your King?" The chief-priests answered, "We  
 16 have no king but *Cæsar*." Then upon this *Pilate* delivered  
 him up unto them to be crucified.  
 17 And they took Jesus, and led him away. And he, car-  
 rying his cross, went out to a place called *The place of*  
 18 skulls; which is called in the Hebrew, Golgotha; where  
 they crucified him, and two others with him, on each  
 19 side one, and Jesus in the midst. And *Pilate* wrote a  
 title also, and put it on the cross: and the writing was,  
 20 JESUS OF NAZARETH, THE KING OF THE JEWS. And ma-  
 ny of the Jews read this title: for the place where Jesus  
 was crucified was near the city: and it was written in  
 21 Hebrew, and Greek, and Latin. Upon this the chief-  
 priests of the Jews said to *Pilate*, "Write not, 'The  
 King of the Jews;' but that he said, 'I am King of the  
 22 Jews.'" *Pilate* answered, "What I have written, I have  
 23 written." Then the soldiers, when they had crucified  
 Jesus, took his *outer* garments, and made four parts, to  
 every soldier a part; and *his* vest also: now the vest was  
 24 without seam, woven from the top throughout. They  
 said therefore among themselves, "Let us not rend it,  
 but cast lots for it, whose it shall be." So that the scrip-  
 ture was fulfilled, which saith, "They divided my gar-  
 ments among them, and for my vesture they cast lots."  
 These things therefore the soldiers did.  
 25 Now there stood ‡ by the cross of Jesus, his mother,

\* the sixth hour, B. T. † To the authorities for *egon* in Origen's, Birch adds cod.  
 Palatinus 220, Vindebonensis Lambecii 30 in margine a prima manu. The Greek  
 episteme, or mark for six, and the gamma, or mark for three, might easily be con-  
 founded." N.

† See Campbell. Destroy him, destroy him. N.

‡ Now his mother stood, N.

and his mother's sister, Mary *the wife* of Clopas, and  
 26 Mary Magdalene. When Jesus therefore saw his mother,  
 and the disciple standing by whom he loved, he saith to  
 27 his mother, "Woman, behold, thy son." Then he saith  
 to the disciple, "Behold, thy mother." And from that  
 hour the disciple took her to his own *home*.  
 28 After this, Jesus, knowing that all things were now  
 finished, that the scripture might be fulfilled, saith, "I  
 29 thirst." Now a vessel was set, full of vinegar. And  
 some filled a sponge with vinegar, and put it upon hyssop,  
 30 and raised it to his mouth. When Jesus therefore had  
 received the vinegar, he said, "It is finished:" and he  
 bowed his head, and expired\*.  
 31 The Jews therefore, because it was the *day of* prepara-  
 tion, that the bodies might not remain upon the cross  
 on the sabbath (for that sabbath was a great day) he-  
 sought Pilate that their legs might be broken, and that  
 32 they might be taken away. Then the soldiers came, and  
 brake the legs of the first, and of the other that was cru-  
 33 cified with *Jesus*: but when they came to Jesus, and saw  
 that he was dead already, they brake not his legs: but  
 34 one of the soldiers pierced his side with a spear, and im-  
 35 mediately there came out blood and water. And he who  
 saw *these things* beareth witness; (and his witness is true,  
 and he knoweth that he saith truly;) that ye also may  
 36 believe. For these things were done, so that the scrip-  
 ture was fulfilled, "A bone of it shall not be broken."  
 37 And again another *part of* scripture saith, "They shall  
 look on him whom they pierced."  
 38 [Now] after this, Joseph of Arimathen (being a dis-  
 ciple of Jesus, but a concealed one for fear of the Jews,)  
 besought Pilate that he might take away the body of  
 Jesus: and Pilate gave *him* leave. He came therefore,  
 39 and took the body of Jesus. And Nicodemus also came

\* yielded up his spirit. N. See Wakefield.

(he that at first had come to Jesus by night,) bringing  
 a mixture of myrrh and aloes, about the *weight* of an  
 40 hundred pounds. Then they took the body of Jesus, and  
 wound it in linen bands with the spices, as the manner of the  
 41 Jews is to embalm. Now in the place where he was cru-  
 cified was a garden; and in the garden a new sepulchre,  
 42 in which no man had ever been laid. There they laid  
 Jesus therefore, because of the preparation-*day* of the  
 Jews; for the sepulchre was near.  
 CH. XX. BUT *on* the first *day* of the week Mary Magdalene  
 cometh to the sepulchre in the morning, when it was yet  
 dark, and seeth the stone taken away from the sepulchre.  
 2 She runneth therefore, and cometh to Simon Peter, and  
 to the other disciple whom Jesus loved, and saith unto  
 them, "They have taken away the Lord\* out of the  
 sepulchre; and we know not where they have laid him."  
 3 Peter therefore went out, and that other disciple; and  
 4 they came to the sepulchre. Now they both ran together:  
 but the other disciple outran Peter, and came first to the  
 5 sepulchre. And when he had stooped down to look in,  
 6 he seeth the linen bands lying; but he went not in. Then  
 cometh Simon Peter, following him; and he went into  
 7 the sepulchre, and seeth the linen bands lying; and the  
 napkin, which had been about *Jesus's* head, not lying  
 with the linen bands, but wrapped up apart in another  
 8 place. Then went in that other disciple also, who came  
 9 first to the sepulchre; and he saw and believed not†. For  
 as yet they knew not the scripture, that *Jesus* must rise  
 10 again from the dead. Then the disciples went again to  
 their own home.  
 11 But Mary stood without at the sepulchre, weeping;  
 and, as she wept, she stooped down to look into the se-

\* Or, our Master. N. m.

† "So the Cambridge MS. in the Greek; but not in the Latin translation of it. The following verse assigns a reason for the unbelief of St. John and St. Peter." N. The received text reads, "he saw and believed."

12 pulchre; and seeth two angels in white, sitting, one at the head and the other at the feet, where the body of  
 13 Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord\*, and I know not where they  
 14 have laid him." When she had said thus, she turned herself back, and seeth Jesus standing; but knew not that  
 15 it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the keeper of the garden, saith unto him, "Sir, if thou have carried him hence, tell me where thou hast laid  
 16 him, and I will take him away." Jesus saith unto her, "Mary." She turned, and saith unto him in the Hebrew tongue, "Rabboni." Which signifieth, My Teacher †. Jesus saith unto her, "Embrace me not: for I do not yet ascend to my Father: but go to my brethren, and say unto them, 'I ascend ‡ to my Father and your Father,  
 18 and to my God and your God.'" Mary Magdalene cometh and telleth the disciples that she had seen the Lord, and that he had said these things unto her.  
 19 Then in the evening of that day, being the first day of the week, the doors where the disciples were assembled having been shut for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto  
 20 you." And when he had said this, he shewed them his hands and his side. Then the disciples were glad, when  
 21 they saw the Lord. Then Jesus said to them again, "Peace be unto you: as the Father sent me, so I send  
 22 you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the holy spirit. If ye remit the sins of †††, they are remitted; but if ye retain them, †††† are retained."  
 24 But Thomas, called Didymus, one of the twelve, was  
 25 not with them when Jesus came. Then the other disciples

\* Or, Master, N. m.

† N. m. Master, N. t.

‡ I shall ascend. N.

said unto him, "We have seen the Lord\*." But he said unto them, "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put mine hand into his side, I shall not believe."  
 26 And, within eight days †, his disciples were again within, and Thomas with them: then Jesus cometh, the doors having been shut, and stood in the midst, and said, "Peace be unto you." Then he saith to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thine hand, and put it into my side; and be not unbelieving,  
 28 but believing." Thomas answered, and said unto him, "My Lord, and my God ‡!" Jesus saith unto him, "Because thou hast seen me, thou hast believed; happy are they that have not seen, and yet have believed."  
 30 Now Jesus did many other signs in the presence of his  
 31 disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life through his name.  
 Cit. XXI. After these things Jesus shewed himself again to the disciples at the lake of Tiberius: and in this manner  
 2 he shewed himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his  
 3 disciples. Simon Peter saith unto them, "I am going to fish." They say unto him, "We also will go with thee."  
 4 They departed, and went into a ship immediately; and on that night they caught nothing. But when morning  
 5 however knew not that it was Jesus. Then Jesus saith unto them, "Young men §, have ye any food?" They  
 6 answered him, "No." And he said unto them, "Cast

\* Or, our Master.

† Or, eight days after.

‡ "These words are usually understood as a confession. Beza says that they are an exclamation: q. d. 'My Lord! and my God!' how great is thy power! Eph. i. 19. 20." Whitby's Last Thoughts, 3d ed. p. 78." Newcome.

§ My children, N. See Townson.

the net on the right side of the ship, and ye will get some." They cast it therefore: and now they were not  
 7 able to draw it, for the multitude of fishes. Wherefore that disciple whom Jesus loved saith to Peter, "It is the Lord\*." Now, when Simon Peter heard that it was the Lord, he girt on his upper garment (for he was naked),  
 8 and cast himself into the lake. And the other disciples came in the vessel (for they were not far from land, but as it were two hundred cubits) dragging the net full of  
 9 fishes. As soon then as they landed, they see a fire of coals lying, and fish laid thereon; and bread. Jesus saith unto them, "Bring of the fishes which ye have now  
 10 caught." Simon Peter went into the vessel, and drew the net to land, full of great fishes, an hundred and fifty-three: and although there were so many, yet the net was  
 12 not broken. Jesus saith unto them, "Come and dine." Now none of the disciples durst inquire of him, "Who  
 13 art thou?" knowing that it was the Lord. Jesus [then] cometh, and taketh bread, and giveth to them, and fish in like manner. Jesus shewed himself to his disciples  
 14 now this third time, after he had risen from the dead. So when they had dined, Jesus saith to Simon Peter,  
 15 "Simon, son of Jonah, lovest thou me more than these love me †?" He saith unto Jesus, "Yes, Lord ‡: thou knowest that I love thee." Jesus saith unto him, "Feed my lambs." Jesus saith to him again a second time, "Simon son of Jonah, lovest thou me?" He saith unto Jesus,  
 17 "Yes, Lord: thou knowest that I love thee." Jesus saith unto him, "Tend my sheep." Jesus saith unto him the third time, "Simon, son of Jonah, lovest thou me?" Peter was grieved that Jesus said unto him the third time, "Lovest thou me?" and he said unto Jesus, "Lord, thou knowest all things; thou knowest that I love thee." Jesus

\* Or, our Master.

† Or, more than thou lovest these things? See Bishop Pearce. The original is ambiguous.

‡ Or, Master.

18 saith unto him, "Feed my sheep. Verily verily I say unto thee, When thou wast young, thou didst gird thyself and walk whither thou wouldest: but when thou shalt be old, thou wilt stretch forth thine hands, and another will gird thee, and carry thee whither thou wouldest not." Now he spake this, signifying by what death Peter would glorify God. And when he had spoken this, he saith to Peter, "Follow me."  
 20 Then Peter turned about, and seeth the disciple whom Jesus loved following; who had leaned on his breast also at supper, and had said, "Lord, which is he who delivereth thee up?" When Peter saw him, he saith to  
 21 Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he remain till I come, what is that to thee? Follow thou me." This report therefore  
 23 went abroad among the brethren, that this disciple was not to die; yet Jesus said not to him, "He shall not die;" but, "If I will that he remain till I come, what is that to thee?"  
 24 This is the disciple who testified of these things, and wrote these things: and we know that his testimony is  
 25 true. And there are many other things also that Jesus did, which, if they were written every one, I think that even the world itself could not contain the books which would be written †.

\* N. in. should not, N. L.

† "These words are an early testimony of eye-witnesses in the truth of St. John's gospel: they may have been admitted from the margin into the text." Newcome.

‡ "Grotius and La Clerc reject this whole chapter: but Weistain admits it."

§ Hammond considers the two last verses as the attestation of the Asiatic bishops; at whose request Eusebius affirms that John wrote his gospel.

"Dr. Owen thinks that from an *Edesse*, in ver. 23, to the end of ver. 25, is an addition, perhaps a very early one, by another hand. Bowyer, 4th." Newcome.

The postscripts are various, and of little authority. Some of them relate that the gospel of John was written at Ephesus in the Greek language, in the reign of Domitian, or, as others say, of Trajan, after his return from his banishment at Patmos.

THE  
ACTS  
OF  
THE APOSTLES.

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CHAP. I.

THE former relation, I made \*, O Theophilus, concerning all which Jesus undertook † both to do and to teach, until the day in which he was taken up, after having given commandments, by the holy spirit, to the apostles whom he had chosen: to whom he also shewed himself alive, after his suffering, by many infallible proofs; being seen by them forty days, and speaking of the things concerning the kingdom of God. And then, assembling them together, he commanded them not to depart from Jerusalem, but to wait ‡ for the promise of the Father; § “which,” said he, “ye have heard from me. For John indeed baptized with water; but ye shall be baptized with the holy spirit not many days hence.” When therefore they were come together, they asked him, saying, “Lord, art thou at this time restoring ¶ the kingdom to Israel?” And he said unto them, “It is not for you to know the times or seasons, which the Father hath put in his own disposal. But ye shall receive power, when the holy spirit is come upon you: and ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth.” And when he had spoken these things, while they beheld,

\* I made the former relation, &c. N. † Gr. began. Or, both did and taught.  
‡ that they should not depart, but should wait, N. § wilt thou—restere, N.

he was taken up; and a cloud received him out of their sight. And while they looked earnestly toward heaven\* as he went up, behold, two men stood by them in white apparel; who said also, “Ye men of Galilee, why stand ye looking toward heaven? this Jesus, that is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven.”

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath-day’s journey†. And when they entered the city, they went into an upper room, where abode Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. All these stedfastly continued with one consent in prayer‡, with certain women and Mary the mother of Jesus, and with his brethren.

15 AND in those days Peter stood up in the midst of the disciples, and said, (now the number of the§ persons together was about an hundred and twenty;) “Brethren, this part of scripture, which the holy spirit spake before by the mouth of David, must needs be fulfilled concerning Judas, that was guide to those who took Jesus. For he was numbered with us, and obtained the allotment of this ministry.” || Now this man caused a field to be purchased with the reward of his iniquity; (and, when he had fallen on his face, he burst asunder in the midst, and all his bowels gushed out:) || and it was known to all who dwelt in Jerusalem; so that the field was called in

\* Or, as he was going up to heaven.

† “The Syriac version says that this was about seven furlongs. The Talmudists reckon it two thousand cubits, the distance between the ark and the Israelites in journeying: Josh. iii. 4: which the Jews estimated at a Roman mile. Bishop’s Boyle’s Lectures, p. 393.” Newcome.

‡ R. T. adds, “and supplication.” § Gr. names. N. t. Sym. 131.  
|| 18, 19. “These verses may be considered as the words of St. Luke, the historian: and from the phrase in their proper tongue, compared with Col. iv. 11, 14, some infer that Luke was a gentile.” Newcome.

their own language, *Aceldama*, that is, *The field of blood*.  
 20 "For it is written in the book of *Psalms*, 'Let his habitation be desolate; and let no man dwell therein.' And,  
 21 'His office let another take.' Wherefore, of these men that accompanied us all the time when the Lord Jesus  
 22 consorted with us \*, having begun from the baptism of John to that day on which he was taken up from us, one must be appointed to become a witness with us of his resurrection." Then they set apart two; Joseph, called  
 24 Barsabas, who was surnamed *Justus*, and *Matthias*. And when they had prayed, they said, "Thou, Lord, who knowest the hearts of all men, shew which of these two  
 25 thou hast chosen, that he may take the allotment of this ministry and apostleship, from which Judas by transgression fell, so that he went to his own place." And their  
 26 lots were cast: and the lot fell upon *Matthias*; and he was numbered with the eleven apostles.

CH. II. Now when the day of *Pentecost* † was come, they  
 2 were all with one consent in the same place. And suddenly there came from heaven a sound, as of a rushing mighty wind; and it filled all the house where they were  
 3 sitting. And divided tongues, as of fire, appeared to  
 4 them; and a ‡ tongue sat on each of them. And they were all filled with the holy spirit; and began to speak in different languages, as the spirit gave them utterance. Now  
 5 there were dwelling at Jerusalem, Jews, religious men,  
 6 out of every nation under heaven. And when this report was spread abroad, the multitude came together, and were perplexed, because every man heard them speaking in his own language. And they were all amazed,  
 7 and wondered, saying one to another, "Behold, are not  
 8 all these who speak Galileans? How then hear we every

\* Gr. went in and out among us. Symonds, 171. N. m.

† "The fiftieth day, reckoning as the law directs, Lev. xxiii. 11, 15, 16." Newcome.

‡ Or, one tongue.

man in our own language, in which we were born?  
 9 Parthians, and Medes, and *Elaunites*, and dwellers in Mesopotamia, and in *Juda* \* and *Cappadocia*, in Pontus and Asia, in *Phrygia* and *Pamphylia*, in *Egypt* and in the parts of *Libya* about *Cyrene*, and strangers from  
 11 Rome both Jews and proselytes, *Cretans* also and *Arabians*; we hear them speaking in our own tongues the  
 12 wonderful works of God." And they were all amazed, and doubted, saying one to another, "What can this  
 13 mean?" But others, scoffing, said, "These men are  
 14 full of new wine." But when Peter and the eleven had stood up, he lifted up his voice, and said unto them,  
 15 "Ye Jews, and all ye who dwell in Jerusalem, be this  
 16 known unto you, and hearken to my words. For these are not drunken, as ye suppose; since it is but the third  
 17 hour of the day. But this is what was spoken by the prophet *Joel*, 'And it shall come to pass in the last days, saith God, that I will pour out my spirit † upon all flesh:  
 18 and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall  
 19 dream dreams: and on my men-servants and on my maid-servants I will pour out my spirit in those days; and they  
 20 shall prophesy: ‡ and I will shew wonders in heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke. † The sun shall be turned into  
 21 darkness, and the moon into blood, before the great and signal day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall  
 22 be delivered §.' Ye men of Israel, hear these words: Jesus of Nazareth, a man from God manifested among you || by mighty works and wonders and signs, which God

\* "India, *Munes*, *Cilicia*, *Bithynia*, *Lydia*, are different conjectures." Newcome.

† Or. of my spirit.

‡ 19, 20. "These verses refer to the destruction of Jerusalem." N.

§ "The providence of God preserved the Christians, at the time when such unexampled calamities befel the Jews." Newcome.

|| See bishop Pearce. A man whom God hath attested among you. N.

did by him in the midst of you, as ye yourselves [also]  
 23 know; him, being delivered up to you by the determinate  
 counsel and foreknowledge of God, [ye have taken, and]  
 24 by wicked hands ye have crucified and slain: whom God  
 hath raised up, having loosed the bands of death: be-  
 cause it was not possible\* that he should be holden by  
 25 it. For David speaketh concerning him, 'I saw the  
 Lord always before me; for he is on my right hand, so  
 26 that I cannot be moved. Wherefore my heart rejoiced,  
 and my tongue was glad: moreover my flesh also will  
 27 rest in hope; because thou wilt not leave me in the grave;  
 28 nor suffer thine holy one to see corruption. Thou hast  
 made known to me the ways of life; thou wilt make me  
 29 full of joy with thy countenance.' Brethren, let me  
 plainly speak to you of the patriarch David, that he both  
 died and was buried, and his sepulchre is among us to this  
 30 day. Wherefore being a prophet, and knowing that  
 God had sworn to him with an oath, that of the fruit of  
 31 his loins† he would place successors on his throne; he  
 foresaw ‡ this, and spake concerning the resurrection of  
 Christ, that he § was not left in the grave, nor did his  
 32 flesh see corruption. This Jesus God raised up ||, of  
 33 which all we are witnesses. Having therefore been exalted  
 to the right hand of God, and having received from  
 the Father the promise of the holy spirit, he hath poured  
 34 out this, which ye now see and hear. For David hath  
 not ascended into the heavens: but he himself saith,  
 'Jehovah said unto my Lord, Sit thou on my right hand,  
 35 until I make thine enemies thy footstool.' Wherefore let

\* "It was unfit in itself, and contrary to the tenour of prophecy." Newcome.

† according to the flesh he would raise up Christ to sit on his throne, R. T. These words are wanting in the Alex. Ephr. and Camb. MSS., and are left out of the text by Griesbach and Newcome.

‡ "The prophecy in its most eminent sense referred to Christ; though it had an inferior sense also, that David should be preserved from death, notwithstanding the malice and power of his enemies." Newcome.

§ his soul, R. T.

|| hath God raised up, N.

36 all the house of Israel know assuredly, that God made \*  
 that Jesus, whom ye have crucified, both Lord and  
 Christ."  
 37 Now when they heard this, they were pierced to the  
 heart, and said to Peter, and to the rest of the apostles,  
 38 "Brethren, what shall we do?" Then Peter said unto  
 them, "Repent, and let every one of you be baptized in  
 the name of Jesus Christ, for the remission of sins; and  
 39 ye shall receive the gift of the holy spirit. For the pro-  
 mise is to you, and to your children; and to all that are  
 40 afar off, as many as the Lord our God shall call." And  
 with many other words he testified and exhorted, saying,  
 "Save yourselves from this perverse generation."  
 41 Then those who [gladly] received his words were bap-  
 tized: and on that day about three thousand persons were  
 42 added to the church †. And they stedfastly continued in  
 the doctrine of the apostles, and in fellowship, and in the  
 43 breaking of bread, and in prayers. And fear came upon  
 every one; and many wonders and signs were done by  
 44 the apostles. And all who believed were together, and  
 45 had all things common; and sold their possessions and  
 substance, and parted them among all, as every one had  
 46 need. And stedfastly continuing in the temple every  
 day ‡ with one consent, and breaking bread from house  
 47 to house, they partook of food with gladness, and single-  
 ness of heart, praising God, and having favour with all  
 the people. And the Lord daily added to the church  
 those who were saved §.  
 CII. III. Now Peter and John went up together into the tem-  
 2 ple at the hour of prayer, which was the ninth hour. And  
 a certain man, lame from his mother's womb, was carried;  
 who was laid daily at the gate of the temple, which is  
 called Beautiful, to ask alms of those that entered into the

\* God hath made, N.

† Or, to the disciples. Symonds, p. 36.

‡ day by day, N.

§ Or, added converts daily to the church. See S. 131. Newcome's m.

3 temple: who, when he saw Peter and John about to go  
 4 into the temple, asked to receive alms. Then Peter and  
 John earnestly beheld him, and Peter said \*, "Look on  
 5 us." And he gave heed to them, expecting to receive  
 6 something from them. Then Peter said, "Silver and  
 gold I have not: but such as I have, I give unto thee.  
 In the name of Jesus Christ of Nazareth, rise and walk."  
 7 And Peter took him by the right hand, and raised him  
 up; and immediately his feet and ancle-bones were  
 8 strengthened: and leaping up, he stood and walked, and  
 entered with them into the temple, walking, and leaping,  
 9 and praising God. And all the people saw him walking,  
 10 and praising God; and they knew that it was he who  
 used to sit for alms at the Beautiful gate of the temple:  
 and they were filled with astonishment and amazement at  
 11 that which had befallen him. And as he † held Peter and  
 John, all the people ran together unto them in the porch  
 which is called Solomon's, much astonished.  
 12 And when Peter saw it, he said to the people, "Ye  
 men of Israel, why wonder ye at this? or why look ye  
 earnestly on us, as though by our own power or godli-  
 13 ness we had made this man to walk? The God of Abra-  
 ham and of Isaac and of Jacob, even the God of our fa-  
 thers, hath glorified his servant ‡ Jesus; whom ye deli-  
 vered up, and denied in the presence of Pilate, when he  
 14 had determined to release him. But ye denied the holy  
 and righteous one; and desired a murderer to be granted  
 15 unto you; and killed the conductor to life §, whom God  
 hath raised from the dead; of which we are witnesses.  
 16 And his name, through faith therein, hath strengthened  
 this man, whom ye see and know: yea, our || faith which

\* Or, Then Peter with John having stedfastly fixed his eyes upon him, said.

† the lame man, N.

‡ See ch. iv. 25; Matt. xii. 18. So Newcome's margin, but in the text he translates  
 Son.

§ N. m. author of life, N. Him that leadeth us to life, Dr. Clarke,

|| Gr. the faith.

is through Jesus gave \* him this perfect soundness in the  
 17 presence of you all. And now, brethren, I know that  
 18 through ignorance ye did it, as did your rulers also. But  
 those things which God foresaw by the mouth of all  
 the prophets that his Christ † would suffer, he hath thus  
 19 fulfilled. Repent ye therefore, and be converted, that  
 your sins may be blotted out, when the times of refresh-  
 20 ment shall come from the presence of the Lord, and he  
 shall send Jesus Christ, that was before appointed for  
 21 you ‡: whom heaven must receive, until the times of the  
 restoration of all things §, concerning which God hath  
 spoken by the mouth of his holy prophets || [since the  
 22 world began.] Now Moses said [to our fathers,] 'The  
 Lord your God will raise up unto you from your bre-  
 thren, a prophet like me: to him ye shall hearken in all  
 23 things, whatsoever he shall speak unto you. And it shall  
 come to pass that every one who shall not hear that pro-  
 24 phet shall be destroyed from among the people.' Yea,  
 and all the prophets, from Samuel and those who follow  
 after, as many as have spoken, have told ¶ likewise of  
 25 these days. Ye are the sons of the prophets, and of the  
 covenant which God made with our fathers, saying unto  
 Abraham, 'And in thine offspring all the families of the  
 26 earth shall be blessed.' Unto you first, God, having rais-  
 ed up his servant \*\*, hath sent him †† to bless you, by  
 turning away every one of you from his iniquities."  
 Ch. iv. And as the apostles were speaking to the people, the  
 priests, and the captain of the temple, and the Sadducees,  
 2 came suddenly upon them, being grieved that they taught

\* hath given, N.

† See Origen's, and Newcome's margin. In his text the reading is, "his prophets,  
 that Christ," &c. the Christ, Walafrid.

‡ Or, pre-ordained. N. m. R. T. reads, "was before preached unto you."

§ "When all things shall be disposed, ordered, settled, in a perfect state, from their  
 present imperfectness. See Bishop Pearce's accurate note." N.

|| of all his holy prophets, R. T. ¶ foretold, R. T.

\*\* N. m. son, N. See ver. 13. his servant (or son) Jesus, R. T.

†† hath sent him unto you first, N.



the people, and preached through Jesus the resurrection  
3 from the dead: and they laid *their* hands on them, and  
put them in prison until the next day: for it was now  
4 evening. (However, many of those that had heard the  
discourse of *Peter* \* believed: and the number of the men  
was about five thousand.)

5 And it came to pass on the morrow, that their rulers,  
6 and elders, and scribes, and Annas the high-priest, and  
Caiaphas, and John, and Alexander, and as many as  
were of the race of the high-priest, were gathered together  
7 in Jerusalem. And when they had set *the apostles* in the  
midst, they asked, "By what power, or by what name,  
8 have ye done this?" Then Peter, filled with the holy spi-  
rit, said unto them, "Ye rulers of the people, and elders  
9 of Israel, if we be examined this day concerning the good  
deed done to the infirm man, by what means he hath been  
10 made well †, be it known to you all, and to all the peo-  
ple of Israel, that by the name of Jesus Christ of Nazareth,  
whom ye crucified, *but* whom God raised from the dead,  
*even* by him this man standeth here before you restored ‡.  
11 This is the stone which was despised by you builders;  
12 *but* which is become the head of the corner. Nor is there  
healing § by any other: for there is no other name under  
heaven given among men by which we can be healed ||."  
13 Now, when they observed the free speech of Peter and  
John, and perceived that they were unlearned and ob-  
scure men, they wondered; and they knew that *these men*  
14 had been with Jesus. And beholding the man that had  
been restored standing with them, they had nothing to  
15 object. But when they had commanded them to with-  
draw out of the council, they conferred among them-  
16 selves, saying, "What shall we do to these men? for

\* words of Peter, N. See Synonims.

† Gr. saved. N. m.

‡ Or, annul. § salvation, N. L. but in the margin "healing." See ver. 9.

|| So N. m. saved, N. C. The original words refer to *eleazar*, ver. 9.

that indeed a signal miracle hath been wrought by them,  
is manifest to all those who dwell in Jerusalem, and we  
17 cannot deny. But, that it spread no further among  
the people, let us strictly threaten them that henceforth  
18 they speak to no man in this name." And they called  
*the apostles*, and commanded them not to speak at all, nor  
19 teach, in the name of Jesus. But Peter and John an-  
swered and said unto them, "Whether it be right before  
God to hearken unto you more than unto God, judge ye.  
20 For we cannot but speak the things which we have seen  
21 and heard." So when they had further threatened them,  
they released them, not finding how they might punish  
them, on account of the people: for all *men* glorified  
22 God because of that which had been done. For the man  
was more than forty years old, on whom this miracle of  
curing had been wrought.

23 And having been released, they went to their own com-  
pany, and reported all which the chief-priests and elders  
24 had said unto them. And when \* *their own company* had  
heard *it*, they lifted up their voice to God with one cou-  
sent, and said, "O sovereign Lord, thou *art* God, who  
madest heaven, and earth, and the sea, and all that is in  
25 them: who saidst also by the mouth of thy servant Da-  
vid, 'Why did the gentiles rage, and the peoples † ima-  
26 gine vain things? ‡ *Why* did kings of the earth § stand  
up, and *why* were the rulers gathered together, against  
27 the Lord, and against his anointed?' For in truth, against  
thy holy servant || Jesus, whom thou hast anointed, both  
Herod and Pontius Pilate, and the gentiles, and the peo-  
28 ple of Israel, were gathered together in this city; to do  
whatsoever thy hand and thy counsel ¶ determined before  
29 to be done. And now, Lord, behold their threatenings:

\* See Synonims, 38.

† people, N.

‡ Or, The kings of the land stood up, and the rulers were gathered together, &c.

§ land, Wakefield.

|| N. m. son, N.

¶ "Thy power and thy counsel: thy powerful counsel." New coue.

and grant unto thy servants, that with all freedom they  
30 may speak thy word; by stretching forth thy hand to  
heal; and *by* the doing of signs and wonders through the  
31 name of thy holy servant \* Jesus." And, when they  
had prayed, the place was shaken where they were as-  
sembled together; and they were all filled with the holy  
spirit, and spake the word of God with freedom.

32 And the multitude of those who believed were of one  
heart, and of one soul: nor did any *of them* say that  
nought of the things which he possessed was his own; but  
33 they had all things common. And the apostles gave wit-  
ness of the resurrection of the Lord Jesus with great  
34 power: and there was great favour toward them all. Not  
that there was any among them who wanted †: for as  
many as were possessors of lands or houses sold them, and  
35 brought the prices of the things which were sold, and  
laid *them* down at the feet of the apostles: and distribu-  
tion was made to every one according as he had need.

36 And Joses, who by the apostles was surnamed Barna-  
bus (which is, being interpreted, *The son of consolation* ‡)  
37 a Levite, and a native of Cyprus, having land, sold *it*,  
and brought the money, and laid *it* at the feet of the  
apostles.

CH. V. But a certain man named Ananias, with Sapphira his  
2 wife, sold a possession, and kept back *part* of the price,  
[his] wife also being privy *to it*, and brought a certain  
3 part, and laid *it* at the feet of the apostles. But Peter  
said, "Ananias, why hath Satan § filled thy heart to  
deceive the holy spirit, and to keep back *part* of the price  
4 of the land? While it remained, was it not thine own?  
and, after it was sold, was it not in thine own power?

\* N. m. son, N.

† Or, Nor was any one among them in want. Wakefield. Or, For there was not, &c.

‡ "Perhaps so called from this act." Bishop Pearce. N.

§ Satan, a spirit and temper opposite to that of the gospel. To deceive the holy spirit, i. e. men who were inspired by God. Observe here, both Satan and the holy spirit are personifications of qualities.

Why hast thou conceived this thing in thy heart? Thou  
5 hast not lied unto men, but unto God\*." And Ananias,  
hearing these words, fell down, and expired. And great  
6 fear came on all those that heard [these things.] And  
certain young men rose, wound him up, and carried *him*  
7 out, and buried *him*. And it was about the space of three  
hours after, when his wife, not knowing what had been  
8 done, came in. And Peter said unto her, "Tell me  
whether ye sold the land for so much." And she said,  
9 "Yes, for so much." Then Peter said unto her, "How  
is it that ye have agreed together to try the spirit of the  
Lord? Behold, the feet of those that have buried thy  
husband *are* at the door, and they will carry thee out."  
10 Then she immediately fell down at his feet and expired.  
And the young men came in, and found her dead; and,  
when they had carried *her* out, they buried *her* by her  
11 husband. And great fear came upon the whole church,  
and upon all that heard these things.

12 And by the hands of the apostles many signs and won-  
ders were wrought among the people: (now they were  
13 all with one consent in Solomon's porch: and of the rest  
no man durst join himself to them; but the people mag-  
nified them: and believers were *still* more added to the  
14 Lord, multitudes both of men and women:) so that they  
brought forth the sick throughout the streets, and laid  
15 *them* on beds and couches, that even the shadow of Peter  
passing by might overshadow some of them. A multi-  
tude likewise *out* of the cities round about came to Jeru-  
salem, bringing sick folks, and those that were vexed by  
unclean spirits: and they were all cured.

17 Then the high-priest rose up, and all those who were  
with him (which was the sect † of the Sadducees) and  
18 were filled with indignation, and laid [their] hands on

\* "Thou hast not so much lied unto men as unto God." Bishop Pearce. N.  
† Or, heresy. L. m.

19 the apostles, and put them in the common prison\*. But  
 an angel of the Lord opened the prison-doors by night,  
 20 and brought them out, and said, "Go, stand and speak  
 in the temple to the people all the words of this life.†"  
 21 And when they had heard *this*, they entered into the  
 temple early in the morning, and taught. Then the high-  
 priest came, and those that were with him, and called  
 together the council, and all the senate of the sons of  
 Israel, and sent to the prison, that *the apostles* might be  
 22 brought. But when the officers came, they found them  
 23 not in the prison: and returned, and told, saying, "The  
 prison indeed we found shut with all safety, and the  
 keepers standing before the doors‡: but when we had  
 24 opened *them*, we found no man within." Now, when  
 the high-priest, and the captain of the temple, and the  
 chief-priests heard these words, they doubted concerning  
 25 them, what this would be. Then one came and told  
 them§, "Behold, the men whom ye put in prison are  
 26 standing in the temple, and teaching the people." Then  
 the captain went together with the officers, and brought  
 them without violence: for they feared the people, lest  
 27 they should have been stoned. And, when they had  
 brought them, they set *them* before the council. And  
 28 the high-priest asked them, saying, "Did not we strictly  
 command you that ye should not teach in this name?  
 and, behold, ye have filled Jerusalem with your doctrine,  
 29 and seek to bring this man's blood upon us." Then Peter  
 and the other apostles answered and said, "We ought to  
 30 obey God rather than men. The God of our fathers  
 raised up || Jesus; whom ye killed, having hanged him  
 31 on a cross ¶: him God exalted \*\* to his right hand, to be a  
 leader †† and a saviour, to give repentance unto Israel, and

\* Or, in public custody. † Or, "these words of *everlasting* life." Vers. N. m.

‡ standing without, &c. H. T.

§ told them, saying. H. T.

|| both raised up, N.

¶ Or a tree. N. m.

\*\* both exalted, N.

†† Or, a chief. N. m.

32 forgiveness of sins. And we are [his] witnesses of these  
 things; and so is the holy spirit also, which God hath  
 given to those that obey him."  
 33 And when they heard *this*, they were cut to the heart,  
 34 and took counsel to kill them. Then there stood up  
 in the council a certain Pharisee, named Gamaliel, a  
 teacher of the law, had in honour among all the people,  
 and commanded to send the apostles out for a short time;  
 35 and said unto them, "Ye men of Israel, take heed to  
 yourselves concerning these men, what ye intend to do.  
 36 For before these days Theudas rose up, boasting himself  
 to be some great one; to whom a number of about four  
 hundred men joined themselves: who was slain; and all,  
 37 as many as obeyed him, were scattered and came to  
 nought. After this man Judas of Galilee rose up, in the  
 days of the enrolment, and drew away many people after  
 him; and he *also* perished; and all, as many as obeyed  
 38 him, were dispersed. And now I say unto you, Refrain  
 from these men, and let them go on: for if this counsel  
 39 or this work be of men, it will be overthrown: but if it  
 be of God, ye cannot overthrow it: *beware also* lest ye be  
 40 found even to contend against God." And they were  
 persuaded by him: and when they had called the apostles,  
 they beat *them*, and commanded that they should not  
 41 speak in the name of Jesus, and released them. So they  
 departed from the presence of the council, rejoicing that  
 they were thought worthy to be shamefully treated for  
 42 the name of Jesus. And daily in the temple, and in  
 every house, they ceased not to teach and to preach the  
 glad tidings that Jesus is ¶ the Christ.  
 CH. VI. Now in those days, when the number of the disciples  
 was multiplied, there arose a murmuring of the Hellen-  
 ists † against the Hebrews, because their widows were

\* was, N.

† "Proselytes to the Jewish religion. Or, rather, foreign Grecizing Jews. See John vii. 35, ch. ix. 29, Syr. and ch. xi. 20." Newcome.

2 overlooked in the daily ministration of *alms*. Then the twelve called the multitude of the disciples unto them, and said, "It is not reasonable\* that we should leave the word of God, and attend on tables †. Wherefore, brethren, look ye out from among you seven men of good report, full of the [holy] spirit and of wisdom, whom we will appoint over this business. But we will stedfastly continue in prayer, and in the ministry of the word."

5 And the words pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when these had prayed, they put *their* hands on them. And the word of God increased: and the number of the disciples greatly multiplied in Jerusalem: and a great multitude of the priests became obedient to the faith,

8 And Stephen, full of God's favour and of power ‡, did great wonders and signs among the people. But there arose some of the synagogue, which is called *the synagogue* of the Libertines, and some of the Cyrenians and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, who said, "We have heard him speak blasphemous words against Moses, and against God."

12 And they stirred up the people, and the elders, and the scribes; and these came suddenly upon *him*, and seized him, and brought *him* to the council, and set up false witnesses, who said, "This man ceaseth not to speak words against *this* holy place and the law. For we have heard him say, that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." And all who sat in the council

\* Or, It is not pleasing to us. N. M.

† minister to the tables of the poor. N. L.

‡ full of faith and power, B. T.

looked stedfastly on him, and saw his face as *it had been* the face of an angel.

CU. VII. Then the high-priest said, "Are these things so?"

2 And Stephen said, "Brethren, and fathers, hearken. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran; and said unto him, 'Depart from thy country, and from thy kindred, and go into the land which I shall shew thee.'

4 Then he departed from the land of the Chaldeans, and dwelt in Haran; and, when his father was dead, God removed him thence into this land wherein ye now dwell;

5 but gave him no inheritance in it, not even so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his offspring after him, when

6 as yet he had no child. And God spake in this manner; that his offspring should sojourn in a foreign land, and that they should be brought into servitude, and afflicted,

7 four hundred years. And the nation, whom they shall serve, I will judge, said God; and after that they shall come forth, and worship me in this place. And God gave him the covenant of circumcision: and afterward Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9 "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; who made him governor over Egypt and over all his household. Now there came a famine over all the land of Egypt and of Canaan, and great affliction; and our fathers found no

12 sustenance. But when Jacob heard that there was corn in Egypt, he sent out our fathers *the first time*. And at the second *time* Joseph was made known to his brethren:

14 and Joseph's kindred became known to Pharaoh. Then Joseph sent, and called his father [Jacob] to him, and

15 all his kindred, seventy-five persons. So Jacob went  
 16 down into Egypt; and he died, and our fathers; and  
 were carried to Shechem, and laid in the sepulchre which  
*Jacob* \* bought for a sum of money from the sons of Em-  
 17 *mor the father of Shechem.*  
 18 " But when the time of the promise, which God had  
 sworn to Abraham, drew near, the people grew and mul-  
 19 tiplied in Egypt; till another king arose, who knew not  
 Joseph. He dealt subtilly with our kindred, and afflicted  
 our fathers; so that they cast out † their infants, that they  
 20 might not be preserved alive. At which time Moses was  
 born, and was very beautiful, and was nourished in *his*  
 21 father's house three months. And when he was cast out,  
 Pharaoh's daughter took him up, and nourished him for  
 22 her own son. And Moses was instructed in all the wis-  
 dom of the Egyptians: and was mighty in words and in  
 23 deeds. And when he was forty years old, it came into  
 24 his mind to visit his brethren, the sons of Israel. And  
 when he saw one of *them* suffer wrongfully, he defended  
 25 *him*, and avenged him that was oppressed, and slew the  
 Egyptian. Now he supposed that his brethren would  
 have understood that God by his hand would give them  
 26 deliverance: but they understood not. And the next  
 day he presented himself to *some of them* as they con-  
 tended, and would have reconciled them, saying, 'Sirs,  
 27 ye are brethren: why do ye wrong one another?' But  
 he who did wrong to his neighbour thrust *Moses* away,  
 saying, 'Who made thee a ruler and a judge over us?  
 28 Wilt thou kill me, as thou killedst the Egyptian yester-  
 29 day?' Then *Moses* fled at these words; and was a so-  
 30 journeyer in the land of Midian, where he begat two sons.  
 And when forty years were expired, there appeared to  
 him in the desert of mount Sinai, an angel of the Lord

\* Gr. Abraham. "That *ταυτα* is the true nominative, to be supplied from ver. 15, appears from Gen. xxxiii. 19; Josh. xxiv. 32." Newcome.

† Or, so that he made them cast out, or, expose. N. m.

31 in a flame of fire in a bush. And when *Moses* saw *it*,  
 he wondered at the sight: and, as he drew near to consi-  
 der it attentively \*, the voice of the Lord came [unto  
 32 him], saying, 'I am the God of thy fathers, the God of  
 Abraham, and the God of Isaac, and the God of Jacob.'  
 33 Then *Moses* trembled, and durst not look. Then the  
 Lord said unto him, 'Put off thy sandals from thy feet:  
 34 for the place where thou standest is holy ground. I have  
 surely seen the affliction of my people that *are* in Egypt,  
 and I have heard their groaning; and am come down to  
 deliver them: and now, come, I will send thee into  
 35 Egypt.' 'This *Moses*, whom they denied, and said,  
 'Who made thee a ruler and a judge?' him God sent to  
 36 be a ruler and a redeemer †, by the hand of the angel that  
 appeared to him in the bush. This man brought them  
 out, after he had shown wonders and signs in the land  
 of Egypt, and in the Red sea, and in the desert, forty  
 years.  
 37 " This is that *Moses* who said to the sons of Israel, 'A  
 prophet the Lord God ‡ will raise up unto you from your  
 38 brethren, like me: to him ye shall hearken.' 'This is he  
 that, in the congregation in the desert, was with the an-  
 gel who spake to him on mount Sinai, and with our fa-  
 39 thers: that received also the life-giving oracles, to deli-  
 ver *them* unto us: to whom our fathers would not be  
 obedient; but thrust *him* from them, and in their hearts  
 40 turned back into Egypt, and said to Aaron, 'Make us  
 gods to go before us: for *us* to this *Moses*, who brought  
 us out of the land of Egypt, we know not what is become  
 41 of him.' So they made a calf in those days, and offered  
 sacrifice to the idol, and rejoiced in the works of their  
 42 own hands. Then God turned, and gave them up to  
 worship the host of heaven: as it is written in the

\* to observe it well. N.

† Or, deliverer. N. l.

‡ your God, B. T. and N. Or, Jehovah your God, Deut. xviii. 15.

hook of the prophets, ' O ye house of Israel, did ye offer to me *only* slain beasts, and sacrifices, *during* forty years in the desert? Nay, but ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Babylon. Our fathers had the tabernacle of testimony in the desert, as God appointed, who spake to Moses, that he should make it according to the fashion that he had seen: which our fathers received, and brought in also with Joshua, when they possessed the nations whom God drove out from before our fathers to the days of David; who found favour before God, and desired to provide a tabernacle for the God of Jacob. But Solomon built him a house. However, the Most High dwelleth not in temples made with hands, as the prophet saith, ' Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord\*: or what is the place of my rest? hath not my hand made all these things?'

51 " Ye stiff-necked, and uncircumcised in heart and ears, ye always resist the holy spirit: as your fathers *did*, so ye also *do*. Which of the prophets did not your fathers persecute? yea, they slew those who foretold † the coming of the Righteous One, of whom ye have now been betrayers and murderers: who have received the law by the ministry of angels ‡, and have not kept it §."

54 And as they heard these things, they were cut to their hearts; and gashed on him with *their* teeth. But he, being full of the holy spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing

\* saith Jehovah. Isaiah lvi. 1.

† Or, persecute and slay? who foretold, N. m.

‡ With great pomp and splendour on the mount. Thunder, lightning and tempest may be called angels, like the plague of Egypt, Psalm lxxviii. 19; and the burning wind, Isaiah xxxvii. 36. Or, by Moses, Aaron, Joshua, and a succession of authorized prophets and messengers of God.

§ Or, of whom ye, who received the law through ranks of angels, have been betrayers and murderers.

56 on the right hand of God, and said, " Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one consent, and cast *him* out of the city, and stoned *him*: and the witnesses laid down their mantles at a young man's feet, whose name was Saul. So they stoned Stephen, invoking, and saying, " Lord Jesus, receive my spirit\*." And he kneeled down, and cried out with a loud voice, " Lord, lay not this sin to their charge." And, when he had said this, he fell asleep. Now Saul was gladly consenting † to his death.

And on that day there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And religious men carried Stephen to his burial, and made great lamentation over him. But Saul laid waste the church, entering into every house; and, dragging out men and women, he committed them to prison. Those therefore who were scattered abroad went about preaching the glad tidings of the word.

5 Then Philip went down to a city of Samaria, and preached Christ unto them. And the multitudes attended with one consent to the things spoken by Philip, when they heard and saw the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had them: and many that were sick of the palsy, and that were lame, were cured. And there was great joy in that city.

9 But there had been before in that city a certain man

\* " He called on the Lord Jesus, the vision of whom, ver. 56, seems to have been renewed for the purpose of giving this first martyr comfort and support." Newcome. This address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible. See Lind-ry's Ans. to Robinson, p. 86—9.

† consented, N. See Wakefield.

called Simon, using magic \*, and amazing the people of  
 10 Samaria, saying that he himself was some great one. To  
 whom all attended, from the least to the greatest, saying,  
 11 "This man is the great power of God †." And they  
 attended to him, because for a long time he had amazed  
 12 them by magical arts. But, when they believed Philip  
 preaching the glad tidings concerning the kingdom of  
 God and the name of Jesus Christ, they were baptized,  
 13 both men and women. Then even Simon himself believed:  
 and when he was baptized, he continued steadfastly  
 with Philip, and was amazed, beholding the signs and  
 great miracles which were done.  
 14 ‡ Now when the apostles that were at Jerusalem heard  
 that Samaria had received the word of God, they sent to  
 15 them Peter and John: who when they came down,  
 prayed for them that they might receive the holy spirit:  
 16 for as yet it had fallen on none of them; but they had  
 17 only been baptized into the name of the Lord Jesus §. Then  
 the apostles put their hands on them, and they received  
 18 the holy spirit. And when Simon saw that by the put-  
 ting on of the apostles' hands the holy spirit was given,  
 19 he offered them money, saying, "Give me also this power,  
 that, on whomsoever I put my hands, he may receive  
 20 the holy spirit." But Peter said unto him, "Thy money  
 perish with thee; because thou hast thought to purchase  
 21 the gift of God with money ||. Thou hast no part or lot  
 in this matter: for thy heart is not right before God.  
 22 Repent therefore of this thy wickedness, and pray God,  
 if perhaps the thought of thy heart may be forgiven

\* "Probably by a superior acquaintance with the powers of nature and the efficacy of medicines." Newcome.

† Gr. the power of God which is called great. MSS. N. m.

‡ 14, 15, 16. "Hence a good argument may be drawn that the apostles alone could confer the spirit. See Grid. on ver. 5, 15." Newcome.

§ "Compare ch. ii. 38; x. 48; xix. 5: where this shorter form of baptizing seems to be implied." Newcome.

|| Or, with thee. Because—money, thou hast, &c. Dr. Owen. N. m.

23 thee. For I perceive that thou art in the gall of bitter-  
 24 ness, and in the bond of iniquity." Then Simon answered,  
 and said, "Pray ye to the Lord for me, that none of  
 25 these things which ye have spoken come upon me." So  
 these, when they had borne witness to and declared the  
 word of the Lord, returned to Jerusalem, and preached  
 the gospel in many towns of the Samaritans.  
 26 Now an angel of the Lord spake to Philip, saying,  
 "Arise, and go toward the south, to the way which goeth  
 down from Jerusalem unto Gaza; which is a desert way."  
 27 And he arose and went: and behold, there was an Ethio-  
 pian, an eunuch of great authority under Candace queen  
 of the Ethiopians, who had the charge of all her treasure,  
 and who had come to Jerusalem that he might worship:  
 28 and he was returning, and sitting in his chariot; and he  
 29 read the prophet Isaiah. Then the spirit said to Philip,  
 30 "Go near, and join thyself to this chariot." And Philip  
 ran thither, and heard him reading the prophet Isaiah,  
 and said, "Understandest thou what thou readest?"  
 31 And the eunuch said, "How can I, unless some man  
 guide me?" And he desired that Philip would come up,  
 32 and sit with him. Now the place of the scripture which  
 he read was this, "He was led as a sheep to the slaughter;  
 and, as the lamb is dumb before his shearer, so he openeth  
 33 not his mouth. In his humiliation, his condemnation  
 was extorted \*: and who can describe the wickedness of  
 his generation †? for his life is taken from the earth."  
 34 And the eunuch spake to Philip, and said, "I pray thee,  
 of whom speaketh the prophet this? of himself, or of  
 35 some other man?" Then Philip opened his mouth, and  
 began from this part of scripture, and preached to him  
 36 the glad tidings of Jesus. And as they were going on  
 their way, they came to some water: and the eunuch

\* See Dodson's Isaiah in loc. The just judgement of him was taken away. N.

† "So γινώ, ch. xiii. 26, is used for the race of men with whom David lived." Newcome.

said, "See, here is water; what hindereth my being  
 38 baptized?" \* Then he commanded that the chariot should  
 stand still: and they two went down into the water, both  
 39 Philip and the eunuch; and Philip baptized him. And  
 when they were come up out of the water, † the spirit of  
 the Lord caught away Philip, and the eunuch saw him  
 40 no more: for he went on his way rejoicing. But Philip  
 was found at Azotus: and, passing through, he preach-  
 ed the gospel in all the cities, till he came to Cesarea.

CH. IX. Now Saul, still breathing out threats and slaughter  
 against the disciples of the Lord, went to the high-priest,  
 2 and desired of him letters to the synagogues at Damascus,  
 that if he found any of this religion, whether they were men  
 3 or women, he might bring them bound to Jerusalem. And,  
 as he journeyed, he came near Damascus: and suddenly  
 4 a light from heaven shone round about him: and he fell  
 to the earth, and heard a voice saying to him, "Saul,  
 5 Saul, why persecutest thou me?" And he said, "Who  
 art thou, Sir?" And [the Lord] said, "I am Jesus  
 6 whom thou persecutest. ‡ But rise up, and go into the  
 7 city; and it shall be told thee what thou must do." And  
 the men who journeyed with him remained mute, hearing  
 8 a sound, but seeing no one. And Saul arose from the  
 ground §; and, when his eyes were opened, he saw no  
 one: but some led him by the hand ||, and brought him

\* The received text adds ver. 37. "And Philip said, 'If thou believest with all thy heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the son of God.'" This verse is wanting in the Alex. Ephr. and many other manuscripts and versions, and is probably a marginal note inserted by mistake into the text. See Newcome and Griesbach.

† The Alex. and some other copies read, "the holy spirit fell on the eunuch, and an angel of the Lord," &c.

‡ R. T. adds, "'It is hard for thee to kick against the goads.' But he trembling and astonished said, 'Lord, what wilt thou have me to do?' And the Lord said unto him—" These words are not found in any Greek manuscript of note, and are wanting in the Syriac, Coptic, and other ancient versions. They were probably added in the Vulgate and other versions from the parallel places, as has been often done in the gospels. See Griesbach and Newcome's note.

§ earth, N.

|| Or, but he was led and brought into, N. m.

9 into Damascus. And he was three days without sight;  
 and neither ate nor drank.

10 Now there was a certain disciple at Damascus named  
 Ananias; and the Lord said to him in a vision, "Ana-  
 11 nias." And he said, "Behold, I am here, Lord." And  
 the Lord said unto him, "Arise, and go into the street  
 which is called Straight, and inquire in the house of  
 Judas for one named Saul, of Tarsus\*: for, behold, he  
 12 prayeth; and hath seen in a vision a man named Ananias;  
 who came in, and put his hand on him, that he might  
 13 recover his sight." Then Ananias answered, "Lord, I  
 have heard from many of this man, how much evil he  
 14 hath done to thy saints at Jerusalem: and here he hath  
 authority from the chief-priests to bind all who are call-  
 15 ed by thy name †." But the Lord said unto him, "Go:  
 for he is a chosen vessel unto me, to bear my name before  
 16 the gentiles, and kings, and the sons of Israel. For I  
 will shew him what things he must suffer because of my  
 17 name." Then Ananias departed, and entered into the  
 house; and when he had put his hands on him, he said,  
 "Brother Saul, the Lord, even Jesus that appeared to  
 thee on the way as thou camest, hath sent me that thou  
 mightest recover thy sight, and be filled with the holy  
 18 spirit ‡." And immediately there fell from his eyes as it  
 were scales; and he recovered his sight forthwith, and  
 19 arose, and was baptized. And when he had taken food,  
 he was strengthened.

Then Saul continued some days with the disciples that

\* Strabo, who lived under Augustus and Tiberius, says of the inhabitants of Tarsus, that they so studied philosophy, and the whole circle of knowledge, as to exceed Athens, Alexandria, and any other place in which philosophy and letters were cultivated. I. xiv. p. 673; marg. ed. Casaub. Newcome.

† Or, "who appeal to thy name." See Limbery's Second Address. p. 107. "Who call on thy name." Newcome. But in his note, he refers to Dr. Hammond on 1 Cor. I. 2, who renders the phrase in the former sense.

‡ "Here one who is not an apostle is the instrument of communicating the spirit. But this is an extraordinary case." Newcome.



20 were at Damascus. And immediately he preached Jesus\*  
 21 in the synagogues, that he was the son of God. But all  
 that heard *him* were amazed, and said, "Is not this he  
 who destroyed those who call themselves after † this name  
 in Jerusalem, and came hither for this purpose, that he  
 22 might bring them bound to the chief-priests?" But Saul  
 increased more in strength, and perplexed the Jews who  
 dwelt at Damascus, proving that this man is ‡ the Christ.  
 23 And after many days were fulfilled, the Jews took  
 24 counsel to kill him: (but their lying in wait was known  
 by Saul:) and they watched the gates day and night,  
 25 that they might kill him. Then the disciples took him  
 by night, and let *him* down by the wall in a basket.  
 26 And when *Saul* came to Jerusalem, he attempted to join  
 himself to the disciples: but they were all afraid of him,  
 27 not believing that he was a disciple. Then Barnabas  
 took him and brought *him* to the apostles; and related to  
 them how he had seen the Lord on the way, who had  
 spoken to him; and how he had spoken freely at Da-  
 28 mascus in the name of Jesus. And *Saul* consorted § with  
 29 them at Jerusalem; and he spake freely in the name of  
 the Lord Jesus. And he talked and disputed with the  
 30 Hellenists; but they tried to kill him: *which* when the  
 brethren knew, they brought him down to Cesarea, and  
 31 sent him away to Tarsus. Then the churches had quiet  
 throughout all Judea and Galilee and Samaria, being  
 edified, and walking in the fear of the Lord; and they  
 were filled with the comfort of the holy spirit.  
 32 AND it came to pass *that*, as Peter went through all  
 33 parts, he came down to the saints also who dwelt at  
 Lydda. And there he met with a certain man named  
 Eneas, that had kept his bed eight years, and was sick  
 34 of the palsy. And Peter said unto him, "Eneas, Jesus

\* Christ, B. T.

† N. m. called on, N. See ver. 14.

‡ this was the Christ, N. See bi-hop Pearce.

§ Gr. was with them coming in and going out. Symonds, 131. N. m.

who is the\* Christ cureth thee: arise, and make thy  
 35 bed." And he arose immediately. And all who dwelt  
 at Lydda and Saron saw him, and turned to the Lord.  
 36 Now there was at Joppa a certain disciple named Ta-  
 bitha, which, being interpreted *into Greek*, signifieth  
 Dorcas: this woman abounded in good works and in  
 37 alms which she did. And it came to pass in those days,  
 that she was sick and died: so when they had washed  
 38 her, they laid *her* in an upper-room. And as Lydda was  
 near Joppa, the disciples, who had heard that Peter was  
 there, sent unto him two men, desiring *him* that he would  
 39 not delay coming to them. Then Peter arose, and went  
 with them. And when he was come, they brought him  
 into the upper-room: and all the widows stood by him  
 weeping, and shewing the vests and mantles which Dor-  
 40 cas made while she was with them. But Peter sent them  
 all out, and kneeled down, and prayed, and turned to  
 the body, and said, "Tabitha, arise." And she opened  
 41 her eyes: and, when she saw Peter, she sat up. And he  
 gave her his hand, and raised her up; and, when he had  
 42 called the saints and widows, he presented her alive. And  
 it was known throughout all Joppa: and many believed  
 43 in the Lord. And it came to pass that he remained many  
 days in Joppa with one Simon a tanner.  
 CII. x. Now [there was] a certain man in Cesarea, named  
 2 Cornelius, a centurion of the band called the Italian  
 3 band; a religious man, and a gentile who feared God with  
 all his household; who likewise gave much alms to the  
 4 people, and prayed to God continually: [he] saw in a  
 vision evidently, about the ninth hour of the day, an an-  
 gel of God, who came in unto him, and said to him,  
 5 "Cornelius." And when he had stedfastly looked on  
 the angel, he was afraid, and said, "What is it, Sir?"  
 And the angel said unto him, "Thy prayers and thine

\* Jerus Christ, N.

alms are come up for a memorial *of thee* before God.  
 5 And now send men to Joppa, and send for Simon, whose  
 6 surname is Peter: he lodgeth with one Simon a tanner,  
 7 whose house is by the sea-side\*." And when the angel  
 who spake to him departed, *Cornelius* called two of his  
 household servants, and a religious soldier of those who  
 8 attended on him; and when he had told them all *these*  
 things, he sent them to Joppa.

9 Now on the morrow, as they journeyed, and drew near  
 to the city, Peter went up on the house-top to pray, about  
 10 the sixth hour. And he became very hungry, and wished  
 to eat: but while they were making ready †, he fell into  
 11 a trance; and seeth heaven opened, and somewhat de-  
 scending ‡ like a great sheet, bound together at the four  
 12 ends, and let down to the earth: in which were all *kinds*  
*of four-footed beasts of the earth, [and wild beasts,] and*  
 13 *creeping things, and fowls of the air.* And there came a  
 14 voice to him, "Arise, Peter; slay, and eat." But Peter  
 said, "By no means, Lord: for I have never eaten any  
 15 thing common or unclean." And the voice spake to him  
 again a second time, "What God hath cleansed, *that*  
 16 regard thou not as common." And this was done thrice:  
 17 and the sheet was taken up again into heaven. Now  
 while Peter doubted in himself what this vision which he  
 had seen might be, behold, the men who were sent from  
*Cornelius* had found § *Simon's* house, and stood before the  
 18 porch, and called, and asked whether *Simon*, who was  
 surnamed Peter, lodged there. So while Peter thought  
 intently on the vision, the spirit said unto him, "Behold,  
 20 [three] men seek thee. Arise therefore, and go down,  
 and depart with them, not doubting: for I have sent  
 21 them." Then Peter went down to the men ||; and said,  
 "Behold, I am he whom ye seek: what is the cause for

\* He shall tell thee what thou oughtest to do. R. T.

† made ready, N. ‡ to him, R. T. and N. § Gr. enquired out, N. m.  
 || who were sent to him from *Cornelius*, R. T.

22 which ye are come?" And they said, "Cornelius a cen-  
 turion, a righteous man, and a *gentile* who feareth God,  
 and one of good report among all the nation of the Jews,  
 was warned from God by a holy angel, to send for thee  
 23 to his house, and to hear thy words." Then *Peter* called  
 them in, and lodged them. And on the morrow he arose\*  
 and went with them; and some of the brethren from  
 24 Joppa accompanied him. And on the morrow after,  
 they entered into *Cesarea*. Now *Cornelius* expected †  
 them; and had called together his kinsmen and near  
 friends.

25 And as Peter entered in, *Cornelius* met him, and fell  
 26 down at his feet, and did *him* obeisance. But Peter raised  
 27 him up, saying, "Rise: I myself also am a man." And  
*Peter* went in, talking with him; and findeth many that  
 28 were come together. And he said unto them, "Ye  
 know that it is unlawful for a Jew, to join himself, or  
 come near, to *one of* another nation: but God hath shewn  
 me that I should not call any man common or unclean.  
 29 Wherefore I came also to you without gainsaying, when  
 I was sent for. I ask therefore; On what account have  
 30 ye sent for me?" Then *Cornelius* said, "Four days ago  
 I continued fasting until this hour; and at the ninth  
 [hour] I prayed in my house: and, behold, a man  
 31 stood before me in bright clothing, and saith, '*Cornelius*,  
 thy prayer is heard, and thine alms are had in remem-  
 32 brance before God. Send therefore to Joppa, and call  
 hither *Simon*, whose surname is Peter: he lodgeth in the  
 house of *one Simon*, a tanner, by the sea-side: who, when  
 33 he is come, will talk with thee.' Immediately therefore  
 I sent to thee; and thou hast done well that thou art  
 come. Now therefore all we are present before God, to  
 34 hear all things which God hath commanded thee." Then  
*Peter* opened his mouth, and said, "In truth I perceive

\* "he arose," omitted in R. T.

† Or, was expecting them.

35 that God is no respecter of persons: but in every nation,  
 he who feareth him, and worketh righteousness, is ac-  
 36 cepted\* by him. Ye know the doctrine which God sent  
 to the sons of Israel, preaching the glad tidings of peace  
 37 by Jesus Christ; (he is Lord of all †;) *even* what was  
 done throughout all Judea, and began from Galilee, af-  
 38 ter the baptism which John preached: how God anoint-  
 ed Jesus of Nazareth with the holy spirit, and with  
 power: who went about doing good, and curing all who  
 were oppressed by the devil ‡; for God was with him.  
 39 And we *are* witnesses of all the things which he did both  
 in the land of the Jews, and in Jerusalem; whom they  
 40 even killed, having hanged *him* on a cross. Him God  
 41 raised up the third day; and shewed him openly, not to  
 all the people, but to witnesses whom God chose before,  
*even* to us, who ate and drank with him after he rose from  
 42 the dead. And God commanded that we should preach  
 to the people, and testify, that it is he whom God hath  
 appointed to be the judge of the living and of the dead.  
 43 To him all the prophets § bear witness, that, through his  
 name, whosoever believeth in him will receive remission  
 of sins."  
 44 While Peter was yet speaking these words, the holy  
 45 spirit fell on all those that heard the word. And the be-  
 lievers of the circumcision, as many as came with Peter,  
 were amazed that on the gentiles also the gift of the holy  
 46 spirit was poured out. For they heard them speaking in  
*different* languages, and magnifying God. Then Peter  
 47 said, "Can any man forbid water, that these should not

\* Or, acceptable to, Symonds, 61. N. m.

† Of gentiles as well as Jews. "Rom. x. 12. St. Peter seems to have urged the argu-  
 ment, [that God, as Lord of all, must alike intend the salvation of all] in this con-  
 cise and covert manner, that he might give no offence to the Christian Jews, his com-  
 panions." Dr. Owen. Newcome. See also Laubsey's Second Address, p. 111.

‡ "Who was supposed to inflict diseases and bodily infirmities. Luke xiii. 16. 'All  
 the diseased whom our Lord healed are said to have been oppressed by the devil.' Dr.  
 Campbell, i. 191." Newcome.

§ That is, many of the prophets. Newcome.

be baptized, who have received the holy spirit as well as  
 48 we\*?" And he commanded them to be baptized in the  
 name of the Lord. They then besought him to continue  
 with them some days.  
 Cu. xi. Now the apostles and the brethren that were in  
 Judea heard that the gentiles also had received the word  
 2 of God. And when Peter was come up to Jerusalem,  
 those who were of the circumcision contended with him,  
 3 saying, "Thou didst go in to uncircumcised men, and  
 4 didst eat with them." Then Peter began, and related the  
 5 matter to them in order, and said, "I was praying in the  
 city of Joppa; and in a trance I saw a vision; somewhat  
 descending like a great sheet, let down from heaven by  
 6 the four ends: and it came near me. Upon which when  
 I had looked steadfastly, I observed it well, and saw four-  
 footed beasts of the earth, and wild beasts, and creeping  
 7 things, and fowls of the air. And I heard a voice, say-  
 8 ing unto me, 'Arise, Peter; slay and eat.' But I said,  
 'By no means, Lord: for nothing common or unclean  
 9 hath ever entered into my mouth.' Then the voice spake  
 to me a second time from heaven, 'What God hath  
 10 cleansed, that regard thou not as common.' And this was  
 done thrice: and every thing was drawn up again into  
 11 heaven. And, behold, immediately three men, sent to  
 12 me from Cesarea, stood at the house where I was. And  
 the spirit bade me go with them, not doubting. More-  
 over, these six brethren accompanied me; and we entered  
 13 into the man's house: and he related to us that he had  
 seen an angel in his house, who stood and said to him,  
 'Send [men] to Joppa, and send for Simon, whose sur-  
 14 name is Peter; who will speak unto thee words by which  
 15 thou and all thy household will be saved.' And as I be-  
 gan to speak, the holy spirit fell on them; as on us at the

\* Another punctuation is, "that those, who have received the holy spirit, should  
 not be baptized as well as we." See Griesbach. Newcome.

16 beginning. Then I remembered the word of the Lord; that he said, 'John indeed baptized with water; but ye shall be baptized with the holy spirit.' If therefore God gave to them the like gift as he did to us, after having believed on the Lord Jesus Christ, who was I, that I should be able to withstand God?" And when they had heard these things, they ceased, and glorified God, saying, "Then God hath granted to the gentiles also repentance unto life."

19 Now those that were scattered abroad upon the persecution which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none but to Jews only. And some of them were men of Cyprus and Cyrenè; who, when they came to Antioch, spake to the Hellenists\*, preaching the glad tidings of the Lord Jesus. And the hand of the Lord was with them†: and a great number believed, and turned to the Lord. Then the report of these things came to the knowledge‡ of the church which was in Jerusalem: and they sent forth Barnabas, that he might go as far as Antioch: who, when he came, and had seen the favour of God, was glad, and exhorted them all that with fixed purpose of heart they would cleave to the Lord: for he was a good man, and full of the holy spirit, and of faith: and a great multitude was added to the Lord.

25 Then Barnabas departed to Tarsus, that he might seek Saul: and when he had found him, he brought him to Antioch. And it came to pass that, during a whole year, they assembled themselves with the church, and taught a great multitude; and that the disciples were first called Christians in Antioch.

27 Now in those days prophets came from Jerusalem to

28 Antioch. And one of them, named Agabus, rose up, and signified by the spirit that there should be a great famine over the whole earth\*: which came to pass in the days of Claudius †. Then the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea: which they did also; and sent it to the elders ‡ by the hands of Barnabas and Saul.

CU. XII. Now about that time king Herod § stretched forth his hands to afflict some of the church. And he killed James, the brother of John, with the sword. And because he saw that it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to sixteen soldiers || to keep him; intending after the passover to bring him forth to the people. Peter therefore was kept in prison: but earnest prayer was made by the church to God for him. And when Herod was about to bring him forth, on that night Peter was sleeping between two soldiers, bound with two chains: and keepers before the door guarded the prison. And, behold, an angel of the Lord came upon him, and a light shone in the prison: and he smote Peter on the side, and awoke him, saying, "Rise up quickly." And his chains fell off from his hands. And the angel said unto him, "Gird thyself, and bind on thy sandals." And he did so. Then the angel saith unto him, "Cast thy mantle about thee, and follow me." And Peter went out, and followed him; and knew not that what was done by the angel was real; but thought that he saw a vision. And when they had past the first and second guard, they came to the iron gate that leadeth to the city;

\* Or, land.

† Claudius Cæsar, B. T.

‡ "The more early and more aged converts; overseers of the flock of Christ, or of particular congregations." See Bishop Pearce on ch. xiv. 23. Newcome.

§ "Herod Agrippa, grandson of Herod the Great by Aristobolus." Newcome.

|| Or. four quaternions of soldiers, N. m.

\* This is probably the true reading. See ver. 19. Bishop Pearce. Giesbach reads, Ἑλλήνας, Greeks, or gentiles.

† "His power enabled them to work miracles." Newcome.

‡ Symonds. 130. Or. cars. N. m.

which opened to them of its own accord: and they went out, and passed on through one street; and immediately the angel departed from him. And when Peter came to himself, he said, "Now I certainly know that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and from all the expectation of the Jewish people." And when he had considered the matter, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, and were praying. And when Peter had knocked at the door of the porch, a damsel came to attend, named Rhoda: and when she knew Peter's voice, she opened not the porch for gladness; but ran in and told that Peter stood before the porch. And they said unto her, "Thou art mad." But she confidently affirmed that it was so. Then they said, "It is his angel\*." But Peter continued knocking. And when they had opened the door, they saw him, and were amazed. But he beckoned to them with his hand to keep silence; and related to them how the Lord had brought him out of the prison. He said also, "Report these things to James, and to the brethren." Then he departed, and went to another place.

18 Now when it was day, there was no small disturbance among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Caesarea, and abode there.

20 Now Herod was disposed to make war against † those of Tyre and Sidon. But they came to him with one consent, and, having made Blastus the king's chamber-

\* Or, messenger. N. m. "A Jewish opinion about guardian angels, or the souls of men converted into ministering spirits, may be here referred to without establishing its truth." See Doddridge, Newcome.

† Or, was highly incensed against. See Doddridge.

21 in their friend, desired peace; because their country was sed by the king's country. And on a day appointed, Herod, arrayed in royal apparel, sat on his throne, and made an oration to them\*. And the people gave a shout, saying, "It is the voice of a god, and not of a man." And immediately an angel of the Lord smote him †, because he gave not glory to God: and he was eaten by worms, and expired.

24 AND the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their office; and brought with them John, whose surname was Mark.

CH. XIII. Now in the church that was at Antioch there were certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrenè, and Manaen that had been brought up with Herod the tetrarch, and Saul. And while they were publicly ministering to the Lord and fasting, the holy spirit said, "Separate for me ‡ new Barnabas and Saul, for the work to which I have called them." And when they had fasted and prayed, and put their hands on them, they sent them away.

4 So these, having been sent forth by the holy spirit, departed to Seleucia; and thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews. And they had John also for their attendant. And when they had gone through the whole island to Paphos, they found a certain Magian, a Jewish false prophet, whose name was Barjesus, that was with the deputy of the country, Sergius Paulus, a wise man. This deputy called to him Barna-

\* "This history is remarkably confirmed by Josephus, Ant. xix. viii. 2. Bishop Pearce has quoted the passage." Newcome.

† "This is the Jewish mode of expressing that God inflicted a disease on him." Newcome.

‡ separate me. N.

8 has and Saul, and desired to hear the word of God. But  
 Elymas, *that is*, the Magian, (for so is his name by in-  
 9 terpretation,) withstood them, seeking to turn aside the  
 deputy from the faith. Then Saul, who *is called* Paul  
 also, filled with the holy spirit, looked earnestly on him,  
 10 and said, "O full of all subtilty and of all mischief, thou  
 son of the devil, thou enemy of all righteousness, wilt  
 11 thou not cease to pervert the right ways of the Lord? And  
 now, behold, the hand of the Lord *is* upon thee; and  
 thou shalt be blind, not seeing the sun, for a time." And  
 immediately there fell on him a mist and a darkness: and  
 he went about seeking some to lead him by the hand.  
 12 Then the deputy, when he saw what was done, believed;  
 being astonished at the doctrine of the Lord.  
 13 Now when Paul and his company loosed from Pa-  
 phos, they came to Perga in Pamphylia. But John de-  
 14 parted from them, and returned to Jerusalem. And when  
 they had passed through from Perga, they came to An-  
 tioch in Pisidia; and went into the synagogue on the  
 15 sabbath-day, and sat down. And after the reading of the  
 law and the prophets, the rulers of the synagogue sent to  
 16 them, saying, "Brethren, if ye have any word of exhor-  
 tation to the people, speak." Then Paul stood up, and  
 beckoned with *his hand*, and said, "Men of Israel,  
 17 and ye *of the gentiles* who fear God, hearken. The God  
 of this people \* chose our fathers, and exalted the people,  
 when they sojourned in the land of Egypt, and brought  
 18 them out of it with a high arm. And about the space  
 of forty years he bare † with their manners in the desert.  
 19 And when he had destroyed seven nations in the land of  
 Canaan, he gave *our fathers* their land for an inheri-  
 20 tance ‡. And after that, he appointed *unto them* judges,

\* This people Israel, R. T.

† Or, he carried them as a nurse. MSS. Bishop Pearce. Or, he fed them. Hesychius. Wakefield. N. m. See also Griesbach. ed. 1806.

‡ he divided their land to them by lot, R. T.

for about four hundred and fifty years, until the prophet  
 21 Samuel. And afterward they desired a king: and God  
 appointed unto them Saul the son of Kish, a man of the  
 22 tribe of Benjamin, *during* forty years. And when God  
 had removed him, he raised up unto them David to be  
 their king: to whom he gave *his* testimony also, and  
 said, 'I have found David, the son of Jesse, a man ac-  
 cording to mine own heart, who will perform all my  
 pleasure.'  
 23 "Of this man's race God, according to *his* promise,  
 24 hath given \* unto Israel a Saviour, Jesus; when John  
 had first preached, before his appearance, the baptism  
 25 of repentance to all the people of Israel. And as John  
 was fulfilling his course, he said, 'Who † think ye that  
 I am? I am not *the Christ*. But, behold, one cometh  
 after me, the sandals of whose feet I am not worthy to  
 unloose.'  
 26 "Brethren, sons of the stock of Abraham, and who-  
 soever *of the gentiles* among you fear ‡ God, to you the  
 27 doctrine of this salvation hath been sent. For those who  
 dwell in Jerusalem, and their rulers, when they knew  
 not *Christ*, nor the words of the prophets, which are read  
 on every sabbath, have fulfilled *them* by condemning *him*.  
 28 And though they found no *just* cause of death *in him*,  
 yet they besought Pilate that he might be put to death.  
 29 And when they had fulfilled all which was written of  
 him, they took *him* down from the cross, and laid *him* in  
 30 a sepulchre. But God raised him from the dead: and  
 31 he was seen many days by those who came up with him  
 from Galilee to Jerusalem; who are his witnesses to the  
 32 people. And we declare to you glad tidings concerning  
 33 the promise which was made to the fathers; that God  
 hath fulfilled it to us their children, in that he hath rais-

\* Gr. hath brought. MSS.

† Whom, N.

‡ feareth, N.

ed up Jesus; as it is written also in the second psalm \* 1  
 34 'Thou art my son, this day I have begotten thee.' And;  
 that *God* raised him up from the dead, *now* no more to  
 return to corruption, he speaketh thus, 'I will give you  
 35 the sure mercies promised to David.' Wherefore it is  
 said in another *psalm* also, 'Thou shalt not suffer thy holy  
 36 one to see corruption.' For after David had served his  
 own generation according to the counsel of God, he fell  
 asleep, and was gathered to his fathers, and saw corrup-  
 37 tion: but he whom God raised, did not see corruption.  
 38 "Be it therefore known unto you, brethren, that  
 through him forgiveness of sins is proclaimed unto you.  
 39 And by him all who believe are justified from all things,  
 from which ye could not be justified by the law of Moses.  
 40 Beware therefore lest that come upon you which is spoken  
 41 of in the prophets, 'Behold, ye scorners, and wonder,  
 and perish: for I work a work in your days, a work  
 which ye will in no wise believe, though it be declared  
 42 unto you.'" And as Paul and Barnabas were going out  
 43 of the *synagogue*, the people desired † that [these words]  
 might be spoken to them on the next sabbath. And when  
 the congregation was broken up, many of the Jews, and  
 of the proselytes who worshipped *God*, followed Paul and  
 Barnabas: who, speaking [to them,] persuaded them to  
 continue in the favour of God.  
 44 And on the following sabbath almost the whole city  
 45 came together to hear the word of God. But when the  
 Jews saw the multitudes, they were filled with indigna-  
 tion, and contradicted those things which were spoken  
 46 by Paul, contradicting and speaking evil. Then Paul  
 and Barnabas spake freely, and said, "It was necessary

\* "The first psalm is a reading better supported. The two first psalms, as they stand in our editions, were anciently joined together. See Wetstein. Or, the first psalm was originally a kind of preface. Michaelis by Marsh, l. 315." Newcome.

† And when the Jews were gone out of the synagogue the gentiles desired, &c. R. T.

that the word of God should have been spoken first to  
 you; but since ye put it from you, and do not judge  
 yourselves worthy of everlasting life, behold, we turn to  
 47 the gentiles. For so the Lord hath commanded us, say-  
 ing, 'I have set thee for a light to the gentiles, that thou  
 48 shouldst be for salvation to the ends of the earth.'" And  
 when the gentiles heard this, they were glad, and glo-  
 rified the word of the Lord: and as many as were dis-  
 49 posed to everlasting life believed \*. And the word of the  
 60 Lord was published throughout all the country. But the  
 Jews stirred up the *gentile* women of rank who wor-  
 shipped *God*, and the chief men of the city, and raised a  
 persecution against Paul and Barnabas, and drove them  
 51 out of their borders. But they shook off the dust of their  
 52 feet against them, and came to Iconium. And the dis-  
 ciples were filled with joy, and with the holy spirit.  
 CII. XIV. And it came to pass in Iconium, that they went  
 both together into the synagogue of the Jews, and so spake  
 that a great multitude both of Jews and of Greeks be-  
 2 lieved. (But the unbelieving Jews stirred up the minds  
 of the gentiles, and made them evil-affected against the  
 3 brethren.) The apostles abode therefore for a long time,  
 speaking freely concerning the Lord, who gave testimony  
 to his gracious word, and granted that signs and wonders  
 4 should be done by their hands. But the multitude of the  
 city was divided: and part held with the Jews, and part  
 5 with the apostles. And when there was a design, both of  
 6 the gentiles, and of the Jews and their rulers, to insult  
 them †, and to stone them, having considered the matter,  
 they fled into Lystra, and Derbe, cities of Lycaonia,  
 7 and to the country round about: and there they preached  
 the gospel.

\* "Another import of the words is, 'As many of the gentiles believed as were inwardly disposed to receive the doctrine of everlasting life; as had an orderly and well-prepared mind for that purpose; as had disposed themselves to it.' Or, 'As many as were disposed, believed to everlasting life.' See 1 Tim. i. 16." Newcome.

† to treat them contemptuously; N.

8 And a certain man sat at Lystra, infirm in his feet, lame from his mother's womb, *and* who never had walked: this man heard Paul speaking: who, when he had stedlastly looked on him, and perceived that he had faith 10 so as to be restored, said with a loud voice, "Stand up- 11 right on thy feet." And he leaped and walked. And when the multitudes saw what Paul had done, they lifted up their voices, saying in the language of Lycaonia, "The gods are come down to us in the likeness of men." 12 And they called Barnabas Jupiter; and Paul Mercury, 13 because he was the chief speaker. Then the priest of Jupiter whose \* temple was before their city, brought bulls and garlands to the gates, and, together with the 14 multitudes, would have offered sacrifice. But when the apostles, Barnabas and Paul, heard of it, they rent their clothes, and rushed in among the multitudes, crying out, 15 and saying, "Sirs, why do ye these things? We also are men of like infirmities with yourselves, and proclaim to you glad tidings, that ye should turn from these vanities to the living God, who made heaven, and earth, 16 and the sea, and all things in them: who, in the past generations, suffered all the gentiles to walk in their own 17 ways. Nevertheless, he left not himself without witness, doing good, giving you † rain from heaven and fruitful seasons, *and* filling your hearts with food and gladness." 18 And by saying this they sorely restrained the multitudes from offering sacrifice to them.

19 But certain Jews came thither from Antioch and Iconium; who, having persuaded the multitudes, and stoned Paul, dragged him out of the city, and supposed that he 20 had been dead. However, when the disciples had surrounded him, he rose up, and entered into the city.

And on the morrow he and Barnabas departed to 21 Derbè. And when they had preached the gospel to that

\* Jupiter's temple, that, N.

† us, and our, R. T.

city, and had made many disciples, they returned to 22 Lystra, and to Iconium, and to Antioch; strengthening the minds of the disciples, *and* exhorting them to continue in the faith; and saying that through many afflictions we 23 must enter into the kingdom of God. And when they had appointed to them elders\* in every church, and had prayed and fasted, they commended them to the Lord, 24 on whom they had believed. And after they had passed 25 through Pisidia, they came to Pamphylia. And when they had preached the word at Perga, they went down 26 into Attalia: and thence they sailed to Antioch, whence they had been recommended to the favour of God for the 27 work which they had fulfilled. And when they were come, and had gathered the church together, they related what things God had done by them; and how he 28 had opened the door of faith to the gentiles. And [there] they abode no short time with the disciples.

CH. xv. Now certain men came down from Judea, and taught the brethren †, saying, "Unless ye be circumcised according to the custom taught by Moses, ye cannot be 2 saved." When therefore Paul and Barnabas had no small dissention [and dispute] with them, the brethren determined that Paul and Barnabas, and some others of them, should go up to Jerusalem to the apostles and 3 elders, about this question. And, having been conducted on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the gentiles; 4 and caused great joy to all the brethren. And when they came to Jerusalem, they were received by the church, and by the apostles, and the elders; and they related all things 5 which God had done through them. "But," said they, "some of the sect of the Pharisees, who believed, have risen up, saying, 'that it was necessary to circumcise the gentiles, and to command that they should keep the law of Moses.'"

\* appointed elders over them, N. Synonims, p. 37.

† Or, certain persons who had come down from Judea were teaching, &c.



6 Then the apostles and the elders came together, to con-  
 7 sider of this matter. And when there had been much dis-  
 pute among them, Peter rose up, and said unto them,  
 “ Brethren, ye know that in former days God made choice  
 8 among us, that the gentiles by my mouth should hear the  
 word of the gospel, and should believe. And God, who  
 9 knoweth the heart, bare them witness, and gave to them  
 the holy spirit, even as to us; and made no difference  
 10 between us and them, having purified their hearts by  
 faith. Now therefore why do ye try God, to put a yoke  
 upon the neck of the disciples, which neither our fathers  
 11 nor we were able to bear? But we believe that we shall be  
 saved through the favour\* of the Lord Jesus †, in like  
 manner as *the gentiles* also.”  
 12 Then all the multitude kept silence, and hearkened to  
 Barnabas and Paul, relating what miracles and wonders  
 God had wrought among the gentiles by them.  
 13 And after these were silent, James spake, saying,  
 14 “ Brethren, hearken to me. Simon Peter hath declared  
 how God first regarded the gentiles, to take out of them  
 15 a people for his name. And to this the words of the pro-  
 phets agree; as it is written, ‘ After these things I will  
 16 again build up the fallen tabernacle of David; and I will  
 build up its ruins, and will restore it: that the residue of  
 17 men may seek after the Lord, and all the gentiles over  
 whom my name is called, saith the Lord, who doeth these  
 18 things; *which were known to him* of old ‡. Wherefore  
 19 my judgement is, that we disquiet not those who from  
 among the gentiles turn to God; but write to them, that  
 they abstain from the polluted offerings to idols, and *from*  
 fornication, and *from* things strangled, and *from* blood.  
 20 For from ancient generations Moses in every city hath  
 those who preach him; being read in the synagogues on  
 21 every sabbath.”

\* Or, the gracious gospel of the Lord Jesus. See 2 Cor. iv. 15 † vi. 1.

† Lord Jesus Christ, R. T.

‡ who doeth all these things. Known unto God are all his works, from the begin-  
 ning of the world, or, of old. R. T.

22 Then it seemed good to the apostles, and the elders,  
 and the whole church, to choose men from among them-  
 selves, and send them to Antioch with Paul and Barnabas;  
*namely*, Judas surnamed Barsabas, and Silas, leading  
 23 men among the brethren: having written a letter by them  
 in this manner: “ The apostles and the elders, and the  
 brethren, send greeting to the brethren that are of the  
 24 gentiles in Antioch, and Syria, and Cilicia. Whereas  
 we have heard, that some who went out from us have  
 troubled you with words, unsettling your minds\*, [say-  
 ing that ye must be circumcised and keep the law;] to  
 25 whom we gave no *such* commandment: it hath seemed  
 good to us, being assembled with one mind, to choose  
 men and send them to you, together with our beloved Bar-  
 26 nabas and Paul, who have † hazarded their lives for the  
 27 name of our Lord Jesus Christ. We have sent therefore  
 Judas and Silas; who will tell *you* the same things in  
 28 words also. For it hath seemed good to the holy spirit  
 and to us, to lay upon you no greater burthen than  
 29 [these] necessary things; that ye abstain from things  
 offered to idols, and from blood, and from things strangled,  
 and from fornication ‡: from which if ye keep your-  
 selves, ye will do well. Fare ye well.”  
 30 So when they were dismissed, they went to Antioch:  
 and, when they had gathered the multitude together,  
 31 they delivered the epistle: *which* when *the brethren* had  
 32 read, they rejoiced at this comfort. And Judas and Silas,  
 being themselves also prophets, comforted the brethren  
 33 with many words, and strengthened *them*. And after  
 they had remained *there* for some time, they were dismiss-  
 ed with *wishes* of peace by the brethren to those who sent  
 34 them §. [Notwithstanding, it pleased Silas to continu-

\* unsettling your minds, N. See N. u. and Schleusner's Lex.

† Or, men who have, &c.

‡ Some conjecture that *κατασκευαστων*, swine's flesh, is the true reading here and in ver. 20.  
 See Griesbach.

§ to the apostles, R. T.

35 there still \*.] But Paul and Barnabas abode in Antioch, teaching and preaching the glad tidings of the word of the Lord, with many others.

36 And after some days, Paul said to Barnabas, "Let us go again, and visit *our* brethren in every city where we have preached the word of the Lord, *and see* how they are." Then Barnabas advised to take with them John, whose surname was Mark. But Paul thought it not proper to take with them him, who had departed from them in Pamphylia, and had not gone with them to the work.

37 Wherefore sharp anger arose, so that they separated from each other; and that Barnabas took Mark, and sailed to Cyprus.

38 But Paul chose Silas, and departed; having been recommended by the brethren to the favour of God. And he went through Syria and Cilicia, strengthening the churches. Then he came to Derbe and Lystra. And, behold, a certain disciple was there, named Timothy, (the son of a believing Jewess, but his father *was* a gentile :) who was well reported of by the brethren at Lystra and Iconium. Paul was desirous that this man should go forth with him; and he took and circumcised him, because of the Jews that were in those parts: for they all knew that his father was a gentile. And as they went through the cities, they delivered to them for their observance the ordinances which had been made by the apostles and elders at Jerusalem. The churches therefore were becoming confirmed in the faith, and increasing in number every day †.

6 Now when they had gone through Phrygia, and the country of Galatia, and were forbidden by the holy spirit to preach the word in Asia; *after* they came to Mysia,

\* Ver. 34 is wanting in the Alex. and some other manuscripts: The Camb. adds, "but Judas returned alone." The words are probably a marginal gloss to account for the choice of Silas by Paul, ver. 40. See Newcome's note.

† See Wakefield. were established in the faith and abounded in number daily. N.

they attempted to go into Bithynia: but the spirit of Jesus \* suffered them not. So when they had passed by Mysia, they came down to Troas. And a vision appeared to Paul in the night: a man of Macedonia stood and besought him, saying, "Come over into Macedonia, and help us." And after he had seen the vision, we immediately endeavoured to go into Macedonia; concluding that the Lord had called us to preach the gospel unto them.

11 We loosed therefore from Troas, and came with a straight course to Samothracia, and the next day to Neapolis; and thence to Philippi, which is a chief city of that part of Macedonia, *and* a colony. And we abode in that city some days. And on the sabbath-day we went out of the city by a river, where prayer was wont to be made: and we sat down and spake to the women who resorted *thither*. And a certain woman heard us, named Lydian, a seller of purple, of the city of Thyatira, a gentile who worshiped God: whose heart the Lord opened, so that she attended to the things which were spoken by Paul. And when she had been baptized, and her household, she besought us, saying, "If ye judge me to be faithful to the Lord, come into my house, and remain *there*." And she constrained us.

16 And it came to pass as we went to prayer, that a certain damsel, having a spirit of divination, met us; who brought her masters much gain by divining. She followed Paul and us, and cried out, saying, "These men are the servants of the most high God, who declare to us the way of salvation." And she did this for many days. But Paul was grieved, and turned, and said to the spirit, "I command thee in the name of Jesus Christ to come out of her." And it came out at that very time. And when her masters saw that the hope of their gain was gone, they

\* The words, "of Jesus," are introduced into the text upon the most approved authorities. See Griesbach.

seized Paul and Silas, and dragged *them* into the market-  
 20 place to the rulers. And when they had brought them to  
 the magistrates, they said, "These men, who are Jews,  
 21 gently trouble our city; and teach customs which it is  
 not lawful for us to receive, or observe, being Romans."  
 22 And the multitude rose up together against them: and  
 the magistrates tore off their clothes, and commanded to  
 23 beat *them* with rods. And when they had laid many  
 stripes on them, they cast *them* into prison, and charged  
 24 the gaoler to keep them safely: who, having received  
 such a charge, cast them into the inner prison, and made  
 their feet fast in the stocks.  
 25 And at midnight Paul and Silas prayed, and sang  
 26 praises to God: and the prisoners heard them. And sud-  
 denly there was a great earthquake, so that the founda-  
 tions of the prison were shaken; and immediately all the  
 doors were opened, and the bands of all were loosed\*,  
 27 And when the gaoler awoke out of his sleep, and saw the  
 prison-doors opened, he drew out his sword, and was  
 about to kill himself, supposing that the prisoners had  
 28 escaped. But Paul cried with a loud voice, saying, "Do  
 29 thyself no harm: for we are all here." Then the gaoler  
 called for a light, and sprang in, and trembled, and fell  
 30 down before Paul and Silas; and brought them out, and  
 31 said, "Sirs, what must I do to be safe †?" And they said,  
 "Believe in the Lord Jesus Christ, and thou shalt be  
 32 safe, and thine household." And they spake unto him  
 the word of the Lord, and unto all that were in his house.  
 33 And he took them in that hour of the night, and washed  
 their stripes; and was immediately baptized, he and all  
 34 his household. And when he had brought them into his

\* *tr.* all the bands were loosed. See Griesbach.

† *Saved, N.* Mr. Wakefield explains it, to avoid punishment for what has befallen the prisoners and the prison. This, he adds, "is beyond all doubt the sense of the passage, though Paul in his reply uses the words in a more extensive signification: a practice common in these writings."

house, he set food before them, and greatly rejoiced with  
 all his household, *on* believing in God.  
 35 And when it was day, the magistrates sent the officers,  
 36 saying, "Let those men go." Then the gaoler told these  
 words to Paul, "The magistrates have sent to let you  
 37 go; now therefore depart, and go in peace." But Paul  
 said unto them, "They have beaten us publicly, un-  
 condemned, being Roman-citizens, and have cast us into  
 prison; and now do they send us away privately? No,  
 truly: but let them come themselves and bring us out."  
 38 And the officers told these words to the magistrates; who  
 feared when they heard that *the men were Roman-citizens*.  
 39 So they came and besought them, and brought *them* out,  
 40 and desired *them* to depart from the city. And they went  
 out of the prison, and entered into *the house of Lydia*:  
 and, when they had seen the brethren, they comforted  
 them, and departed.  
 CII. XVII. Now when they had passed through Amphipolis  
 and Apollonia, they came to Thessalonica, where was a  
 2 synagogue of the Jews. And Paul, as his custom was,  
 went in unto them, and on three sabbaths discoursed to  
 3 them out of the scriptures; explaining *them*, and alleging  
 that Christ must needs have suffered, and have risen again  
 from the dead; and that "this Jesus whom I preach  
 4 unto you, is the Christ." And some of them believed,  
 and joined themselves to Paul and Silas; and of the gen-  
 tiles who worshiped *God* a great multitude, and of the  
 5 chief women not a few. But the Jews took \* unto them  
 some wicked men of the meaner sort, and gathered a mul-  
 titude, and raised a tumult in the city, and assaulted the  
 house of Jason, and sought after *Paul and Silas*, that  
 6 they might bring them out to the people. And when they  
 found them not, they dragged Jason, and some of the  
 brethren, to the rulers of the city, crying out, "These

\* who believed not, moved with envy, took, &c. R. T.

that have disturbed the world, are come hither also ;  
 7 whom Jason hath received : and all these act contrary to  
 the decrees of Cæsar, saying that there is another king,  
 8 one Jesus." And they alarmed the people, and the rulers  
 9 of the city, who heard these things. And when the rulers  
 had taken security of Jason, and of the others, they let  
 them go.  
 10 Then the brethren immediately sent away Paul and  
 Silas by night to Berea: who, when they came thither,  
 11 went into the synagogue of the Jews. And these were  
 more ingenious \* than those in Thessalonica, because  
 they received the word with all readiness of mind, search-  
 ing the scriptures daily, whether those things were so,  
 12 Wherefore many of them believed; and of gentile women  
 13 of rank †, and of men, not a few. But when the Jews  
 of Thessalonica knew that the word of God was preached  
 by Paul at Berea, they came thither also, stirring up the  
 14 multitudes. And then the brethren immediately sent away  
 Paul, to go toward the sea: but Silas and Timothy re-  
 15 mained there still. And those who conducted Paul  
 brought him to Athens: and having received a com-  
 mandment to Silas and Timothy, that they would come  
 to him with all speed, they departed.  
 16 Now while Paul waited for them at Athens, his spirit  
 was greatly provoked within him, when he beheld ‡ the  
 17 city full of idols. He discoursed therefore in the syna-  
 gogue with the Jews, and with those gentiles who wor-  
 shipped God; and in the market-place daily with such  
 18 as presented themselves. Then certain philosophers of  
 the Epicureans, and of the Stoics, encountered him.  
 And some said, "What will this babler say §?" and  
 others, "He seemeth to be a setter forth of foreign de-  
 mons ||:" because he preached to them the glad tidings

\* Or, were of a better disposition. Bishop Pearce.

† women of rank who were gentiles, N.

‡ saw, N.

§ Or, What doth this babler mean to say? Wakefield. || strange demons, N.

of Jesus, and of the resurrection. And they took him,  
 and brought him to the court of Arcopagus, saying,  
 "May we know what this new doctrine is, of which thou  
 20 speakest \*? For thou bringest certain strange things to  
 our ears: we desire therefore to know what these things  
 21 mean." (Now all the Athenians, and the foreigners †  
 who dwelt among them, employed their leisure in no-  
 thing else, but either in telling or hearing some new  
 22 thing.) Then Paul stood in the midst of the court of  
 Arcopagus, and said, "Ye men of Athens, I perceive  
 that ye are exceedingly addicted to the worship of de-  
 23 mons ‡. For as I passed by, and beheld your deities, I  
 found also § an altar with this inscription, 'TO AN || UN-  
 KNOWN GOD.' Whom therefore ye ignorantly worship,  
 24 him I declare unto you. The God who made the world,  
 and all things therein, he, being Lord of heaven and  
 25 earth, dwelleth not in temples made with hands; nor is  
 he served by the hands of men, as if he needed any thing;  
 since He Himself giveth to all life, and breath, and all  
 26 things; and hath made of one blood all nations of men,  
 to dwell on the whole face of the earth, and hath deter-  
 mined their appointed times, and the bounds of their ha-  
 27 bitation; that they might seek God ¶, if perhaps they  
 might feel him out and find him; though he be not far  
 28 from every one of us: for through him we live, and  
 move, and have our being; as some of the poets also  
 among you have said, 'For we are even his offspring.'  
 29 Wherefore, being the offspring of God, we ought not

\* "We cannot understand what this new doctrine which is proposed by thee is," Wakefield, who adopts the conjecture of Toup, that the negative adverb has been lost before *ἴσμεν*. This conjecture is confirmed by one manuscript of Matthew.

† strangers, N.

‡ In all things ye are somewhat too religious, N. See Doddridge and Newcome's note, who justly observes that "it is agreeable to St. Paul's delicacy of address to suppose that the original word is used in a good sense here, of which it is known to be capable." See ch. xv. 19.

§ among others, N. || *τὸν*, N. See Wakefield.

¶ seek the Lord, R. T.

to think that the Godhead is like gold, or silver, or stone,  
 30 the engraving of man's art and device. However, the  
 times of this ignorance God overlooked; but now com-  
 31 mandeth all *men* in all places to repent: because he  
 hath fixed a day, on which he will judge the world in  
 righteousness, by a\* man whom he hath appointed; of  
 32 *which appointment* he hath given a proof to all *men*, in  
 that he hath raised him from the dead." And when  
 they heard of the resurrection of the dead, some scoffed:  
 and others said, "We will hear thee again of this matter."  
 33 And then Paul departed from among them. However,  
 34 some men joined themselves to him, and believed: among  
 whom was Dionysius the Areopagite, and a woman named  
 Damaris, and others with them.

CII. XVIII. Now after these things Paul departed from Athens,  
 2 and came to Corinth. And he met with a certain Jew,  
 named Aquila, born in Pontus, lately come from Italy,  
 with his wife Priscilla, (because Claudius had command-  
 ed all Jews to depart from Rome,) and went unto them:  
 3 and because he was of the same occupation†, he abode  
 with them, and worked: (for by *their* occupation they  
 4 were tent-makers‡.) And he discoursed in the synagogue  
 on every sabbath; and used persuasion to Jews and  
 Greeks.

5 And when Silas and Timothy were come from Mace-  
 donia, Paul was employed with them in the word§,  
 6 testifying to the Jews that Jesus was the Christ. And  
 when they opposed themselves, and spake evil, he  
 shook *his* raiment, and said unto them, "Your blood is  
 upon your own heads; I *am* pure: henceforth I will go  
 7 to the gentiles." And he went thence, and entered into  
 the house of a certain man named Justus, a *gentile* who  
 worshiped God, whose house was adjoining to the syna-

\* *that* man, N.

† Or, Gadey, N. m.

‡ Or, makers of mechanical instruments. See Marsh's *Michaelis*, vol. iv. p. 184.

§ Or, was borne away by his spirit. MSS. N. m. R. T.

8 gogue. But Crispus, the ruler of a synagogue, be-  
 lieved in the Lord with all his house: and many of the  
 Corinthians, on hearing *Paul*, believed, and were bap-  
 tized.

9 Then the Lord spake to Paul by a vision in the night,  
 "Fear not, but speak, and be not silent: for I am with  
 10 thee; and no man shall lay hands on thee to hurt thee:  
 11 for I have many people in this city." And he dwelt *there*  
 a year and six months; teaching the word of God among  
 them.

12 And when Gallio was deputy of Achaia, the Jews rose  
 with one consent against Paul, and brought him to the  
 13 judgement-seat, saying, "This man persuadeth people to  
 14 worship God contrary to the law." And when Paul was  
 about to open his mouth, Gallio said to the Jews, "If it  
 were a matter of injustice, or of wicked mischief, ye  
 15 Jews, I might reasonably hear with you; but if it be a  
 question of doctrine, and of names, and of your law,  
 look ye yourselves to it: for I will not be judge of such  
 16 matters." And he removed them from the judgement-  
 17 seat. Then all [the Greeks] took Sasthenes, the ruler of  
 a synagogue, and beat him before the judgement-seat.  
 But Gallio cared for none of those things.

18 And Paul, after he had still remained *there* many days,  
 bade farewell to the brethren, and sailed thence into Syria,  
 and Priscilla and Aquila with him; having shorn *his*  
 19 head at Cenchrea: for he had a vow. And he came to  
 Ephesus, and left them there: and he himself entered  
 20 into the synagogue, and discoursed to the Jews. And  
 when they desired *him* to remain with them for a longer  
 21 time, he consented not: but bade them farewell, and said,  
 ["I must by all means keep the approaching feast in  
 Jerusalem: but] I will return to you, God willing." And  
 22 he sailed from Ephesus. And when he had landed at  
 Caesarea, and had gone up and saluted the church, he  
 23 went down to Antioch. And when he had passed some

time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* able in the scriptures, came to  
 25 Ephesus. This man was instructed in the doctrine of the Lord: and, being fervent in spirit, he spake and taught exactly the things of the Lord, knowing *only* the baptism  
 26 of John: and he began to speak freely in the synagogue. But when Aquila and Priscilla had heard him, they took him to them, and explained to him the doctrine [of God]  
 27 more exactly. And when *Apollos* desired to pass into Achaia, the brethren exhorted him, and wrote to the disciples to receive him: who, when he came among them, helped those much that had believed, through *the*  
 28 favour bestowed on him. For he earnestly confuted the Jews, *and* that publicly; proving by the scriptures that Jesus was the Christ.

CII. XIX. And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and, having met with some disciples,  
 2 he said to them, "Have ye received the holy spirit since ye believed?" And they [said] to him, "We have not  
 3 even heard whether there be an holy spirit." And he said [unto them,] "Into what then were ye baptized?" And  
 4 they said, "Into John's baptism." Then Paul said, "John [indeed] baptized *with* the baptism of repentance; saying to the people, that they should believe in him who  
 5 was to come after him, that is, in [Christ] Jesus." And when they heard *this*, they were baptized into the name  
 6 of the Lord Jesus. And when Paul had put *his* hands upon them, the holy spirit came on them; and they spake  
 7 in *different* languages, and prophesied. Now all the men were about twelve.

8 And *Paul* went into the synagogue, and spake freely, discoursing for three months, and using persuasion about

9 the things concerning the kingdom of God. But when some were hardened, and believed not, but spake evil of that religion before the multitude, he departed from them, and separated the disciples, discoursing daily in the school  
 10 of one Tyrannus. And this was done for two years; so that all those who dwelt in Asia heard the word of the Lord [Jesus], both Jews and gentiles.

11 And God wrought no common miracles by the hands  
 12 of Paul: so that from his body even handkerchiefs or aprons\* were brought to the sick; and the diseases departed from them, and the evil spirits went out *of them*.

13 Then some of the Jews, who went about as exorcists, took upon them to call over those that had evil spirits the name of the Lord Jesus, saying, "I adjure you † by Jesus, whom Paul preacheth." And there were seven sons  
 14 of one Sceva a Jew, *and* a chief of the priests, who did  
 15 so. And the evil spirit answered and said, "Jesus I know, and *who* Paul is I understand: but who are ye?"  
 16 And the man, in whom the evil spirit was, leapt on them, and overcame them and prevailed against them, so that they fled  
 17 out of that house naked and wounded. And this was known to all both Jews and gentiles dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was  
 18 magnified. And many who believed came, confessing  
 19 and declaring their deeds. Many of those also that had used magical arts brought their books together, and burned them before all men; and the price of them was com-  
 20 puted, and found fifty thousand *pieces* of silver. So mightily did the word of God grow and prevail.  
 21 Now after these things were ended, Paul purposed in *his* spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have  
 22 been there, I must see Rome also." So he sent into Ma-

\* The original words are from the Latin *stolaria* and *semicinctia*; and from the use of these words Mr. Evanson infers that this sentence is spurious. *Disson.* p. 45.

† We adjure you, R. T.

cedonia two of those who ministered to him, Timothy and Erastus; but he himself continued a while in Asia.

23 Now at this time there arose no small disturbance about  
24 that religion. For a certain man named Demetrius, a  
25 silver-smith, who made silver models of Diana's temple,  
26 furnished no small gain to the workmen; whom he called  
27 together, with those of like occupation, and said, "Sirs,  
28 ye know that by this employment we have our wealth:  
29 moreover, ye see and hear that this Paul hath persuaded  
30 and turned aside no small multitude, not only of Ephesus  
31 but almost of all Asia; saying, that they are not gods  
32 who are made with hands: so there is not only danger  
33 that this our occupation should come into contempt, but  
34 also that the temple of the great goddess Diana should be  
35 despised, and that her magnificence should be soon destroyed, whom all Asia, and the world, worshipeth."

28 And when they heard *this*, they were full of wrath, and  
cried out, saying, "Great is Diana of the Ephesians."

29 And the whole city was filled with confusion; and having  
seized Gaius and Aristarchus, men of Macedonia, Paul's  
fellow-travellers, they rushed with one consent into the  
30 theatre. And when Paul was desirous of entering in to  
31 the people, the disciples suffered him not. And even  
some of the chief magistrates of Asia, that were his friends,  
sent to him, entreating *him* that he would not venture  
32 himself into the theatre. Some therefore cried one thing,  
and some another: for the assembly was confused, and  
the greater part knew not why they were come together.

33 Then Alexander was advanced out of the multitude, the  
Jews having put him forward. And Alexander waved  
*his* hand, and would have made a defence to the people:  
34 but when they knew him to be a Jew, all with one voice,  
for about two hours, cried out, "Great is Diana of the  
35 Ephesians." And when the public scribe had appensed  
the people, he said, "Ye men of Ephesus, what man is  
there who knoweth not that the city of the Ephesians is a

worshiper of the great Diana\*, and of the *image* which  
36 fell down from Jupiter? Since therefore these things  
cannot be spoken against, ye ought to be quiet, and to  
37 do nothing rashly. For ye have brought hither these  
men, that are neither robbers of temples, nor blasphemers  
38 of your goddess. Wherefore if Demetrius, and the  
workmen that are with him, have a matter against any  
man, court-days are kept, and there are deputies *to give*  
39 *judgement*: let them summon one another. But if ye  
inquire any thing concerning other matters, it shall be  
40 determined in a lawful assembly. For we are in danger  
of being called in question for this day's disturbance:  
there being no cause by which we may give an account  
41 of this concourse." And when he had thus spoken, he  
dismissed the assembly.

Ca. xx. And after the disturbance ceased, Paul called to him  
the disciples, and took leave of *them*, and departed to go  
2 into Macedonia. And when he had gone over those parts,  
and had given them much exhortation, he came into  
3 Greece. And after he had continued three months, the  
Jews having lain in wait for him as he was about to sail  
into Syria, he determined to return through Macedonia.

4 And Sopater, the son of Pyrrhus\*, a Berean, accom-  
panied him as far as to Asia; but Aristarchus and Secun-  
dus, of the Thessalonians, and Gaius, of Derbè, and  
5 Timothy, and Tychicus and Trophimus of Asia, these  
6 went before and waited for us at Troas. And we sailed  
away from Philippi after the days of unleavened bread,  
and came to them at Troas in five days; where we abode  
seven days.

7 And on the first *day* of the week, when we had assembled  
to break bread, Paul discoursed *to the disciples*, being to  
depart on the morrow; and continued his discourse until

\* the great goddess Diana, R. T.

† "the son of Pyrrhus," these words are wanting in R. T.

8 midnight. And there were many lamps in the upper room,  
9 where we were assembled. Now a certain young man,  
named Eutychus, sat in a window, having fallen into a  
deep sleep: and as Paul discoursed a long time, he sank  
down with sleep, and fell to the ground from the third  
10 story, and was taken up dead. Then Paul went down,  
and fell on him, and embraced him, and said, "Trouble  
11 not yourselves; for his life is in him." And when Paul  
was come up again, and had broken bread, and eaten,  
and conversed a long time, even till break of day, he then  
12 departed. Now they brought the young man alive; and  
were not a little comforted.

13 And we went before to the ship, and sailed to Assos,  
there intending to take in Paul: for so he had appointed,  
14 intending himself to go by land. And when he came  
up with us, at Assos, we took him in, and came to Mi-  
15 tylenè. And we sailed thence, and arrived the next day  
over against Chios; and the following day we touched at  
Samos; and, having remained at Trogyllium, on the day  
16 after we came to Miletus. For Paul had determined to  
sail by Ephesus, that he might not pass much time in  
Asia: for he hastened, if it were possible for him, to be  
at Jerusalem on the day of Pentecost.

17 And from Miletus Paul sent to Ephesus, and called to  
18 him the elders of the church. And, when they came to  
him, he said unto them, "Ye know, from the first day  
since I came into Asia, in what manner I have conducted  
19 myself with you the whole time; serving the Lord with  
all humility of mind, and with tears\*, and trials which  
20 befel me by the lyings in wait of the Jews: and that I  
have not kept back any thing which was profitable to you;  
but have shewn it to you, and have taught you, publicly  
21 and from house to house; announcing both to Jews and  
to Greeks repentance toward God, and faith toward our  
Lord Jesus Christ.

\* with many tears, B. T.

22 "And now, behold, I go to Jerusalem, to be bound,  
according to the spirit\*; not knowing the things which  
23 will befall me there, except that the holy spirit witnesseth  
to me in every city, saying that bonds and afflictions  
24 await me. But I make no account of any thing, nor do  
I regard my life as dear to myself, so that I may finish  
my course [with joy], and the ministry which I have re-  
ceived from the Lord Jesus, to declare the gracious gos-  
25 pel of God. And now, behold, I know that ye all,  
among whom I have gone preaching the kingdom [of  
26 God], will see my face no more. Wherefore I declare  
to you this day, that I am pure from the blood of all men.  
27 For I have kept nothing back, but have shewn† you all  
the counsel of God.

28 "Take heed therefore to yourselves, and to all the  
flock among whom the holy spirit hath made you over-  
seers, to feed the church of the Lord‡, which he hath  
29 purchased with his own blood. For I know this, that  
after my departure§ grievous wolves will enter in among  
30 you, not sparing the flock. From among your own  
selves also men will arise, speaking perverse things, to  
31 draw away disciples after them. Watch therefore, and  
remember that for three years, night and day, I ceased  
not to admonish every one with tears.

32 "And now, brethren, I commend you to God, and to  
the word of his grace||, which is able to edify you, and

\* I feel myself forced in my mind to go unto Jerusalem. Wakefield. Vincitur spi-  
ritu, i. e. coactus, impulsus. Kypke.

† Or, I used no subterfuge, so as not to declare unto you.

‡ The received text reads "God," upon the authority of no manuscript of note or  
value, nor of any version but the modern copies of the Vulgate. The Ethiopic uses an  
ambiguous expression, but this version is avowedly corrupted from the Vulgate; and  
particularly in this book. See Marsh's Michaelis, vol. ii. p. 96. The word "Lord" is  
supported by all the most ancient and valuable manuscripts, whether of the Alex-  
andrian or the Western edition, by the Coptic, Syriac, and other ancient versions, and  
by citations from the early ecclesiastical writers. See Griesbach's excellent note upon  
this text in his second edition.

§ departing, N.

|| his gracious word, N.



to give you an inheritance among all those that are sanctified. I have coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands have ministered to my necessities, and to those that were with me. I have shewn you in all things, that *by* so labouring ye ought to assist the infirm, and to remember the words of the Lord Jesus, that he said, 'It is more happy to give than to receive.'

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept much, and fell on Paul's neck, and kissed him; sorrowing most for the words which he had spoken, that they were to see his face no more. And they conducted him on his way to the ship.

CH. XXI. And it came to pass that, after we had separated ourselves from them, and had sailed, we came with a straight course to Coos, and the *day* following to Rhodes, and thence to Patara. And having found a ship sailing over to Phenicia, we went on board, and loosed. Now when we had discovered Cyprus, and had passed by it on the left hand, we sailed into Syria, and landed at Tyre: for there the ship was to unload her burthen. And having met with disciples, we remained there seven days: and these said to Paul by the spirit, that he should not go up to Jerusalem. And when we had completed those days, we went out and departed\*, and they all conducted us on our way, with *their* wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken leave of one another, we went into the ship; and they returned to their home.

And when we had finished *our* course, from Tyre we came to Ptolemais, and saluted the brethren, and remained with them one day: and on the morrow we † departed, and came to Casarea: and we entered into the house of Philip the Evangelist, that was *one* of the seven

\* we departed on our way, Wakefield.

† we that were of Paul's company, R. T.

9 *deacons*, and remained with him. And this man had four daughters, virgins, who prophesied.

And as we continued *there* many days, a certain prophet, named Agabus, came down from Judea: and when he came to us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the holy spirit: 'So the Jews at Jerusalem will bind the man that owneth this girdle, and will deliver *him* into the hands of the gentiles.' And when we heard these things, both we, and those of that place, besought him not to go up to Jerusalem. Then Paul answered, "What mean ye by weeping and breaking mine heart? for I am ready not to be bound only, but to die also, at Jerusalem, for the name of the Lord Jesus." And when he would not be persuaded, we ceased; saying, "The will of the Lord\* be done."

And after those days we took our baggage, and went up to Jerusalem. Some disciples also of Casarea went with us; bringing with them one Mnason of Cyprus, an early disciple, with whom we might lodge. And, when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us to James; and all the elders were present. And when he had greeted them, he declared particularly what things God had wrought among the gentiles by his ministry.

And when they heard *it*, they glorified God †, and said unto Paul ‡, "Thou seest, brother, how many thousands of Jews there are who believe; and they are all zealous of the law. And they have been informed concerning thee, that thou teachest all the Jews that are among the gentiles to forsake Moses; saying that they ought not to circumcise *their* children, nor to walk according to *our* customs §. What therefore should be done? The mul-

\* Or, of God. 2 MSS. 2 Vers. N. m.

† The Lord, N. See Griesbach.

‡ him, N. See Wakefield.

§ Or, the customs of our fathers. See Symonds, p. 136.

23 titude must needs assemble: for they will hear that thou  
 art come. Do therefore what we say to thee: We have  
 24 fourmen that have a vow on them: take them and purify  
 thyself with them, and be at expense for them, that they  
 may shave *their* heads, and all may know that those things  
 of which they were informed concerning thee are nothing,  
 but *that* thou thyself also walkest in the observance of the  
 25 law. But concerning the gentiles who believe, we have  
*already* written and determined, [that they observe no  
 such thing; but] that they only keep themselves from  
 what is offered to idols, and from blood, and from *things*  
 26 strangled, and from fornication." Then Paul took the  
 men, and the next day purified himself with them, and  
 entered into the temple, declaring *what would be* the end of  
 the days of purification; till an offering were made for  
 every one of them.

27 And when the seven days were almost ended, the Jews  
 that were of Asia, when they saw *Paul* in the temple,  
 stirred up all the multitude, and laid *their* hands on him,  
 28 crying out, "Men of Israel, help. This is the man  
 who teacheth all *men* every where against the people, and  
 the law, and this place: and, further, hath brought gen-  
 tiles also into the temple; and hath polluted this holy  
 29 place." (For they had before seen with him in the city  
 Trophimus an Ephesian, whom they supposed that *Paul*  
 30 had brought into the temple.) And all the city was  
 moved, and the people ran together; and they seized  
 Paul, and dragged him out of the temple: and imme-  
 31 diately the doors were shut. And as they sought to kill  
 him, a report came to the commander of the band, that  
 32 all Jerusalem was in confusion: who immediately took  
 soldiers, and centurions, and ran down unto them: and  
 when they saw the commander, and the soldiers, they  
 33 ceased from beating Paul. Then the commander came  
 near, and seized him, and ordered *him* to be bound with  
 two chains; and inquired who he was, and what he had

34 done. And some cried one thing, and some another,  
 among the multitude: and when he could not know the  
 certainty for the tumult, he ordered *Paul* to be taken into  
 35 the castle. And when *Paul* came upon the steps, it hap-  
 pened that he was carried by the soldiers, for the violence  
 36 of the people. For the multitude of the people followed,  
 crying out, "Destroy him."

37 And as *Paul* was about to be taken into the castle, he  
 saith to the commander, "May I speak to thee?" Who  
 38 said, "Canst thou speak Greek? Art thou not that  
 Egyptian, who formerly madest a disturbance, and led-  
 dest out into the desert four thousand men that were  
 39 assassins?" But *Paul* said, "I am a Jew of Tarsus, a  
 city of Cilicia: a citizen of no mean city: and I beseech  
 40 thee, suffer me to speak unto the people." And when  
 the commander had suffered him, *Paul* stood on the steps,  
 and beckoned with *his* hand to the people. And when  
 a great silence was made, he spake to them in the Hebrew  
 tongue, saying,

Cn. xxii. "Brethren, and fathers, hear my defence *which I*  
 2 *make now unto you.*" (And when they heard that he  
 spake to them in the Hebrew tongue, they kept the greater  
 3 silence: and he saith,) "I am a Jew, born in Tarsus, a  
 city of Cilicia, but brought up in this city, being in-  
 structed at the feet of Gamaliel according to the exactness  
 of the law of our fathers, *and* being zealous toward God,  
 4 as ye all are this day. And I persecuted this religion  
 unto death, binding and delivering into prisons both men  
 5 and women. As the high-priest also can bear me wit-  
 ness, and the whole body of the elders: from whom I  
 received letters also unto the brethren, and went to Da-  
 mascus, to bring bound unto Jerusalem those also that  
 6 were there, that they might be punished. But it came  
 to pass that, as I journeyed, and came near to Damascus,  
 about noon, a great light from heaven suddenly shone  
 7 round about me. And I fell to the ground, and heard a

voice saying unto me, 'Saul, Saul, why persecutest thou  
 8 me?' And I answered, 'Who art thou, Sir?' And  
 9 he said unto me, 'I am Jesus of Nazareth, whom thou  
 persecutest.' And those that were with me saw indeed  
 the light, [and were afraid;] but heard not the words  
 10 of him who spake to me. Then I said, 'What shall I  
 do, Sir?' And the Lord said unto me, 'Arise, and go  
 into Damascus; and there it shall be told thee of all  
 11 which is appointed for thee to do.' And when I could  
 not see, because of the glory of that light; I came into  
 Damascus, led by the hand of those that were with me.  
 12 And one Ananias, a religious man according to the law,  
 having a good report from all the Jews who dwelt there,  
 13 came to me, and stood, and said unto me, 'Brother Saul,  
 recover thy sight.' And, at that very time, I looked up  
 14 on him. Then he said, 'The God of our fathers hath  
 appointed thee to know his will, and to see that Righteous  
 15 One, and to hear the words of his mouth. For thou shalt  
 be his witness to all men, of what thou hast seen and  
 16 heard. And now, why delayest thou? arise, and be  
 baptized, and wash away thy sins, taking upon thyself his  
 17 name \*.' And it came to pass when I returned to Jeru-  
 salem, and while I was praying in the temple, that I  
 18 was in a trance: and saw Jesus saying unto me, 'Make  
 haste, and go quickly out of Jerusalem: for they will  
 19 not receive thy testimony concerning me.' Then I said,  
 'Lord, they know that I imprisoned, and beat in every  
 20 synagogues, those who believed on thee. And when the  
 blood of thy witness [Stephen] was shed, I also stood by,  
 and consented †, and kept the mantles of those who killed  
 21 him.' Then Jesus said unto me, 'Depart, for I will  
 send thee hence far off to the gentiles.'"  
 22 And they gave him an hearing to these words, and

\* Or, the name of the Lord. Some MSS. and Vers. N. m. having called on his name. N. See Wakefield.

† consented to his death, H. T. and N. See Griesbach, 2d edit.

then lifted up their voices, saying, "Destroy such a man  
 from the earth: for it is not fit that he should live."  
 23 And as they cried out, and cast off their mantles, and  
 24 threw dust into the air; the commander ordered that  
 he should be taken into the castle, and bade that he should  
 be examined by scourging; that he might know for  
 25 what cause they cried so against him. And as they pre-  
 pared him for the scourge \*, Paul said to the centurion  
 who stood by, "Is it lawful for you to scourge one that  
 26 is a Roman citizen, and uncondemned?" And when the  
 centurion heard this, he went and told the commander,  
 saying, "What art thou about to do †? for this man is a  
 27 Roman citizen." Then the commander came near, and  
 said to Paul, "Tell me, Art thou a Roman citizen?"  
 28 And he said, "Yes." And the commander answered,  
 29 "With a great sum I obtained this citizenship." And  
 Paul said, "But I was free-born." Then those who  
 were about to examine him by scourging, immediately  
 left him: and the commander also was afraid when he  
 knew that Paul was a Roman citizen, and that he had  
 bound him.  
 30 And on the morrow, desiring to know the certainty  
 why Paul was accused by the Jews, he loosed him from  
 his chain, and commanded the chief-priests and all the  
 council ‡ to assemble, and brought Paul down, and set  
 31 him before them. And when Paul had earnestly looked  
 on the council, he said, "Brethren, I have always con-  
 ducted myself with a good conscience before God, even  
 32 to this day." And the high-priest Ananias commanded  
 those who stood by him, to smite him on the mouth.  
 33 Then Paul said unto him, "God will smite thee, thou  
 whitened wall: for sittest thou to judge me according to  
 the law, and yet commandest me to be smitten contrary  
 34 to the law?" And those who stood by, said, "Revilest  
 35 thou God's high-priest?" Then Paul said, "I knew not,

\* Or, stretched him forward for the thongs, N. m.

† take heed what thou doest, H. T.

‡ their council, H. T.

brethren, that he was the high-priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"  
 6 And when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Brethren, I am a Pharisee, the son of Pharisees\*: concerning the hope, and the resurrection, of the dead I am now judged." And when he had said this, a dissension arose between the Pharisees and the Sadducees: and  
 8 the multitude was divided. For the Sadducees say that there is no resurrection, nor angel or spirit; but the  
 9 Pharisees confess both. And there was a great cry: and the scribes that were on the part of the Pharisees arose and strove, saying, "We find no evil in this man: but if a  
 10 spirit or an angel have spoken to him, it is well †." And when there was a great disturbance, the commander feared lest Paul would be torn in pieces by them; and commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.  
 11 And the night following the Lord stood by him, and said, "Take courage, [Paul:] for as thou hast testified the things concerning me at Jerusalem, so must thou testify at Rome also."  
 12 And when it was day, the Jews ‡ combined together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul.  
 13 And they were more than forty that had made this conspiracy. And they came near to the chief-priests and the elders, and said, "We have bound ourselves under a great curse, that we will taste nothing until we have killed Paul. Now therefore ye and the council signify to the commander, that he bring Paul down unto you [on the morrow], as if ye would inquire more exactly into the things concerning him: and we, before he come near you, will be ready to destroy him."

\* Some read, "of a Pharisee," Newcome.

† Let us not fight against God, R. T. These words are wanting in the best copies. See a like apostrophe Matt. xv. 6; Luke xiii. 9. See Newcome and Ortobach.

‡ some of the Jews, R. T.

16 And when the son of Paul's sister heard of their lying in wait, he went and entered into the castle, and told  
 17 Paul. Then Paul called one of the centurions to him, and said, "Bring this young man to the commander: and said, "Bring this young man to the commander: 18 for he hath somewhat to tell him." So the centurion took him, and brought him to the commander, and said, "Paul the prisoner called me to him, and desired me to  
 10 say unto thee." Then the commander took him by the hand, and went aside with him privately, and asked him,  
 20 "What is it, which thou hast to tell me?" And he said, "The Jews have agreed to desire thee, that thou wouldst bring down Paul to-morrow into the council, as if they would more exactly inquire somewhat concerning him.  
 21 But do not thou yield to them: for more than forty men of them lie in wait for him, who have bound themselves under a curse that they will neither eat nor drink until they have destroyed him: and they are now ready, look-  
 22 ing for a promise from thee." So the commander let the young man depart, and charged him, "Take care to inform no man that thou hast declared these things to me."  
 23 Then he called unto him two centurions, and said, "Make ready two hundred soldiers to go to Casarea, and seventy horsemen, and two hundred spearmen, at the  
 24 third hour of the night: and provide them beasts, that they may set Paul on one of them, and convey him safe  
 25 to Felix the governor." And he wrote a letter after this  
 26 manner: "Clandius Lysius to the most excellent governor Felix sendeth greeting. I came up with the\* soldiers, and rescued this man, who had been seized by the Jews, and was about to be destroyed by them. Having under-  
 28 stood that he was a Roman citizen, and desiring to know the cause why they accused him, I brought him down  
 29 into their council: whom I perceived to be accused con-

\* a band of soldiers, N. See Bishop Pearce.

cerning questions of their law; but to have no accusation worthy of death, or of bonds. And when it was discovered to me that the Jews were about to lie in wait for the man, I sent *him* straightway to thee, and commanded his accusers also to say before thee what *they* had against him. Farewel."

31 Then the soldiers, as it was commanded them, took  
32 Paul, and brought *him* by night to Antipatris: and on the morrow they returned to the castle, having left the  
33 horsemen to go with him: who, when they came to Caesarea, and delivered the letter to the governor, presented Paul also before him. And when *the governor* had read *the letter*, he asked of what province *Paul* was. And  
35 when he understood that he was of Cilicia, "I will hear thee fully," said he, "when thine accusers also are come." And *the governor* commanded him to be kept in Herod's judgement-hall.

CH. XXIV. And after five days, Ananias the high-priest went down to Caesarea with the elders, and with a certain orator, named Tertullus; and these brought an accusation  
2 before the governor against Paul. And when he was called, Tertullus began to accuse *him*, saying, "Since by thee we enjoy great quietness, and good deeds are done to this nation, by thy prudence, always, and in all  
3 places; we accept *them*, most excellent Felix, with all  
4 thankfulness. But that I may not trouble thee too far, I beseech thee to hear us, of thy goodness, a few words\*.  
5 For we have found this man a pestilent one, and a mover of insurrection among all the Jews throughout the world,  
6 and a ringleader of the sect of the Nazarenes: who hath attempted to profane the temple also: whom we seized,  
7 [and wished to judge according to our law: but the commander Lysias came upon us, and with great violence  
8 took *him* away out of our hands, having commanded his

\* Or, But that I may not any longer detain thee, I beseech thee of thy goodness to hear us in few words.

accusers to come unto thee:] and by examining him, thou thyself mayest gain knowledge of all those things whereof of we accuse him." And the Jews also assented, saying  
10 that these things were so. Then Paul answered, the governor having beckoned unto him to speak, "Since I understand that thou hast been for many years a judge to this  
11 nation, I the more cheerfully make my defence: it being in thy power to know that there are but twelve days since  
12 I came up to worship at Jerusalem: and *that the Jews* neither found me in the temple disputing with any man; nor stirring up the people\*, either in the synagogues, or  
13 in the city: nor can they prove the things of which they now accuse me.

14 "But this I confess unto thee, that after the way which they call a sect, so I worship the God of our fathers; believing all things which are written in the law and in  
15 the prophets: and having hope toward God, which they themselves also admit, that there will be a resurrection [of  
16 the dead], both of *the* righteous and unrighteous. And in this I exercise myself, to have always a conscience void of offence toward God and toward men.

17 "Now, after many years, I came to bring alms to my  
18 nation, and offerings†. At which time certain Jews from Asia found me purified in the temple; but not with  
19 a multitude, nor with tumult: who ought to have been here before thee, and to have accused me, if they had  
20 any thing against me. Or let these themselves say what crime they found in me, while I stood before the council;  
21 unless *it be* for this one declaration which I proclaimed standing among them, 'Concerning the resurrection of the dead I am judged by you this day.'"

22 Then Felix deferred them‡, and said, "Having obtained more exact knowledge of *that* religion, when Ly-

\* Or, nor causing a tumultuous assembling of a multitude.

† and to make mine offerings. N.

‡ And when Felix heard these things he deferred them, R. T.

sies the commander shall come down, I will determine  
 23 your matter." And he commanded a centurion that Paul  
 should be kept, and to let *him* have liberty, and that he  
 should forbid none of Paul's acquaintance to minister [or  
 come near] unto him.

24 And after some days, Felix came with his wife Drusilla,  
 that was a Jewess, and sent for Paul, and heard him  
 25 concerning belief in Christ. And as he discoursed of  
 justice, and temperance, and the judgement to come,  
 Felix was struck with fear, and answered, "Depart, for  
 the present; and, when I have a convenient time, I will  
 26 send for thee." He hoped also at the same time that  
 money would have been given him by Paul, [that he  
 might loose him:] for which cause he sent for him  
 27 oftener, and conversed with him. But after two years  
 Porcius Festus succeeded Felix; and Felix, wishing to  
 gratify the Jews, left Paul bound.

CH. XXV. Now Festus, three days after he came into the pro-  
 vince \*, went up from Caesarea to Jerusalem. Then the  
 high-priest, and the chief of the Jews, brought an accu-  
 3 sation before him against Paul, and besought him, de-  
 siring a favour concerning Paul, that Festus would send  
 for him to Jerusalem; purposing to lie in wait, that they  
 4 might destroy him on the way. But Festus answered,  
 that Paul should be kept at Caesarea, and that he himself  
 5 would shortly depart thither. "Let such, therefore,  
 among you," saith he, "as can be accusers, go down  
 with me, and accuse this man, if there be any thing  
 6 amiss in him." And when he had passed among them  
 not more than eight or ten days, he went down to Cae-  
 sarea; and the next day sat on the judgement-seat, and  
 7 commanded Paul to be brought. And when he appeared,  
 the Jews who had come † down from Jerusalem stood  
 round about, and brought many and heavy accusations

\* Now when Festus came into the province after three days, &amp;c.

† came, N.

8 [against Paul], which they could not prove; while he  
 made his defence, saying, "Neither against the law of  
 the Jews, nor against the temple, nor against Caesar, have  
 9 I offended in any thing." But Festus, wishing to gratify  
 the Jews, answered Paul, and said, "Art thou willing  
 to go up to Jerusalem, and there to be judged of these  
 10 things before me?" Then Paul said, "I stand at Caesar's  
 judgement-seat, where I ought to be judged: to the Jews  
 I have done no wrong, as thou also very well knowest.  
 11 For if I have done wrong, or have committed any thing  
 worthy of death, I refuse not to die: but if there be na-  
 thing true of the things whereof these accuse me, no  
 man should give me up to gratify them. I appeal to Cae-  
 12 sar." Then Festus, when he had conferred with the  
 council, answered, "Hast thou appealed to Caesar? to  
 Caesar thou shalt go."

13 And after some days, king Agrippa and Bernice came  
 14 to Caesarea to salute Festus. And when they had con-  
 tinued there many days, Festus related Paul's case to  
 the king, saying, "There is a certain man left a prisoner  
 15 by Felix: concerning whom \*, when I was at Jerusa-  
 lem, the chief-priests and the elders of the Jews laid an  
 16 information, desiring judgement against him. To whom  
 I answered, that it is not the custom of the Romans to  
 give up any man [to death], before he that is accused  
 have his accusers face to face, and have opportunity to  
 make his defence concerning the crime laid to his charge.  
 17 When therefore they were come hither, without making  
 any delay, I sat on the judgement-seat the day after, and  
 18 commanded the man to be brought: against whom when  
 his accusers stood up, they brought no accusation of  
 19 such things as I supposed: but had against him some  
 questions about their own religion, and about one Jesus  
 20 who died, but whom Paul affirmed to be alive. And he-

\* about whom, N.

cause I was doubtful about an inquiry into such matters, I asked *Paul* whether he was willing to go to Jerusalem, and there to be judged about these things. But when Paul had appealed to be reserved to the determination of the August Emperor, I commanded him to be kept till I could send him to Caesar." Then Agrippa said to Festus, "I myself also desire to hear the man:" "Tomorrow," saith he, "thou shalt hear him."

On the morrow therefore, when Agrippa was come, and Bernice, with great pomp, and they had entered into the place of hearing, together with the commanders and principal men of the city, at the command of Festus Paul was brought. Then Festus saith, "King Agrippa, and all that are here present with us, ye see this man, concerning whom \* all the multitude of the Jews have applied to me, both at Jerusalem, and here also, crying out that he ought not to live any longer. But I having found that he had committed nothing worthy of death, and he himself having appealed to the August Emperor, I have determined to send [him]. Of whom I have nothing certain to write to our Sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination, I may † have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the charges also made against him."

CH. XXVI. Upon this Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and made his defence:

"I think myself happy, king Agrippa, that I shall make my defence this day before thee, concerning all the things of which I am accused by the Jews: because thou very well knowest all the customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

\* about whom, N.

† might, N.

"All the Jews know my manner of life from my youth, which was passed from the beginning among mine own nation at Jerusalem: and these have knowledge of me from the first, (if they be willing to testify,) that according to the strictest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise which God made to our fathers: unto which promise our twelve tribes, serving God with earnestness day and night, hope to come: concerning which hope, O king [Agrippa], I am accused by the Jews. What \*? is it esteemed among you a thing incredible, that God should raise the dead?

"I indeed thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: which things I did also in Jerusalem: and many of the saints I shut up in prisons, having received authority from the chief-priests; and, when they were put to death, I gave my vote against them: and I punished them often in every synagogue, and compelled them to blaspheme; and, being exceedingly mad against them, I persecuted them even to foreign cities. At which time [also,] as I was going to Damascus, with authority and commission from the chief-priests, at mid-day, O king, I saw on the way a light from heaven, above the brightness of the sun, which shone round about me and those who journeyed with me. And, when we were all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me?' It is hard for thee to kick against the goads.' And I said, 'Who art thou, Sir?' And he said, 'I am Jesus, whom thou persecutest. But rise, and stand on thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of these things

\* Why is it, &c. N. See Newcome's margin. This punctuation is favoured by the authority of nearly all the translators.

which thou hast seen, and of those in which I will appear unto thee; delivering thee from the people of the Jews; and from the gentiles, unto whom I now send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and inheritance among those that are sanctified, by faith in me.

19 "Wherefore, king Agrippa, I was not disobedient to the heavenly vision: but declared first to those in Damascus, and in Jerusalem, and throughout all the country of Judaea, and then to the gentiles, that they should repent and turn to God, doing works worthy of repentance. For these causes the Jews seized me in the temple, and attempted to kill me.

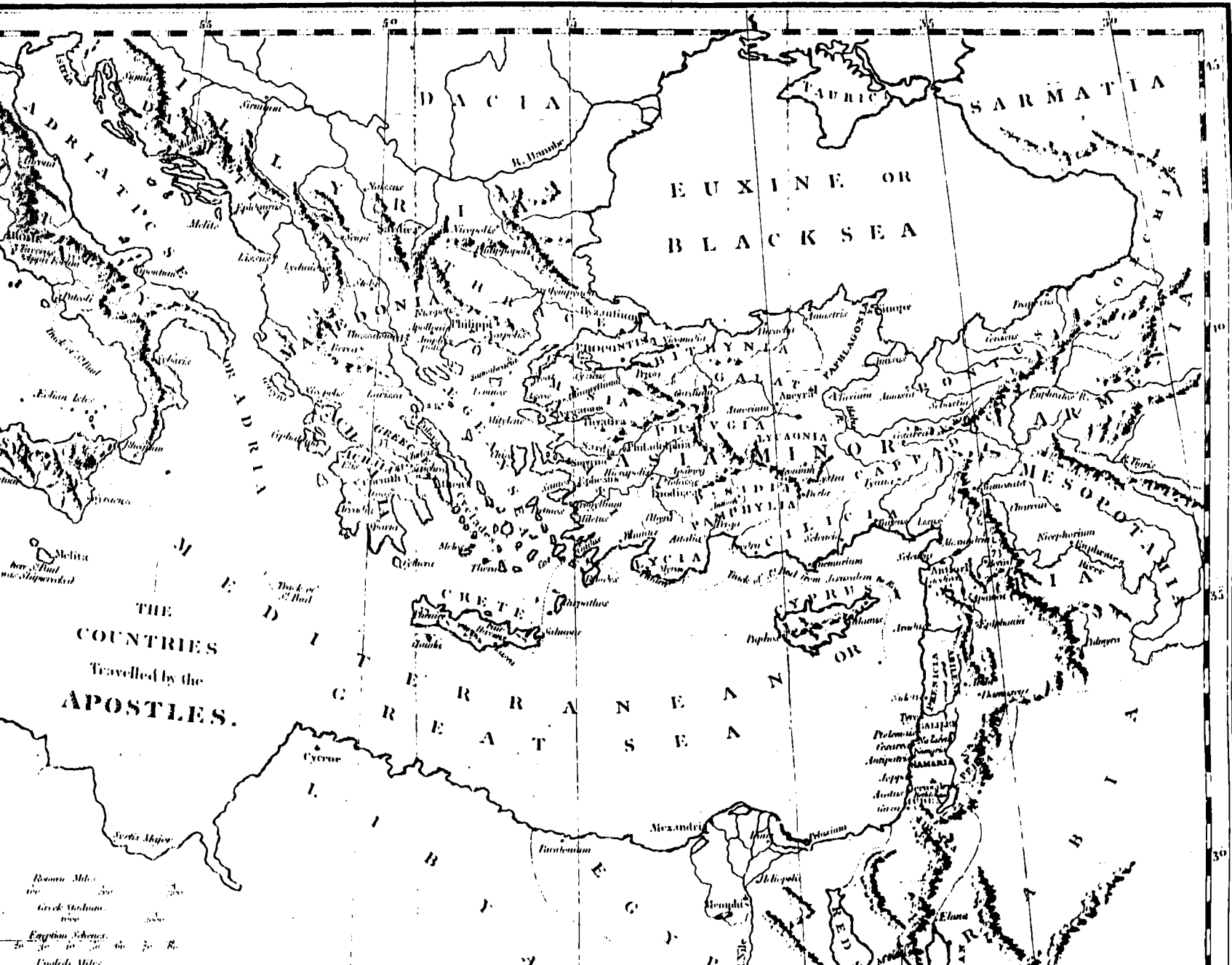
22 "Having therefore obtained help from God, to this day, I continue witnessing both to small and great, saying none other things than those which both the prophets and Moses spake of as about to come; that Christ should suffer; and that he, being the first who rose from the dead, should announce light to the people of the Jews, and to the gentiles."

24 And as he was thus making his defence, Festus said with a loud voice, "Paul, thou art mad: much learning driveth thee to madness." Then Paul saith, "I am not mad, most excellent Festus; but utter the words of truth and of a sound mind. For the king knoweth of these things, before whom therefore I speak \* freely. For I am persuaded that none of these things is hidden from him: for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest them." Then Agrippa [said] to Paul, "Thou almost persuadedest me to become a Christian." And Paul [said,] "I would to God, that not thou only, but all likewise that hear me this day, were almost and even altogether

\* before whom I even speak, N.







THE  
COUNTRIES  
Travelled by the  
APOSTLES.

Roman Miles  
Greek Stadium  
Egyptian Schoenus  
English Miles

30 such as I am, except these bonds." Then the king \*  
 rose up, and the governor *also*, and Bernicè, and those  
 31 who sat with them. And when they had gone aside,  
 they spake among themselves, saying, "This man doeth  
 32 nothing worthy of death or of bonds." And Agrippa  
 said to Festus, "This man might have been set at liberty,  
 if he had not appealed to Caesar."

CH. XXVII. Now when it was determined that we should sail to  
 Italy, Paul and some other prisoners were delivered to a  
 2 centurion of the Augustan band, named Julius. Then  
 we entered into a ship of Adramyttium, and loosed, mean-  
 ing to sail by the coasts of Asia; Aristarchus, a Macc-  
 3 donian of Thessalonica, being with us. And the next  
 day we arrived at Sidon. And Julius treated Paul hu-  
 manely, and gave *him* liberty to go to his friends, to be  
 4 taken care of. And when we had loosed thence, we  
 sailed under Cyprus, because the winds were contrary.  
 5 And when we had sailed over the sea of Cilicia and Pam-  
 6 phylia, we came to Myra, a city of Lycia. And there  
 the centurion found a ship of Alexandria sailing into  
 Italy; and put us therein.

7 And when we sailed slowly for many days, and were  
 scarcely come over-against Cnidus, the wind not suffer-  
 8 ing us, we sailed under Crete, over-against Salmone: and,  
 hardly passing by it, we came to a place which is called  
 The fair havens; near which was the city of Lasée.  
 9 Now when much time had been spent, and sailing was  
 now become dangerous, because even the Jewish fast was  
 10 now ended, Paul warned *them*, saying unto them, "Sirs,  
 I perceive that this voyage will be with harm and much  
 damage, not to the lading and the ship only, but to our-  
 11 selves also." However, the centurion believed the pilot,  
 and the owner of the ship, more than the things spoken  
 12 by Paul. And because the haven was not commodious

\* And when he had thus spoken, the king, &c. R. T.

to winter in, the greater part advised to loose thence also, if by any means they might reach Phenice, and winter there: which is an haven of Crete, lying toward the south-west and west. And when the south-wind blew softly, having supposed that they should obtain their purpose, they weighed anchor, and passed close by Crete. But, not long after, a tempestuous wind, called Euroclydon, beat against the island. And when the ship was borne away, and could not face the wind, we gave her up, and were driven. And when we had run under a certain small island, called Claudia, we were scarcely able to become masters of the boat: which when the sailors had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, they struck sail, and thus were driven. And, we being exceedingly tossed by a tempest, the next day they lightened the ship: and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars appeared for many days, and no small tempest lay on us, all hope that we should be preserved was thenceforth taken away.

But, after long abstinence, Paul stood in the midst of them, and said, "Sirs, ye should have hearkened to me, and not have loosed from Crete, but have prevented this harm and damage. And now I exhort you to be of good courage: for there shall be no loss of life among you, but of the ship there shall be loss. For there stood by me this night an angel of that God, whose I am, and whom I serve, saying, 'Fear not, Paul; thou must be brought before Caesar: and, lo, God hath graciously given to thee all who sail with thee.' Wherefore, sirs, be of good courage: for I believe God, that it will be as it hath been told me. However, we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven up and down in the Adriatic sea, about midnight

the sailors thought that they drew near to some country: and sounded, and found it twenty fathoms: and, when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should fall upon rocks, they cast four anchors out of the stern, and wished for day. And as the sailors sought to escape out of the ship, and had let down the boat into the sea, under pretence as if they were about to cast anchors out of the foreship, Paul said to the centurion, and to the soldiers, "Unless these remain in the ship, ye cannot be preserved." Then the soldiers cut off the ropes of the boat, and let her go off.

And, while the day was coming on, Paul besought them all to partake of food, saying, "To-day is the fourteenth day of the storm, during which we have waited, and continued fasting, having taken nothing. Wherefore I exhort you to partake of food: for this concerns your safety: for an hair shall not fall from the head of any among you." And, when he had thus spoken, he took bread, and gave thanks to God before them all; and, when he had broken it, he began to eat. Then they were all of good courage; and they also took food. Now all of us in the ship were two hundred and seventy persons. And when they were satisfied with food, they lightened the ship, and threw the corn into the sea. And when it was day, they knew not the land: but they observed a certain creek with an even shore, into which they were determined, if it were possible, to thrust the ship. And when they had taken up the anchors, they committed the ship to the sea, and loosed the bands of the rudders, and hoisted up the mainsail to the wind, and made toward shore. And having reached a place which had the sea on both sides, they ran the ship on ground; and the fore part stuck fast, and remained immovable, but the hinder part was broken by the violence of the waves. Now the counsel of the soldiers was, to

kill the prisoners; lest any of them should swim out, and  
 43 escape. But the centurion, wishing to preserve Paul,  
 kept them from *their* purpose, and commanded that those  
 who could swim should cast *themselves* into the sea, and  
 44 get first to land: and *that* the rest should save themselves,  
 some on boards, and some on things belonging to the  
 ship: and thus it came to pass that all escaped safe to  
 land.

CH. XXVIII. And when they had escaped safe, they then knew  
 2 that the island was called Melita. And the barbarians  
 shewed us no common humanity: for they kindled a fire,  
 and brought us all to it, because of the present rain, and  
 because of the cold.

3 And when Paul had gathered a bundle of sticks, and  
 laid them on the fire, a viper came out of the heat, and  
 4 fastened on his hand. And when the barbarians saw the  
 serpent hanging on his hand, they said among themselves,  
 "No doubt this man is a murderer, whom, though he  
 hath escaped the sea, yet vengeance hath not permitted  
 5 to live." But Paul shook off the serpent into the fire,  
 6 and suffered no harm. However, they expected that he  
 would have swollen, or fallen down dead suddenly: but  
 expecting a great while, and seeing no harm befall him,  
 they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were pos-  
 sessions of the chief man of the island, whose name was  
 Publius; who received us, and entertained us kindly three  
 8 days. And it came to pass that the father of Publius lay  
 sick of a fever, and of a flux: to whom Paul entered in,  
 and prayed, and put his hands on him, and cured him.  
 9 So when this was done, others also, that had diseases in  
 10 the island, came and were cured: who also bestowed on  
 us many gifts\*; and, when we departed, laded *the ship*  
 with such things as were necessary.

\* honours; N. See the Primate's margin, and Bishop Pearce's Commentary and  
 note.

11 And, after three months, we departed in a ship of  
 Alexandria, which had wintered in the island; whose  
 12 sign was Castor and Pollux. And having landed at Sy-  
 13 racuse, we remained *there* three days. And thence we  
 coasted round, and came to Rhegium: and after one  
 day the south wind blew, and we came the second day  
 14 to Puteoli: where we found brethren, and were desired  
 to remain with them seven days: and then we went to-  
 15 ward Rome. And when the brethren heard about us,  
 they came thence to meet us as far as Appii forum, and  
 the Three taverns: whom when Paul saw, he thanked  
 God, and took courage.

16 And when we came to Rome [the centurion delivered  
 the prisoners to the captain of the guard, but] Paul was  
 suffered to remain apart, with the soldier who kept him.  
 17 And it came to pass after three days, that Paul called the  
 chief of the Jews together. And when they were assem-  
 bled, he said to them, "Brethren, though I have com-  
 mitted nothing against *my* people or the customs of our  
 fathers, yet I was delivered a prisoner from Jerusalem  
 18 into the hands of the Romans: who, when they had ex-  
 amined me, would have released me, since there was no  
 19 cause of death in me. But when the Jews spake against  
*this*, I was compelled to appeal unto Cæsar; not as hav-  
 20 ing ought to accuse my nation of. On this account  
 therefore I have called for you, that I might see *you*, and  
 21 speak with *you*: because for the hope of Israel I am  
 bound with this chain." Then they said unto him, "We  
 have neither received letters from Judæa concerning thee,  
 nor hath any one of *our* brethren who came *hither* related  
 22 or spoken any thing bad of thee. But we desire to hear  
 from thee what thou thinkest: for, as to this sect, we  
 23 know that every where it is spoken against." And when  
 they had appointed him a day, many came to him into his  
 lodging: to whom he explained and gave testimony to  
 the kingdom of God, using persuasion to them about the

things concerning Jesus, both out of the law of Moses,  
 24 and out of the prophets, from morning till evening. And  
 some believed the things which were spoken, and some  
 25 disbelieved *them*. So when they agreed not among them-  
 selves, they departed, after Paul had said one thing,  
 " Well spake the holy spirit to our fathers by the prophet  
 26 Isaiah, saying, ' Go to this people, and say, Hearing ye  
 will hear, and will not understand; and seeing ye will  
 27 see, and will not perceive. For the heart of this people  
 is become gross, and their ears are dull of hearing, and  
 their eyes they have closed; lest they should see with  
*their eyes*, and hear with *their ears*, and understand with  
*their heart*, and should be converted, and I should heal  
 28 them.' Be it known therefore to you, that the salvation  
 of God is sent to the gentiles; who will hearken also to  
 29 it." [And when he had said these words the Jews de-  
 parted, and had great disputing among themselves.]\*  
 30 And Paul dwelt two whole years in his own hired  
 31 house, and received all who came in unto him; preach-  
 ing the kingdom of God, and teaching those things which  
 concern the Lord Jesus Christ, with all freedom of speech,  
 unhindered.

\* This verse is wanting in some of the best manuscripts and versions. See Griesbach, and Newcome's note.

THE  
 EPISTLE  
 OF  
 SAINT PAUL  
 TO THE  
 ROMANS.

CHAP. I.

PAUL, a servant of Jesus Christ, called to be an apostle,  
 2 separated to the gospel of God, (which he had promised  
 before by his prophets in the holy scriptures,) *even the*  
 3 *gospel concerning his Son*, who was born of the race of  
 4 David, according to the flesh, *but proved to be the Son*  
 of God by power, according to the holy spirit, through  
 his resurrection from the dead;)\* *The gospel, I say, con-*

\* The apostle could not mean by this phraseology and the antithesis which he here uses, to assert or countenance the strange and unintelligible notion of two natures in Christ, one the human nature, by which he was the descendant of David; the other a divine nature, by which he was the son of God. The sense of the passage is plainly this, that Christ by natural descent was of the posterity of David, but that in a figurative sense, by designation of the holy spirit at his baptism, he was the son of God; or the promised Messiah, which was further proved by the extraordinary exertion of divine energy in raising him from the dead. See Mr. Lintsey's Second Address to the Students of the Two Universities, p. 278. Christ is called the Son of God for two reasons: First, because this title is equivalent to that of Messiah, and was so understood by the Jews, John i. 50. Thou art the son of God, thou art the king of Israel. Compare Mark i. 1; Luke iv. 41; xxii. 67, 70. Secondly, he is called a son of God as having been raised from the dead to an immortal life. In this sense Christ is called the first-born, having been the first human being who was put into possession of this glorious inheritance. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. All believers, as heirs of the same inheritance, are also sons of God. John i. 12; Rom. viii. 14—17; 1 John iii. 2. Hence they are said to be brethren of Christ, and co-heirs with him; and he is the first-born among many brethren. Rom. viii. 29. These are the only senses in which the title, Son of God, is applied to Christ in the genuine apostolical writings.

5 *cerning* Jesus Christ our Lord; (by whom we have received the favour of an apostleship, for *preaching* obedience to the faith among all the gentiles, for the sake of  
6 *spreading* his name; among which *gentiles* are ye also,  
7 *the* called of Jesus Christ;) to all *the* beloved of God, and called to be saints\*, that are in Rome: favour be to you, and peace, from God our Father, and from the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole  
9 world. For God is my witness, whom I serve with my† spirit in the gospel of his Son, that without ceasing I  
10 make mention of you; always requesting in my prayers that by some means now at length I may have a prosperous journey by the will of God, so as to come unto  
11 you. For I long to see you, that I may impart unto you  
12 some spiritual gift, that ye may be established: which is, that I may be jointly comforted among you by our mutual faith, *the* faith of both you and me.

13 But I would not have you ignorant, brethren, that I have often purposed to come unto you, (but have been hindered hitherto,) that I might have some fruit among  
14 you also, even as among the other gentiles. I am debtor both to the Greeks and to the barbarians; both to the  
15 wise and to the unwise. So *then*, as much as lieth in me, I am ready to preach the gospel unto you also that are in  
16 Rome. For I am not ashamed of the gospel‡: for it is the power of God unto salvation, to every one who believeth; to the Jew first, and to the gentile also. For

\* "That this term comprehends the whole body of christians, appears from Acts xxvi. 10; Rom. xii. 13; 1 Cor. vi. 1; Eph. iii. 8; Heb. iii. 1; 1 Pet. ii. 5, 9; and from many other places. All christians were thus called because they were dedicated to God: 1 Cor. vii. 14: and because they professed a religion which tended to make them holy. 1 Cor. vi. 11." Newcome.

† my whole spirit, N. but without any authority from MSS.

‡ the gospel of Christ, R. T.

thereby God's *method* of justification\* from faith to faith is revealed: as it is written, "Now the just by faith shall  
18 live †." For the anger of God is revealed from heaven against all ungodliness and unrighteousness of men, who  
19 hold the truth in unrighteousness: for what may be known of God is manifest among them; for God hath  
20 manifested *it* unto them: for, from the creation of the world, the invisible things of Him are clearly perceived, being understood by the things which are made; *even* his eternal power and providence ‡: so that they are with-  
21 out excuse §, because when they knew God, they glorified him not as God, nor gave *him* thanks; but became vain in their reasonings, and their inconsiderate heart  
22 was darkened: professing to be wise, they became fools;  
23 and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God [on his part] gave them up to uncleanness through the desires of their hearts, that their  
25 bodies should be dishonoured among themselves; who changed the true into a false God ||, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. For this cause, *I say*, God gave them up to vile passions: for even their women changed  
26 the natural use into that which is against nature; and in like manner the men also left the natural use of the woman, and burned in their desire one toward another; men working unseemliness with men, and receiving among

\* "The original word is often used by St. Paul for God's treating men as just or righteous; whether by admitting them into the outward privileges of the christian church here, or into his heavenly kingdom hereafter." Newcome.

† "The just shall live by faith." N. See Hallet's Observations, vol. i. p. 15. Rosenmüller in loc.

‡ See Mr. Lindsey's Second Address, p. 278. The expression, "godhead," used in the common version, and adopted by Newcome, is liable to be misunderstood.

§ Gr. that they might be.

|| So Wakefield, The true God into false ones. N. the truth of God into a lie. Gr.

28 themselves the due recompense of their error. And as they did not approve of retaining God in *their* knowledge, God gave them up to a reprobate mind; to do those things which were not fit: being filled with all iniquity, [fornication,] maliciousness, covetousness; wickedness; full of envy, murder, strife, deceit, malignity; whisperers, evil-speakers, haters of God, injurious, proud, boasters, inventors of evil things, disobedient to parents, without consideration, covenant-breakers, without natural affection, [implacable,] without pity: who though they knew the righteous ordinance of God, (that those who commit such things are worthy of death,) not only do them, but even have pleasure in those who do them.

CH. II. Wherefore thou art inexcusable, O man, whosoever thou art, that judgest: for, wherein thou judgest another; thou condemnest thyself; for thou that judgest doest the same things. But we know that the judgement of God is according to truth, against those who do such things. And thinkest thou this, O man, that judgest those who do such things, and yet doest them, that thou shalt escape the judgement of God? or despisest thou the riches of his kindness, and of his forbearance, and long-suffering; not knowing that the kindness of God should lead thee to repentance? and, after thy perverseness and unrepenting heart, treasurest thou up to thyself anger against the day of anger, and the manifestation and righteous judgement of God? who will render to every man according to his works: to those who, by patient continuance in good works, seek for glory, and honour, and incorruption, everlasting life: but upon those that are contentious, and obey not the truth, but obey unrighteousness, *there shall be wrath and anger, affliction and distress; even upon every soul of man who doeth evil, of the Jew first, and of the gentile also; but glory, and honour, and peace, to every man who doeth good, to the Jew first, and to the gentile also.*

11 For there is no respect of persons with God. For as many as have sinned without law will perish also without law; and as many as have sinned under a law will be judged by *that* law; (for not the hearers of [the] law will be just before God, but the doers of [the] law will be justified: for when the gentiles, that have not a law, do by nature the things contained in the law, these, not having a law, are a law to themselves: who shew forth the works of the law, *which are* written in their hearts; their conscience witnessing with them, and their reasonings between themselves accusing or excusing *one another*): in the day when God will judge the secret things of men by Jesus Christ, according to the gospel which I preach.

17 But if thou be called a Jew, and rest in [the] law, and glory in God, and know *his* will, and discern the things that are excellent, being instructed out of the law; and be confident that thou thyself art a guide of the blind, a light to those that *are* in darkness, an instructor of the unwise, a teacher of babes, having the form of knowledge and of the truth in the law; thou who teachest another, teachest thou not thyself? thou who preachest that a man should not steal, dost thou steal? thou who sayest that a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou who gloriest in the law, through transgression of the law dishonourest thou God? (For "the name of God is evil spoken of among the gentiles through you;" as it is written.)

25 For circumcision profiteth indeed, if thou keep the law: but if thou be a transgressor of the law, thy circumcision becometh uncircumcision. If therefore the uncircumcision keep the righteous ordinances of the law, shall not the uncircumcision of such be counted for circumcision? and shall not the uncircumcision which is by nature, and fulfilleth the law, condemn thee, who under the letter of circumcision art a transgressor of the

28 law? For he is not a Jew, that is one outwardly; nor  
29 is that circumcision, which is outward, in the flesh: but  
he is a Jew, that is one inwardly; and circumcision is  
that of the heart, in the spirit, and not according to the  
letter: whose praise is not from men, but from God.

CH. III. "What advantage then hath the Jew? or what is  
2 the benefit of circumcision?" "Much every way: but  
chiefly because to the Jews were committed the oracles of  
3 God. For what if some had not faith? shall their want  
4 of faith make the faithfulness of God without effect? By  
no means: yea, let God be true, but every man false:  
as it is written; 'That thou mightest be justified in  
thy words, and mightest overcome when thou art judged.'  
5 But if our unrighteousness enhance\* the righteousness of  
God"—"What shall we say? Is God unrighteous that in-  
flicteth punishment? (I speak according to the manner  
6 of men.) By no means: for then how shall God judge  
7 the world?" "For if the truth of God have abounded to  
his glory through my unfaithfulness, why am I still  
8 judged as a sinner?" "And why say ye not, (as it is slan-  
derously spoken of us, and as some affirm that we say,)  
'Let us do evil, that good may come?' whose condemna-  
tion is just."

9 What then? do we excel the gentiles? No, surely: for  
we have before brought a charge against Jews and gen-  
10 tiles, that they are all under sin: as it is written, "There  
11 is none righteous, no, not one: there is none that un-  
12 derstandeth, there is none that seeketh after God. They  
are all gone out of the way, they are together become  
worthless: there is none that doeth good, no not even  
13 one. Their mouth is like an open sepulchre; with their  
tongues they have used deceit; the poison of asps is under  
14 their lips: their mouth is full of cursing and bitterness:  
15 their feet are swift to shed blood: destruction and misery  
16

\* Or, magnify. Or, illustrate. Or, make more manifest. See S. 12. and Wake-  
field. N.

17 are in their ways; and the way of peace they have not  
18 known: there is no fear of God before their eyes." Now  
19 we know that what things soever the law saith, it saith to  
those that are under the law: so that every mouth is  
stopped, and all the world cometh subject to the judge-  
20 ment of God. For by the works of a law no man can be  
justified in his sight: for by law is the knowledge of sin.

21 But now, without a law, God's method of justification  
is manifested; being attested by the law and the prophets;  
22 even God's method of justification by faith in Jesus Christ,  
unto all, [and upon all,] who believe: for there is no  
23 difference: for all have sinned, and fall short of the glory  
24 of God; being justified of free bounty, even by his fa-  
vour, through the redemption which is by Christ Jesus;  
25 whom God hath set forth as a mercy-seat, in his own  
blood\*; to shew his method of justification concerning  
the remission of past sins, through the forbearance of God;  
26 to shew, I say, his method of justification at this present  
time: that he might be just, and the justifier of him who  
hath faith in Jesus.

27 Where then is glorying? It is excluded. By what law?  
28 Of works? No: but by the law of faith. For we con-  
clude that man is justified by faith, without the works of  
29 the law. Is God the God of the Jews only? is he not of

\* So Locke. "through faith in his blood," is the reading of the received text, and of Archbishop Newcome. The words *in sanguine* are omitted in the Alexandrian and some other manuscripts, and they obscure the sense. The apostle represents Christ as a mercy-seat, consecrated by his own blood, upon which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispositions to mankind. See Locke, and Taylor's judicious note upon the text. The word *ἀνεργος* never signifies "propitiation," as it is translated in the public version; but is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat, which was the golden lid of the ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. Exod. xxx. 32; Numb. vii. 8, 9; Lev. xvi. 2; Heb. ix. 5. It must be evident to every unprejudiced person, that this beautiful allusion of the apostle, which is intended to represent Christ as the messenger of divine mercy, and the medium of divine communications to mankind, gives no countenance to the commonly received doctrine of atonement by vicarious sufferings, though many lay great stress upon this text, misled by the common translation.



30 the gentiles also? Yes; of the gentiles also: since there  
is one God, who will justify *those of the* circumcision by  
31 faith, and *those of the* uncircumcision through faith. Do  
we then make void law through faith? By no means:  
yea, we establish law.

CH. IV. "What *advantage* then shall we say that Abraham  
2 our father found, as to the flesh? For if Abraham was  
justified by works, he hath *whereof* to glory?" "Hut  
3 not before God. For what saith the scripture? 'Abra-  
ham believed God; and it was counted to him for righte-  
4 ousness.' Now to him that worketh, the reward is not  
5 counted *matter of* favour, but of debt. But to him that  
worketh not, but believeth in Him that justifieth the un-  
6 godly\*, his faith is counted for righteousness. As David  
also describeth the happiness of the man to whom God  
7 counteth righteousness without works, *saying*, 'Happy  
are they whose iniquities are forgiven, and whose sins  
8 are covered: happy is the man to whom the Lord will  
not count sin.'"

9 Cometh this happiness then upon *those of the* circum-  
cision only, or upon *those of the* uncircumcision also?  
For we say that faith was counted to Abraham for righte-  
10 ousness. How then was it counted? when he was in  
circumcision, or in uncircumcision? Not in circumcision,  
11 but in uncircumcision. And he received the sign of cir-  
cumcision, a seal of the righteousness arising from the  
faith which *he had*, being *yet* uncircumcised; that he  
might be the father of all those who believe, *though* in a  
state of uncircumcision, that righteousness might be  
12 counted to them also; and the father of circumcision to  
those that are not of *the* circumcision only, but also walk  
in the steps of that faith of our father Abraham, which  
13 *he had* being *yet* uncircumcised. For the promise, that  
he should be *the* heir of the world, *was* not to Abraham,

\* The ungodly man, N.

to *vor* to his offspring, through a law, but through the right-  
14 eousness arising from faith. For if those that are under  
*one* law *be* heirs, faith is made void, and the promise is  
15 made of none effect; because law produceth punishment\*:  
16 for where no law is, *there is* no transgression. Therefore  
*righteousness* is from faith, that *it might be* through fa-  
vour; so that the promise might be sure to all the off-  
17 ings, not to that only *which is* of the law, but to that  
18 also *which is* of the faith of Abraham, who is the father of  
19 us; all, (as it is written, 'I have made thee a father of  
20 many nations,') in the sight of that God whom he believ-  
ed; who giveth life to the dead, and calleth those things  
21 that are not as though they were: which *man* against  
all hope believed in hope, so that he became *the* father of  
22 many nations; according to that which was spoken,  
23 'Thus shall thine offspring be:' and because he was not  
24 weak in faith, he considered not his own body now dead,  
25 when he was about an hundred years old, nor the dead-  
ness of Sarah's womb: nor did he stagger at the promise  
26 of God, through unbelief; but was strong in faith, and  
27 gave glory to God; and was fully persuaded, that what  
28 God had promised, he was able to perform also. Where-  
fore *Abraham's* faith was counted to him for righteous-  
29 ousness. Yet it was not written for his sake only, that it was  
30 counted to him; but for the sake of us also, to whom  
31 *faith* will be *thus* counted, if we believe in him that raised  
32 from the dead our Lord Jesus; who was delivered up for  
33 our offences †; and was raised *again* for our justification.  
CH. V. Wherefore, having been justified by faith, we have  
34 peace with God, through our Lord Jesus Christ; through  
35 whom we have access also by faith into this favour ‡

\* worketh anger, N.

† Christ was delivered up for our offences, not to bear the punishment of them, or to appease the anger of God, but to abolish the dispensation by which men were condemned as sinners, and to introduce a new and better dispensation by which they should be justified and treated as righteous. Thus he rose for their justification. See Eph. i. 14—16.

‡ So N. in gracious gospel, N. t.

wherein we stand, and boast in the hope of the glory of  
 3 God. (And not only so, but we boast also in afflictions;  
 4 knowing that affliction worketh patience; and patience,  
 5 experience; and experience, hope. And hope will not  
 make us ashamed; for the love of God is shed abroad in  
 our hearts, by the holy spirit which hath been given us.)  
 6 For though we were weak, still Christ died in due season  
 7 for the ungodly. For scarcely for a righteous man will  
 any one die: (yet perhaps for a good man some would  
 8 even dare to die:) but God enhanceth \* his love toward  
 us, in that, while we were still sinners, Christ died for  
 9 us. Much more therefore, having been now justified by  
 his blood, we shall be saved from anger through him.  
 10 For if, when we were enemies, we were reconciled to  
 God by the death of his son, much more, having been  
 11 reconciled, we shall be saved by his life. And not only  
 so, but we boast likewise in God, through our Lord Je-  
 sus Christ, by whom we have now received the reconcilia-  
 tion.  
 12 Concerning this matter †, as by one man sin entered into  
 the world, and death by sin; and thus death hath passed  
 13 upon all men, inasmuch as all have sinned: (for until the  
 law, sin was in the world: but sin is not imputed, when  
 14 there is no law: nevertheless, death reigned from Adam to  
 Moses, even over those that had not sinned after the like-  
 ness of Adam's transgression, who is a resemblance ‡ of  
 15 him that was to come:) yet the free gift likewise is not  
 so, as was the offence; for if through the offence of one  
 many § have died; much more the favour of God, and  
 the gift which is through the favour of one man, Jesus  
 16 Christ, hath abounded unto many ¶. Neither is the gift

\* Or, magnifieth, or maketh more conspicuous. See ch. iii. 5.

† *Idem verba.* So then, Wakefield.

‡ Or, type.

§ "Of πολλοι, the many, the great body of mankind. See ver. 10. Newcome.

¶ Or, the many.

so, as it was by one who sinned: for the judgement was  
 of one offence to condemnation, but the free gift is of  
 17 many offences to justification. For if, by the offence of  
 one, death reigned by one; much more those who re-  
 ceive the abounding of favour and of the gift of justifica-  
 18 tion, will reign in life by one, even Jesus Christ. So  
 then as, by the offence of one, judgement came upon all  
 : men to condemnation; so likewise, by the righteousness  
 of one, the free gift hath come upon all men to justifica-  
 19 tion of life. For as by the disobedience of one many \*  
 were made sinners, so likewise by the obedience of one  
 20 many \* will be made just †. Now the law entered in  
 privily, so that offences abounded. But where sin  
 abounded, the favour of God hath much more abounded:  
 21 that, as sin hath reigned through death, so favour like-  
 wise might reign by justification to everlasting life, by  
 Jesus Christ our Lord.

CH. VI. WHAT shall we say then? shall we continue in sin,  
 2 that the favour of God may abound? By no means.  
 How shall we, that have died to sin, live any longer in  
 3 it? Know ye not that as many of us as have been bap-  
 tized into Jesus Christ, have been baptized into his death?  
 4 We were therefore buried with him by baptism into  
 death; that, as Christ was raised from the dead by the  
 glorious power of the Father, so we also should walk in  
 5 newness of life. For if we have been planted together in

\* Or, the many.

† Though the construction of this paragraph is intricate and obscure, nothing can be more obvious than this, that it is the apostle's intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expression is very remarkable. The same "many," who were made sinners by the disobedience of the one, are made righteous by the obedience of the other. If all men are condemned by the offence of one, the same all are justified by the righteousness of the other. These universal terms, so frequently repeated, and so variously diversified, cannot be recouced to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race. Compare 1 Cor. xv. 22, 23. See Chancy on Universal Salvation, Prop. iv. p. 21, &c.

the likeness of his death, we shall *be planted together in the likeness of his resurrection* also: knowing this, 6 that our old man hath been crucified with *him*, that the body of sin might be destroyed, that we should no 7 longer be servants to sin. For he that is dead, is set free 8 from sin. But, *I say*, if we have died with Christ, we believe that we shall live also with him: knowing that 9 Christ, having been raised from the dead, dieth no more; 10 death hath no more dominion over him. For in that he died, he died with regard to sin once: but in that he 11 liveth, he liveth with regard to God. In like manner reckon ye also yourselves *to be dead* indeed with regard to sin, but alive with regard to God through Jesus Christ\*.

12 Let not sin therefore reign in your mortal body, that 13 ye should obey it †: nor yield your members to sin, as instruments of unrighteousness; but yield yourselves to God, as those that are alive from the dead, and *yield* your 14 members to God, as instruments of righteousness. For sin shall not have dominion over you: for ye are not under law, but under *a covenant* of favour.

15 What then? shall we sin because we are not under 16 law, but under *a covenant of favour*? By no means. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin [unto 17 death], or of obedience unto justification? But thanks *be* to God, that *though* ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine to which 18 ye were delivered over: and, having been made free from 19 sin, are become the servants of righteousness: (I speak familiarly ‡, because of the weakness of your flesh) for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; so now yield your mem- 20 bers servants to righteousness, unto holiness. For when 21 ye were *the servants of sin*, ye were free with regard to

\* Jesus Christ our Lord. R. T.

† obey it in the lust thereof. R. T.

‡ Wakefield. Ἀνθρώπων ἕνεκα, "speak according to a human manner," N.

righteousness. What fruit therefore had ye at that time in the things of which ye are now ashamed? for the end 22 of those things *is* death. But now, having been made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the 23 wages of sin are\* death: but the free gift of God is\* everlasting life, through Jesus Christ our Lord.

Gal. vii. Know ye not, brethren, (for I speak to those who know *the law*,) that the law hath dominion over a person 2 as long as it subsisteth? For the woman that hath an husband is bound by the law to *her* husband as long as he liveth; but if the husband die, she is delivered from 3 the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she will be called an adulteress: but if her husband die, she is free from that law; so that she is no adulteress, though she be mar- 4 ried to another man. Wherefore, my brethren, ye also have been made dead to the law by the body of Christ; that ye might be married to another, *even* to him who hath been raised from the dead, that we might bring forth 5 fruit unto God. For, when we were in the flesh, the sinful passions, which were under the law, wrought in 6 our members, to bring forth fruit unto death: but now we are delivered from the law, having died to that † by which we were holden; so that we serve in the newness of the spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? By no means: nay, I had not known sin, but by the law: for I had not known *the guilt of desire*, unless the law had 8 said, "Thou shalt not desire." But sin took occasion by the commandment, and wrought in me all manner of 9 desire. For without law sin *is* dead. Now I was alive without law once: but, when the commandment came, 10 sin revived, and I died: and the commandment, which

\* will be, N.

† that being dead by which, &amp;c. R. T.

11 *was appointed* unto life, I found *to be* unto death. For sin, having taken occasion by the commandment, deceived me, and by it put me to death. So that the law *is* holy; and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? By no means: but sin: that it might appear sin, working death in me by that which is good; that sin through \* the commandment might become exceedingly sinful. For we know that the law is spiritual: but I am carnal, sold to sin. For that which I do, I approve not: for what I would, that I do not; but what I hate, that I do. But if I do that which I would not, I consent to the law, that

17 *it is* good. And now it is no more I that do it, but sin which dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good †: for to will is present with me; but ‡ to perform that which is good, I find not. For the good which I would, I do not; but the evil which I would not, that I do. But if I do that which I would not, it is no more I that do it, but sin which dwelleth in me. I find therefore a law, that, when I am willing to do good, evil is present with me.

22 For I delight in the law of God, according to the inner man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched me! who will deliver me from the body of this death? I thank God *that I am delivered* through Jesus Christ our Lord.

So then I, the same man, with *my* mind serve the law of God; but with *my* flesh, the law of sin.

CH. VIII. *There is therefore now no condemnation to those* 2 *that are in Christ Jesus* §. For the law of the spirit of life by Christ Jesus, hath made me free from the law of

\* by the commandment, N.

† no good thing, N.

‡ how to perform, N. \* The complete performance of what is good," Wakefield.

§ who walk not after the flesh, but after the spirit, R. T.

3 sin and of death. For what the law could not do, in that it was weak through the flesh, God *hath done*, who, by having sent his own son in the likeness of sinful flesh<sup>¶</sup>, and on account of sin †, hath condemned sin in the

4 flesh: that the righteousness of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. For those that are according to the flesh, mind the things of the flesh; but those that are according to the spirit, the things of the spirit. For to be carnally minded *is* death; but to be spiritually minded ‡ *is* life and peace: because the minding of the flesh *is* enmity against God: for it is not subject to the law of

8 God, nor indeed can be: but those that are in the flesh cannot please God. However, ye are not in the flesh, but in the spirit; since the spirit of God dwelleth in you.

10 But if any man have not the spirit of Christ, he is none of his. But if Christ *be* in you, the body *is* dead, as to

11 sin; but the spirit *is* life, as to righteousness. But if the spirit of him who raised Jesus from the dead dwell in you, he who raised Christ from the dead will give life to your mortal bodies also, because of his spirit § which dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to

13 live according to the flesh. For if ye live according to the flesh, ye must die hereafter: but if through the spirit

\* Christ was the son of God, i. e. he was the promised Messiah. See ch. i. 2. He was God's own son, or his beloved son, because he was the most distinguished of the prophets. He was sent in the likeness of *sinful* flesh, i. e. notwithstanding the holiness of his character and the dignity of his office, he was treated like a sinner and an outcast. He was sent on account of sin, i. e. to remove the legal and moral incapacity of Jews and gentiles, and to introduce them into a state of justification and favour. The epistle does not mean to insinuate that Christ was a man in appearance only, without being truly and properly a human being, but, that being holy, he appeared and was treated as though he had been a sinner.

† Newcome's version is an offering for sin, but the word "offering" is not in the original.

‡ So the common version, and Mr. Wakefield. The Pinnate renders it, "the minding of the flesh"—"the minding of the spirit."

§ by his spirit, R. T.

14 ye mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, these are the sons of  
 15 God. For ye have not again received the spirit of bondage, unto fear; but ye have received the spirit of adoption, whereby we cry, Abba, *that is*, Father. The spirit  
 16 itself beareth witness with our spirit, that we are the  
 17 children of God. But if *we be* children, then heirs; heirs of God, and joint-heirs with Christ: since we suffer  
 18 with *him*, that we may be glorified also with *him*. For I count that the sufferings of this present time are not worthy to be compared with the glory which hereafter will  
 19 be manifested to us. For the earnest expectation of the world waiteth for this manifestation to the sons of God:  
 20 (for the world was made subject to vanity, not willingly, but through him who subjected it:) in hope that the world itself also will be delivered from the slavery of corruption into the glorious freedom of the children of God.  
 22 For we know that the whole world groaneth and is in labour \* until now: and not only *they*, but ourselves also that have the first fruits of the spirit, even we ourselves groan within ourselves, looking for our adoption, even  
 24 the redemption of our body. For we are saved under this hope †: but hope which is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, *then* we look for it with  
 26 patience. And in like manner the spirit also helpeth our weaknesses: for we know not what we should pray for as we ought: but the spirit itself intercedeth [for us] in groans which cannot be expressed. But he who searcheth the hearts knoweth what *is* the mind of the spirit, that it intercedeth for the saints according to *the will of God*.  
 28 And we know that all things work together for good to those who love God, who are called according to *his* purpose. For whom he foreknew, he predestinated also

\* So Wakefield. *travaieth* in joint-groaning, N.

† saved in hope, *or*, N. See W.

to be conformed to the image of his son, that he might be  
 30 the first-born among many brethren: moreover, whom he predestinated, those he hath called also: and whom he hath called, those he hath justified also; and whom he hath justified, those he hath \* glorified also.  
 31 What shall we say therefore to these things? If God be  
 32 for us, who *can be* against us? He who spared not his own Son, but delivered him up for us all, how will he  
 33 not with him also freely give us all things? Who shall buy any thing to the charge of God's chosen people? Shall God that justifieth? Who *is* he that condemneth?  
 34 Shall Christ that died; yea, rather, that is risen, that is also at the right hand of God, that intercedeth † also for  
 35 us? Who shall separate us from the love of Christ? shall affliction, or distress, or persecution, or famine, or nakedness, or danger, or the sword? (As it is written,  
 36 "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.") Nay, in all these things we are more than conquerors, through him who  
 38 loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other matter, will be able to separate us from the love of God which *is* through Christ Jesus our Lord.

\* Newcome's version is, "hath in prospect glorified also." This is undoubtedly the apostle's meaning, but it seems better in a literal translation to retain the apostle's elliptical phraseology. Here is a very remarkable and universally allowed instance in which that is said to be already done which is only purposed in the divine decree. Believers are said to be *now* glorified, because God has determined that they shall *hereafter* be glorified. So, John xvii. 5, the glory to which Christ is now advanced is that which he had with the Father before the world was, that is, as in the present instance, in the divine decree.

† The word *intercessor*, here, and in sec. 26, 27, rendered, "to intercede," is a word of very general signification: *προσευχόμενος ὑπὲρ τῶν*, pro commendo aliquis facere aliquid, Sellonius, to do any thing for the benefit of another. The word is applied to Christ here and in Heb. vii. 25, and in no other text in the New Testament, and it no doubt means that Christ in his present exalted state is in some way or other employed for the benefit of the church. But these passages lay no just foundation for the commonly received opinion concerning the intercession of Christ.

CH. IX. I SAY the truth in Christ, I speak not falsely, my conscience bearing me joint witness in the holy spirit, that I have great sorrow and continual grief in my heart, (for I also was once an alien from Christ\*) for the sake of my brethren, my kinsmen according to the flesh; who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of the temple, and the promises; whose are the fathers, and of whom, by natural descent, Christ came. God, who is over all, be blessed for ever †.

6 But it is not possible that the word of God should fail ‡.

7 For they are not all Israel, who spring from Israel: nor, because they are the offspring of Abraham, are all his children: but, "Through Isaac thine offspring shall be called." Which is, they that are the children of the flesh, these are not the children of God: but the children of the promise are counted for the offspring. For this is the word of promise, "At this time I will come, and I will bring with me a son." And not only this; but Re-

\* So Mr. Wakefield translates *αλλογενής* *απέναντι* *αλλοθεν* *γενεῖς*, which in his notes he illustrates by the use of *αλλογενεῖς* in Homer. This version gives an obvious and a beautiful sense: similar to a sentiment advanced by the apostle upon another occasion, Gal. iv. 12. "The Primate in his version nearly follows the common interpretation, "For I could wish that I myself were accursed by Christ." Bandine, in his viii. Sermon translates the passage, "I boasted that I was an alien," &c.

† See Clarke on the Trinity, No. 553, and Mr. Linsley's Second Address to the Students of the Tao Universities, p. 278. The common version here adopted by Dr. Newcome is, "who is over all, God blessed for ever." But the translation of Dr. Clarke and Mr. Linsley equally well suits the construction. In this sense it is probable that the early Christian writers understood the words, who do not apply them to Christ, but pronounce it to be rashness and impiety to say that Christ was God over all. The word "God" appears to have been wanting in their copies and some other ancient copies. See Grotius and Griesbach. It is a very plausible conjecture of Cr. Bion, Slichtingius, Whithy, and Taylor, that the original reading was *θεός*, instead of *θεός*. This would render the clause complete, *θεός ὁ ὑπερ πάντων, ὁ ἀγαθός, ὁ ἰσχυρός*, "of whom was the adoption, of whom were the fathers, of whom was Christ, of whom was God who is over all." Nor is it likely, when the apostle was professedly summing up the privileges of the Jews, that he should have overlooked the great privilege which was their chief boast, that God was in a peculiar sense their God. See Dr. Taylor's note upon the text.

‡ Or, hath failed. See Rosenmüller and Macknight.

becca also had the word of promise, when she had conceived twins by one, even by our father Isaac: for when the children were not yet born, and had done neither good nor evil, that the purpose of God according to his election might stand, (not of works, but of Him who calleth,) it was said unto her, "The elder shall serve the younger."

13 As it is written, "I loved Jacob, and Esau I hated."

14 What shall we say then? Is there unrighteousness with God? By no means. For he saith to Moses, "I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion." So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. For the scripture saith to Pharaoh, "On this account I have preserved thee, that I might shew my power in thee, and that my name might be proclaimed throughout all the earth." So then he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt therefore say unto me; Why doth he still blame us? for who resisteth his will? Nay, but, O man, who art thou that answerest again to God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, to make of the same lump one vessel to honour, and another to dishonour? What now if God, willing to shew his anger, and to make his power known, have endured with much long-suffering the vessels of wrath fitted to destruction: and have received us, that he might make known the riches of his glory on the vessels of mercy, whom he before designed for glory; whom he hath called also, even us, not from among the Jews only, but from among the gentiles also? As he saith also in Hosea, "I will call those my people, that were not my people; and her beloved, that was not beloved: and it shall come to pass that, in the place where it was said unto them, 'Ye are not my people,' there they shall be called the sons of

27 the living God." Isaiah also crieth out concerning Israel,  
 "Though the number of the sons of Israel be as the sand  
 28 of the sea, a residue *only* shall be preserved. For he will  
 finish and cut short the account, with righteousness: be-  
 cause the Lord will make a short account in the land."  
 29 And as Isaiah hath foretold, "Unless the Lord of hosts  
 had left us a seed, we had been as Sodom, and had been  
 made like Gomorrah."  
 30 What shall we say then? That the gentiles, who fol-  
 lowed not after justification, have attained to justifica-  
 31 tion; that justification however which is by faith: but  
 that Israel, who followed after a law of justification, hath  
 32 not attained to *the* law of justification. Why? because  
 they have not sought it by faith, but as if it were by works  
 [of the law:] for they have struck against the stone of  
 33 stumbling; as it is written, "Behold, I lay in Sion a  
 stone of stumbling, and a rock of offence: and yet who-  
 soever believeth in him shall not be ashamed."

CH. X. Brethren, the desire of mine heart, and *my* prayer  
 to God, *are* in behalf of *Israel*, that they may be saved.  
 2 For I hear them witness that they have a zeal toward  
 3 God\*, but not according to knowledge. For being ig-  
 norant of God's *method* of justification, and seeking to  
 establish their own [justification,] they have not sub-  
 mitted themselves to the justification *appointed* of God.  
 4 For Christ *is* the end of the law †, for justification to  
 5 every one who believeth. For Moses describeth the justifi-  
 cation which *is* by the law, "That the man who doeth  
 6 those things, shall live by them." But the justification  
 which *is* by faith speaketh thus: "Say not in thine heart,  
 Who will ascend into heaven?" (that is, to bring Christ  
 7 down *from above*;) Or, "Who will descend into the  
 deep pit?" (that is, to bring up Christ again from the

\* *Zeal* or *care*, zeal of God, i. e. great zeal. See Schoetgenius, and Macknight.

† Or, "an end of law."

8 dead.) But what saith it? "The word is nigh unto  
 thee, *even* in thy mouth, and in thine heart:" (that is,  
 9 the word of faith which we preach.) For if thou shalt  
 confess with thy mouth the Lord Jesus, and shalt believe  
 in thine heart that God hath raised him from the dead,  
 10 thou shalt be saved. For with the heart man believeth  
 to justification; and with the mouth confession is made  
 11 to salvation. For the scripture saith, "Whosoever be-  
 12 lieveth in him, shall not be ashamed." For there is no  
 difference between the Jew and the gentile: for the same  
 13 Lord of all is rich unto all who call upon him. For  
 whosoever shall call on the name of the Lord, shall be  
 saved."

14 How therefore shall *men* call on him, in whom they  
 have not believed? and how shall they believe in him, of  
 whom they have not heard? and how shall they hear  
 15 without a preacher? and how shall *men* preach, unless  
 they be sent? as it is written, "How beautiful are the  
 feet of those who bring glad tidings of peace, who bring  
 16 glad tidings of good things!" But all have not obeyed  
 the gospel: for Isaiah saith, "Lord, who hath believed  
 17 *on hearing* our report?" (Faith then *cometh* by hearing;  
 18 but hearing, by the word of God.) But I say, Have not  
 all heard? Yes, truly: "their sound hath gone forth  
 into all the earth, and their words to the ends of the  
 19 world." But I say, Hath not Israel known *this*? First,  
 Moses saith, "I will provoke you to jealousy by *those*  
 that *are* not a people, and by a nation void of under-  
 20 standing I will anger you." But Isaiah useth great bold-  
 ness, and saith, "I was found by those that sought me  
 not: I was made manifest to those that asked not after  
 21 me." But to Israel he saith, "All the day I have stretched  
 forth my hands to a disobedient and gainsaying people."

CH. XI. I say then, Hath God cast off his people? By no  
 means. For I also am an Israelite, of the race of Abra-  
 2 ham, of the tribe of Benjamin. God hath not cast off

his people, whom he foreknew. Know ye not what the scripture saith by Elijah? how he addresseth God against\*

- 3 Israel, saying, "Lord, they have killed thy prophets, and  
 4 digged down thine altars; and I only am left, and they  
 5 seek my life." But what saith the answer of God to him?  
 "I have left to myself seven thousand men, that have not  
 6 bowed the knee to the image of Baal." In like manner  
 7 then, at this present time also a part is left according to  
 8 the election of God's favour. (And if by favour, then it  
 9 is no more through works: otherwise favour is no more  
 10 favour†.)  
 11 What then? Israel hath not obtained that which he  
 12 seeketh for; but the elect have obtained it, and the rest  
 13 have been blinded: as it is written, "God hath given  
 14 them the spirit of slumber, eyes that they should not see,  
 15 and ears that they should not hear," even to this day.  
 16 And David saith, "Let their table be made a snare, and  
 17 a trap, and a stumbling-block, and a recompence unto  
 18 them. Let their eyes be darkened, that they may not  
 19 see; and bow down their back always."  
 20 I say then, Have they stumbled so as to fall? By no  
 21 means: but rather, on occasion of their falling off salva-  
 22 tion is come to the gentiles, to provoke Israel to jealousy.  
 23 Now if their falling off be the riches of the world, and  
 24 their failure the riches of the gentiles; how much more  
 25 their fulness? (For I speak to you gentiles: and indeed,  
 26 as I am the apostle of the gentiles, I honour my ministry;  
 27 if by any means I may provoke to jealousy those that are  
 28 my flesh, and may save some of them.) For if the reject-  
 29 ing of them be the reconciling of the world, what will the  
 30 receiving of them be but life from the dead? Now if the  
 31 first fruits be holy, so likewise is the lump: and if the  
 32 root be holy, so likewise are the branches. And if some

\* "concerning," N. See Rosenmüller, Macknight.

† But if by works, then it is no more through favour: otherwise, work is no more work. R. T.

- of the branches have been broken off, and thou, being a  
 wild olive-tree, have been grafted in upon them, and  
 with them have become partaker of the root and fitness  
 18 of the olive-tree; boast not against the branches. But if  
 19 thou boast, thou bearest not the root, but the root thee.  
 20 Thou wilt say then, "The branches have been broken  
 21 off; that I might be grafted in." Well: because of un-  
 22 belief they have been broken off, and thou standest by  
 23 faith. Be not high-minded, but fear. For if God  
 24 spared not the natural branches, take heed lest he spare  
 25 not thee also. Behold therefore the kindness and severity  
 26 of God: toward those that have fallen, severity; but  
 27 toward thee, kindness, if thou continue in deserving his  
 28 kindness: otherwise, Thou also shalt be cut off.  
 29 And they also, if they continue not in unbelief, shall  
 30 be grafted in: for God is able to graft them in again.  
 31 For if thou wert cut out of the olive-tree, which is wild  
 by nature, and, contrary to nature, wert grafted into a  
 good olive-tree; how much more shall these, that are  
 branches by nature, be grafted into their own olive-tree?  
 2 For I would not, brethren, that ye should be ignorant of  
 this mystery, (lest ye be wise in your own conceits,) that  
 blindness hath happened in part to Israel, until the ful-  
 3 ness of the gentiles come in. And then all Israel will be  
 saved: as it is written, "A deliverer shall come out of  
 Sion, and shall turn away ungodliness from Jacob."  
 4 And, "This is my covenant with them, when I shall  
 take away their sins." As concerning the gospel, they  
 are enemies because of you: but as concerning God's  
 5 election, they are beloved because of the fathers. For  
 the free gifts and the calling of God are without repen-  
 6 tance. For as ye [also] formerly believed not in God,  
 yet have now obtained mercy on occasion of their unbe-  
 7 lief; so these also have now believed not, on occasion of  
 the mercy shewn to you, that they also may obtain mercy.



32 For God hath included all together in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgements, 34 and his ways not to be traced! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him; and it shall be given to him again? For of him, and by him, and to him, *are* all things. To him *be* glory for ever. Amen.

CH. XII. I RESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God, *even* your rational service\*.

2 And be not fashioned according to this world: but be transformed by the renewing of your mind, so that ye may search out what *is* the good, and well-pleasing, and perfect will of God.

3 For I say, by the favour bestowed on me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man *his* measure of faith.

4 For as we have many members in one body, and all the members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Now having free gifts, differing according to the favour bestowed on us, whether prophecy, *let us prophesy* according to the proportion of *our* faith; or ministry, *let us attend* on our ministry; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, *let him do it* with liberality; he that presideth, with diligence; he that sheweth pity, with cheerfulness.

9 *Let love be* without dissimulation: abhor that which is 10 evil; cleave to that which is good: in brotherly kindness be tenderly affectioned one to another: in *shewing* ho-

\* spiritual service, N. See Locke.

11 nour\* go before one another: be not slothful in business: 12 be fervent in spirit: serve the Lord †: rejoice in hope: 13 be patient in affliction: persevere in prayer: contribute to the necessities of the saints: be given to hospitality.

14 Bless those who persecute you: bless, and curse *them* 15 not. Rejoice with those that rejoice, and weep with 16 those that weep. *Be* of the same mind one toward another. Mind not high things, but accommodate yourselves to what are humble ‡. Be not wise in your own conceits. Recompense to no man evil for evil. Provide

18 what is good in the sight of all men. If it be possible, as 19 much as lieth in you, live peaceably with all men. Beloved, avenge not yourselves, but rather give place to *the anger of God* §: for it is written, "Vengeance is 20 mine; I will repay," saith the Lord. If therefore thine enemy hunger, feed him; if he thirst, give him drink: for *in* so doing thou wilt heap coals of fire on his head. 21 Be not overcome by evil; but overcome evil with good.

CH. XIII. Let every man be subject to the powers in authority ||: for there is no power but from God; and *the* 2 powers which exist are appointed of God. He therefore who resisteth the power, resisteth the appointment of God: and those who resist will receive to themselves 3 judgement. For rulers are not a terror to good works, but to evil. Wouldest thou therefore not be afraid of the power? do that which is good, and thou wilt have

\* Or, in shewing honour prevent one another.

† By being fervent in his spirit. But many good critics prefer *ways*, though Mitchell rejects it. Te. by Marsh l. 284. Use opportunity wisely, for good purposes. "Watch the fitted seasons for doing good." Dr. Wall. See the quotations in La Clerc on Hammond. Newcome. Griesbach, in his second edition, admits *ways* (the time) into his text. Wakefield translates the verse, "not backward to diligence, of an active mind, serving yourselves of the opportunity."

‡ Be led away with the humble, N.

§ "So in Pol. synops. page 2. Frid. Schmidt annot. in epist. ad Rom. 8vo. Lipsie, 1777. and Dr. Henry Owen. This sense is confirmed by what follows." Newcome. "Give way to the anger of another." Wakefield.

|| supreme powers, N. See W.

4 praise from it. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is a minister of God, an avenger to execute punishment upon him who doeth evil. Wherefore it is necessary that ye be subject, not only because of punishment but also because of conscience. For on this account ye pay tribute also: for they are God's ministers, attending continually to this matter. Render therefore to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour.

8 Owe no man any thing, but love to one another: for he that loveth another fulfilleth the law. For the commandments, "Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, [Thou shalt not bear false witness,] Thou shalt not covet;" and if there be any other commandment, it is summed up in these words, namely, "Thou shalt love thy neighbour as thyself." Love worketh no ill to our neighbour: love therefore is the fulfilling of the law.

11 And we should do this, knowing the time, that now is the hour to awake out of sleep: for now our salvation is nearer than when we believed: the night is far spent, the day approacheth: let us therefore lay aside the works of darkness, and let us put on the attire of light. Let us walk becomingly, as in the day; not in revellings and drunkenness, not in debauchery and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfil its desires.

CH. XIV. Now receive to yourselves him that is weak in the 2 faith, but not for doubtful disputings. One believeth that he may eat all things: but another, who is weak, 3 eateth herbs only. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath received him to himself. 4 Who art thou that judgest the servant of another? to his

own master he standeth or falleth. But he shall be established: for God is able to establish him. One man esteemeth one day above another: but another man esteemeth every day alike. Let every man be fully persuaded in his own mind. He who regardeth the day, regardeth it to the Lord; and he who regardeth not the day, to the Lord he regardeth it not. He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ [both] died\*, and lived again, that he might have dominion both over the dead and the living †. 10 But why dost thou judge thy brother? or why dost thou despise thy brother? for we shall all stand before the 11 judgement-seat of Christ. For it is written, "As I live, saith the Lord, every knee shall bow to me, and every 12 tongue shall praise God." So then every one of us must 13 give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that 14 his brother's way. I know, and am persuaded in the Lord Jesus, that nothing is unclean in itself: but if any man esteem any thing to be unclean, to him it is unclean. 15 But if thy brother be disquieted because of thy food, thou no longer walkest according to love. Destroy not him 16 by thy food, for whom Christ died. Let not then your good be evil-spoken of. For the kingdom of God is not 17 meat and drink; but righteousness, and peace, and joy 18 in the holy spirit. For he that in these things serveth Christ, is well-pleasing to God, and approved by men.

\* and rose again, and revived, that, &c. R. T.

† authority to raise the dead to life, and to command the obedience of the living. Dr. Taylor.

19 So then let us follow after the things which make for  
 20 peace, and for the edifying of one another. For a *kind*  
*of food*, destroy not the work of God. All things in-  
 deed are pure; but *it is evil* in that man who eateth so us  
 21 to cause offence. *It is right* neither to eat flesh, nor to  
 drink wine, nor to *do any thing* by which thy brother  
 22 stumbleth, or is offended, or is made weak. Thou hast  
 faith. Have it with respect to thyself, in the sight of  
 God. Happy is he who condemneth not himself in that  
 23 which he alloweth *himself to do*. But he who doubteth is  
 condemned if he eat, because *he catcheth* not from faith:  
 for whatsoever is not from faith is sin.

25 xvi. \* Now unto him that is able to establish you, (ac-  
 cording to the gospel which I *teach*, and to *my* preaching  
 of Jesus Christ, according to the revealed mystery, which  
 26 was kept secret under the ancient dispensations, but hath  
 now been made manifest, and, by the scriptures of the  
 prophets, according to the commandment of the everlast-  
 ing God, hath been made known to all the gentiles for  
 27 their obedience to the faith;) to the only wise God, be  
 glory, through Jesus Christ, for ever. Amen.

CII. xv. Now we that are strong ought to bear the infirmities  
 2 of the weak, and not to please ourselves. Let every one  
 of us please *his* neighbour for *his* good, to edification.  
 3 For Christ also pleased not himself; but, as it is written,  
 "The reproches of those who reproached thee fell on  
 4 me." For whatsoever things were formerly written;  
 were written for our instruction; that we, through the  
 patience and comfort *arising* from † the scriptures, might  
 5 have hope. Now the God of patience and comfort grant  
 you to be of the same mind among yourselves, according  
 6 to the will of Christ Jesus: that with one consent, and  
 with one mouth, ye may glorify the God and Father

\* In the common copies this doxology is inserted at the conclusion of ch. xvi. but the Alexandrine and most of the other manuscripts introduce it here. See Griesbach.

† *Inveit* by, N.

7 of our Lord Jesus Christ. Wherefore receive to your-  
 selves one another; as Christ also hath received you to  
 himself for the glory of God.

8 Now I say, that Jesus Christ became a minister of the  
 circumcision, for the truth of God, to confirm the pro-  
 9 mises *made* to the fathers: and that the gentiles might  
 glorify God for *his* mercy; as it is written, "For this  
 cause I will praise thee among the gentiles, and sing un-  
 10 to thy name." And again it is said, "Rejoice, ye gen-  
 11 tiles, together with his people." And again, "Praise  
 the Lord, all ye gentiles; and laud him, all ye people."  
 12 And again Isaiah saith, "There shall be a root of Jesse:  
 and he who shall rise to reign over the gentiles, in him  
 13 the gentiles shall hope." Now the God of hope fill you  
 with all joy and peace, in believing; that ye may abound  
 in hope, through the power of the holy spirit.

14 And I myself also am persuaded concerning you, my  
 brethren, that ye also are full of goodness, filled with  
 15 all knowledge, able to admonish one another also. Ne-  
 vertheless, brethren, I have written to you somewhat  
 boldly in part, as putting you in mind, on account of  
 16 the favour which God hath bestowed on me; that I  
 should be a minister of Jesus Christ to the gentiles, mi-  
 nistering the gospel of God, that the offering up of the  
 gentiles might be well-accepted, being sanctified by the  
 17 holy spirit. I have therefore whereof I may glory through  
 18 Jesus Christ, in things relating to God; (for I will not  
 dare to speak of any of those things which Christ hath  
 not wrought by me;) concerning the obedience of the  
 19 gentiles in word and deed, through mighty signs and  
 wonders, through the power of the spirit of God\*; so that  
 from Jerusalem, and round about to Illyricum, I have  
 20 fully preached the gospel of Christ: earnestly striving,  
 however, to preach the gospel in this manner; not where

\* Or, the holy spirit. MSS.

Christ was named, lest I should build upon another man's  
 21 foundation; but, as it is written, "Those to whom he  
 had not been spoken of, shall see: and those that had  
 22 not heard, shall understand." On which account also, I  
 23 have been often hindered from coming to you: but now,  
 having no longer place *for preaching* in these parts, and  
 having a great desire for these many years to come unto  
 24 you; whensoever I go into Spain \* I trust to see you as  
 I pass on, and to be conducted by you on my way  
 thitherward, when I have been first partly filled with your  
 25 company. But now I am going to Jerusalem, that I may  
 26 minister to the saints. For it hath pleased *those of Ma-*  
*cedonia and Achaia* to make some contribution for the  
 27 poor saints that are in Jerusalem. It hath pleased them  
 indeed, and they are debtors to *the Jews*: for if these  
 have made the gentiles partakers of their spiritual things,  
*the gentiles* ought also to minister to them in worldly  
 28 things. When therefore I have performed this, and have  
 set the seal to this fruit *of their liberality* †, I will come  
 29 by you into Spain. And I know that, when I come un-  
 to you, I shall come in the fulness of the blessing ‡ of  
 Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ,  
 and by the love *which is the fruit* of the spirit, that ye  
 strive together with me in *your* prayers to God for me;  
 31 that I may be delivered from those in *Judea* who believe  
 not; and that my ministry at Jerusalem may be well-  
 32 accepted by the saints; that I may come to you with joy,  
 by the will of God; and may be refreshed together with  
 33 you. Now the God of peace *be* with you all. Amen.

CH. XVI. Now I commend to you Phebe our sister, who is a  
 2 deaconess of the church which is at *Cenchrea*: that ye  
 receive her in the Lord, as is worthy of saints, and that

\* I will come to you; for I trust, &c. R. T.

† So Wakkelbl. consigned to them this fruit of love. N.

‡ of the gospel of Christ, R. T. and Newcome.

ye help her in whatsoever business she hath need of you:  
 for she hath been an assistant of many, and of myself  
 3 also. Salute Priscas and Aquila, my fellow-labourers in  
 4 Christ Jesus: (who for my life have laid down their own  
 necks: to whom not I only give thanks, but all the  
 5 churches also of the gentiles:) *salute* likewise the church \*  
 in their house. Salute my well-beloved Epauetus, who  
 6 is the first-fruits of *Asia* † to Christ. Salute Mary, who  
 7 hath laboured much for you. Salute Andronicus and  
 Junias, my kinsmen and my fellow-prisoners, who are  
 well known among the apostles; who also were in Christ  
 8 before me. Salute Amplias, my beloved in the Lord.  
 9 Salute Urbanus, our fellow-labourer in Christ; and Stachys,  
 10 my beloved. Salute Apelles, *who is* approved in Christ.  
 11 Salute those that are of Aristobulus's *household*. Salute  
 Herodian, my kinsman. Salute those of Narcissus's  
 12 *household*, that are in the Lord. Salute Tryphena, and  
 Tryphosa, who labour in the Lord. Salute the beloved  
 13 Persis, who hath laboured much in the Lord. Salute  
 Rufus, *who is* chosen in the Lord; and his mother and  
 14 mine. Salute Asyncritus, Phlegon, Hermas, Patrobus,  
 15 Hercules, and the brethren that are with them. Salute  
 Philologus and Julia, Nereus and his sister, and Olympas,  
 16 and all the saints that are with them. Salute one another  
 with an holy kiss. All the churches of Christ salute you.  
 17 Now I beseech you, brethren, to mark those who raise  
 divisions and causes of stumbling, contrary to the doc-  
 18 trine which ye have learned; and avoid them. For those  
 that are such, serve not our Lord [Jesus] Christ, but their  
 own belly; and, by good words, and fair speeches, de-  
 19 ceive the hearts of the innocent. For your obedience  
 hath come abroad unto all men. I rejoice therefore on  
 your account: but yet I would have you wise concerning

\* which assembleth in, N.

† of Achaia, R. T.

that which is good, and simple concerning that which  
 20 is evil. Now the God of peace will quickly bruise  
 Satan\* under your feet. The favour of our Lord Jesus  
 21 Christ *be* with you. Timothy, my fellow-labourer, and  
 Lucius and Jason and Sosipater, my kinsmen, salute you.  
 22 I Tertius, the scribe of *this* epistle, salute you in the  
 23 Lord. Gaius, mine host, and *the* host of the whole church,  
 saluteth you. Erastus, the treasurer of the city, and  
 24 Quartus, a brother, salute you. The favour of our Lord  
 Jesus Christ *be* with you all †. Amen.

\* "Bad men, the instruments of Satan. The persecuting Jews. See Le Clerc on Hammond: and Whitby." Newcome.

† q. d. May you all enjoy the blessings of the gospel. See 2 Cor. iv. 15; vi. 1.

THE  
 FIRST EPISTLE  
 OF  
 SAINT PAUL  
 TO THE  
 CORINTHIANS.

CHAP. I.

PAUL, called *to be* an apostle of Jesus Christ, by the  
 2 will of God, and Sosthenes *our* brother, to the church of  
 God which is at Corinth, to those that are sanctified  
 through Christ Jesus, called *to be* saints, and to all that  
 in every place are called by\* the name of our Lord Jesus  
 3 Christ, both their *Lord*, I say, and ours: favour *be* unto  
 you, and peace, from God our Father, and *from* the  
 Lord Jesus Christ.

4 I thank my God always on your account, for his fa-  
 5 vour which is given you through Jesus Christ: for ye  
 have been enriched by him in every thing, in all utter-  
 6 ance, and *in* all knowledge; according as the testimony  
 7 concerning Christ was confirmed among you: so that  
 ye are inferior *in* no gift; looking for the manifestation  
 8 of our Lord Jesus Christ: who will also establish you  
 irreprouchable to the end, *even* in the day of our Lord  
 9 Jesus Christ. God is faithful, by whom ye have been  
 called into a fellowship with his son Jesus Christ our  
 Lord.

\* See Mr. Lindsey's Second Address, p. 275. "call on," N. See also Joseph. Antiq. Jud. c. 19. § 3. vol. ii. p. 502. edit. Hudson.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared to me concerning you, my brethren, by those that are of the household of Chloe, 12 that there are contentions among you. Now I say this, (forasmuch as\* every one of you saith, I am of Paul; and I, of Apollos; and I, of Peter; and I, of Christ;) 13 is Christ divided? was Paul crucified for you? or were 14 ye baptized into the name of Paul? I thank God that I 15 baptized none of you, but Crispus and Gaius: so that 16 none can say that I baptized into mine own name. But I baptized the household of Stephanus also: besides, I know not that I baptized any other.

17 For Christ sent me not to baptize, but rather to preach the gospel; though not with wisdom of speech, lest the 18 cross of Christ should be made of none effect. For the preaching of the cross is to those that are lost foolishness; 19 but to us that are saved, it is the power of God. For it is written, "I will destroy the wisdom of those that are wise, and will bring to nothing the knowledge of those 20 that are knowing." Where is the wise? where is the scribe? where is the disputer of this world? hath not 21 God made foolish the wisdom of this world? For after that, through the wisdom of God, the world by its wisdom knew not God, it pleased God to save by the 22 foolishness of preaching those who believe. For the Jews 23 require signs†, and the Greeks seek after wisdom: but we preach Christ crucified; to the Jews a stumbling- 24 block, and to the gentiles‡ foolishness; but to those that are called, both Jews and Greeks, Christ the power of 25 God, and the wisdom of God. For the foolishness of

\* See Haller's Notes and Disc. vol. iii. p. 374. "Now I mean this, that &c." without any parenthesis. N.

† a sign, R. T.

‡ Greeks, R. T.

God is wiser than men; and the weakness of God is stronger than men.

26 For ye see, brethren, those of you who are called; that not many of you are wise men according to the flesh, not 27 many mighty, not many noble: but God hath chosen the foolish things\* of the world, to shame those that are wise; and God hath chosen the weak things of the world, 28 to shame the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, [yea, and] the things which are not, 29 to bring to nought the things which are †: so that none 30 can glory before God ‡. And by him ye are in Christ Jesus, whom God hath made unto us wisdom, and justifi- 31 cation, and sanctification, and redemption: so that, as it is written, "He who glorieth, let him glory in the Lord."

Ca. II. Accordingly § I, brethren, when I came to you, came not with excellency of speech, or of wisdom, 2 declaring to you the testimony of God. For I determined not to know any thing among you, but Jesus Christ, 3 and him crucified. And I was with you in weakness, 4 and in much fear and trembling. And my speech and my preaching were not with persuasive words of wisdom||, 5 but with demonstration of the spirit, and of power: that your faith might not be through the wisdom of men, but through the power of God.

6 However, we speak wisdom among those that are perfect: yet not the wisdom of this world, nor of the princes 7 of this world, who will come to nought: but we speak the wisdom of God in his mystery, even the hidden wisdom which God predetermined before the world for our glory:

\* "That is, persons." Newcome.

† "And ignoble and despised persons, and even gentiles regarded by the Jews as nothing, [Levit. xxxii. 21; 1 Pet. ii. 10.] to substitute them in the place of the people of God." Newcome.

‡ before him, R. T.

|| of man's wisdom, R. T.

§ And accordingly, N. See W.

8 which none of the princes of this world knew: (for, if they had known *it*, they would not have crucified the  
 9 Lord of glory:) but, as it is written, "Things which eye hath not seen, nor ear heard, neither have they entered into the heart of man, God hath prepared for those  
 10 who love him." But God hath revealed *them* to us by [his] spirit\*: for the spirit searcheth all things, even the  
 11 deep things of God. For what man knoweth the things of a man, but the spirit of a man which is in him? In like manner also none knoweth the things of God, but  
 12 the spirit of God. Now we have not received the spirit of the world, but the spirit which is from God; that we may know the things which have been freely given to us of  
 13 God: which things we speak also, not in the words which man's wisdom teacheth, but which the spirit† teacheth; comparing spiritual things with spiritual. But the sensual man receiveth not the things of the spirit of God: for they are foolishness to him; nor can he know *them*,  
 15 because they are spiritually searched out. But the spiritual man searcheth out all things; yet he himself is  
 16 searched out by no man. For who knoweth the mind of the Lord, that he may instruct *the spiritual man*‡? But we have the mind of Christ.

Ch. III. Moreover, brethren, I could not speak to you as to  
 2 spiritual; but as to carnal, as to babes in Christ. I fed you with milk, not with meat: for ye were not then able  
 3 to bear *it*, nor indeed are ye now able. For ye are still carnal: for whereas *there is* among you envying, and strife, [and divisions,] are ye not carnal, and walk according to the manner of men? For when one saith, "I am of Paul," and another, "I am of Apollos," are ye not carnal?  
 5 Who then is Paul, and who is Apollos? Ministers by whom ye believed; and *that* according as the Lord gave

\* Or, the spirit, MSS. N. m.

† holy spirit. B. T.

‡ Or, him? N. m.

6 to each *of us*. I planted; Apollos watered; but God  
 7 gave the increase. So that neither is he that planteth any thing, nor he that watereth; but God that giveth the increase.  
 8 Now he that planteth, and he that watereth, are one; and each will receive his own reward, according to  
 9 his own labour. For we are workers together with God: ye are God's husbandry, *ye are* God's building. According to the favour of God which hath been given unto me,  
 I laid the foundation as a wise master-builder: and another buildeth on it. But let every man take heed how he  
 11 buildeth on it. For none other foundation can any man  
 12 lay, than what is laid, which is Jesus Christ. But if any man build upon this foundation, gold, silver, precious stones, wood, grass, stubble, every man's work will  
 13 be manifest: for the *great* day will shew it, because it will be revealed with fire; and the fire will try every  
 14 man's work, of what kind it is. If any man's work remain, which he hath built on *it*, he will receive a reward.  
 15 If any man's work shall be burnt, he will suffer loss: but he himself will be saved; yet so as through *the* fire.  
 16 Know ye not that ye are the temple of God; and *that* the spirit of God dwelleth in you? If any man corrupt the temple of God, God will corrupt him: for the temple  
 18 of God is holy, which *temple* ye are. Let none deceive himself. If any among you seem to be wise in this world,  
 19 let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, "He taketh the wise in their own craftiness."  
 20 And again, "The Lord knoweth the reasonings of the  
 21 wise, that they are vain." Let none therefore glory in  
 22 men: for all things are yours: whether Paul, or Apollos, or Peter\*, or the world, or life, or death, or things  
 23 present, or things to come; all things [are] yours: and ye are Christ's; and Christ is God's.

\* Gr. Cephas, N. m.

CH. IV. Let a man so account of us, as of ministers of Christ,  
 2 and stewards of the mysteries of God. Now it is re-  
 3 quired in stewards that a man be found faithful. But  
 with me it is a very small thing that I should be judged  
 by you, or by human inquiry\*: yea, I do not even judge  
 4 myself. For I am conscious to myself of nothing evil;  
 yet I am not hereby justified: but he that judgeth me is  
 5 the Lord. Judge nothing therefore before the time;  
 until the Lord come, who both will bring to light the  
 hidden things of darkness, and will make manifest the  
 counsels of the hearts: and then every man will have praise  
 from God.

6 Now these things, brethren, I have transferred to my-  
 self, and to Apollos, for your sakes; that ye may learn  
 in us not to think of men above that which is here written,  
 that no one of you be puffed up in behalf of one against  
 7 another. For who maketh thee to differ from another?  
 and what hast thou which thou didst not receive? But if  
 thou didst only receive it, why dost thou glory as if thou  
 8 hadst not received it? Now ye are full, now ye are rich,  
 ye have reigned without us: and I wish ye did reign,  
 9 that we also might reign with you. For I think [that]  
 God hath brought forth us apostles last †, as devoted to  
 death: for we have been made a spectacle to the world,  
 10 both to angels and to men. We are fools for the sake of  
 Christ, but ye are wise in Christ; we are weak, but ye  
 are strong; ye are honourable, but we are disgraced.  
 11 To this present hour, we both hunger and thirst, and are  
 12 naked, and are beaten, and have no certain abode; and  
 13 labour, working with our own hands: being reviled, we

\* Gr. day, N. m. "Questioned by you or by man's judgement." W. "Searched out, examined, so as to be justified: ver. 4. See *hæger*, ch. i. 8; lii. 13; v. 5. Sir Norton Knatchbull's note is, Ab humano iudicio. Seruene Anglico vocatur, *A day-man*, qui delectus est iudex inter fratrem et fratrem, forte a dicendo diem, in quo iudicium foret aditer: quo phasis est Latinis familiaris." Newcome.

† "Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. Or, we may render, 'hath appointed us apostles the lowest of men, and as devoted to death.'" Newcome.

14 bless; being persecuted, we bear it; being evil-spoken of, we exhort: we are made as the vilest of the world, as  
 14 the off-scouring of all things, until now. I write not  
 these things to shame you; but I admonish you as my  
 15 beloved sons. For if ye have ten thousand guides in Christ,  
 yet ye have not many fathers: for I am your father\*  
 16 in Christ Jesus, by preaching to you the gospel. Where-  
 17 fore I exhort you, be ye imitators of me. For this cause  
 I have sent unto you Timothy, who is my beloved and faith-  
 ful son in the Lord, who will remind you of my ways which  
 are in Christ, as I teach every where in every church.

18 But some have been puffed up, as though I would not  
 19 come to you. But I will come to you shortly, if the  
 Lord be willing; and I will know, not the speech of  
 20 those that are puffed up, but their power. For the king-  
 dom of God is not in speech, but in power.

21 WHAT will ye? that I come to you with a rod, or in  
 Ca. love, and in the spirit of meekness? Fornication is cer-  
 22 tainly heard of among you, and such fornication as is  
 not † even among the gentiles, that one should have his  
 2 father's wife. And are ye puffed up? and have ye not  
 rather mourned? so that he who hath committed this  
 3 deed might be taken away from among you. For I truly,  
 [as] absent in body but present in spirit, have already  
 judged, as though I were present, him who hath so done  
 4 this; that, in the name of our Lord Jesus Christ, (when  
 ye are gathered together, and my spirit ‡ with the power  
 5 of our Lord Jesus Christ,) ye deliver such an one to  
 Satan §, for the destruction of the flesh, that the spirit  
 6 may be saved in the day of the Lord Jesus. Your glo-

\* I begat you, N.

† is not named, R. T. The Primata inserts the word *committed*, but this does not seem necessary, either to the sense or the construction.

‡ when ye and I, who am with you in spirit, are gathered together, &c. W.

§ q. d. Disown him as a Christian brother. Expel him from the community of be-  
 lievers. Let him be regarded as a heathen: no longer a subject of Christ, but a  
 vassal of Satan. The world is considered as divided into two great empires, one under



rying is not good. Know ye not that a little leaven  
7 leaveneth the whole lump? Take away thoroughly the  
old leaven, that ye may be a new lump, inasmuch as ye  
are unleavened\* : for our passover † hath been slain [for  
8 us,] even Christ. Let us therefore keep *our* feast, not  
with the old leaven, nor with the leaven of wickedness  
and maliciousness ; but with the unleavened *bread* of sin-  
cerity and truth.

9 I write unto you in this epistle ‡, not to keep com-  
10 pany with fornicators : [yet] not wholly with the forni-  
cators, or covetous, or oppressors, or idolaters, of this  
11 world : for then indeed ye must go out of the world :  
but I now write unto you, not to keep company with  
*him*, if any that is called a brother be a fornicator,  
or covetous, or an idolater, or a reviler, or a drunkard,  
12 or an oppressor ; not even to eat with such an one. For  
what have I to do to judge § those [also] that are without?  
13 Should not ye judge those that are within ? and will *not*  
God judge those that are without ¶? Put away [therefore]  
from among yourselves that wicked person.

CH. VI. DAREN any of you, having a matter against another,  
to be judged before the unrighteous, and not before the  
2 saints? Know ye not that the saints will judge the world? †

The government of Christ, the other under the tyranny of Satan. When a heathen became a believer, he was translated from the kingdom of darkness into the kingdom of God's dear son. When a believer for misbehaviour was dismissed from the christian community, he was said to be delivered over to Satan. This was done " for the destruction of the flesh," that is, for the correction of his vices, that he might be made sensible of his fault, and brought to repentance. Col. i. 13 ; 1 Tim. i. 20.

\* Or, that as ye are now a new lump, ye may be unleavened.

† Or, our paschal lamb.

‡ I wrote to you in that letter, W.

§ Or, how doth it concern me to judge. N. m.

¶ Or, No ; but judge ye those that are within : (and those that are without God will judge :) and put away, &c. See MSS. N. m.

¶ *The saints will judge the world*, and, ver. 3, *we shall judge angels*. " This," says Dr. Priestley, " is figurative language ; no is the representation of Christ sitting and judging all nations. What it is that is really to be understood by this we cannot at present know. It will, no doubt, be sufficiently verified, though, perhaps, in a manner of which we cannot at this time have any proper conception. And whatever powers and prerogatives are given to Christ, will be shared by him with his disciples, according

but if the world will be judged by you, are ye unworthy  
3 to judge the smallest causes? Know ye not that we shall  
judge angels? how much more things which belong to  
4 this life? If then ye have judgements of causes belong-  
ing to this life, *rather* set those to judge who are of no  
5 account in the church. I speak to your shame. Is it so,  
that there is not even one wise man among you, who can  
6 decide between his brethren? but is brother brought into  
judgement with brother, and that before unbelievers?  
7 Now therefore it is certainly a defect among you, that  
ye have suits one with another. Why do ye not rather  
8 suffer wrong? why are ye not rather defrauded? whereas  
ye wrong, and defraud ; and that *your* brethren.

9 Know ye not that injurious men will not inherit the  
kingdom of God? Be not deceived : neither fornicators,  
nor idolaters, nor adulterers, nor impure abusers of them-  
10 selves\*, nor thieves, nor covetous, nor drunkards, nor  
revilers, nor oppressors, will inherit the kingdom of God.  
11 And such were some of you : but ye have been washed,  
but ye have been sanctified, but ye have been justified,  
by the name of the Lord Jesus, and by the spirit of our  
God.

12 All things are lawful to me, but all things are not ex-  
pedient : all things are lawful to me, but I will not be  
13 brought under the power of any thing. Meats are for

to his prayer before his death, in which he says, John xvii. 22, " The glory which thou gavest me I have given them, that they may be one, as we are one." See Dr. Priestley's Notes on Scripture. It is plain from this text, that whatever is meant by the phrase, " judging the world," that it is an office to which human beings may be made competent. To say that this expression means one thing when applied to Christ, and another when used of the saints, is gratuitous and unfounded. Perhaps the expression " to judge the world," may not imply any personal act, either on the part of Christ, or of christians in general. It may possibly signify nothing more than that the final state of mankind shall be determined agreeably to the declarations of the gospel which was first promulgated by Christ ; to which declarations all the professed disciples of Christ in succeeding ages, however they may have differed upon other points, have borne their unanimous testimony. In the same manner the ancient people are said to have done that which they were only commissioned to foretell. See Jer. i. 10.

\* So Wakefield, " nor pathicks, nor abusers of themselves with mankind." &c.

the belly, and the belly is for meats: yet God will destroy both it and them. But the body is not for fornication, 14 but for the Lord; and the Lord for the body: and God hath both raised up the Lord, and will raise up us also 15 by his power. Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them the members of an harlot? By no means. 16 Know ye not that he who is joined to an harlot, is one body? (for "two," saith the scripture, "shall be one 17 flesh.") But he that is joined to the Lord, is one spirit. 18 Flee fornication. Most sins which a man committeth, are without the body; but he who committeth fornication, sinneth against his own body. Know ye not that your body is the temple of the holy spirit which is in you, 20 which ye have from God? Nor are ye your own: for ye have been bought with a price: glorify therefore God with your body\*.

CH. VII. Now concerning the things about which ye have written to me: *It is good for a man not to touch a wo-* 2 *man.* Nevertheless, because of *avoiding* fornications, let every man have his own wife, and let every woman have 3 her own husband. Let the husband render to the wife the debt of *marriage* †; and in like manner the wife also 4 to the husband. The wife hath not power over her own body, but the husband: and in like manner the husband also hath not power over his own body, but the wife. 5 Defraud ye not one another; unless perhaps partly, with consent, for a time, that ye may have leisure for prayer ‡, and may come together again; that Satan tempt you not 6 because of your incontinence. But I speak this by way of permission: not by way of commandment. For I would that all men were even as I myself *am*. But every man hath his proper gift from God; one according to 7 this manner, and another according to that.

\* and with your spirit, which are God's. R. T.

† due benevolence. H. T.

‡ for fasting and prayer, R. T.

8 Now I say to widowers and to widows, It is good for them if they remain even as I. But, if they have not 9 continence, let them marry: for it is better to marry than to burn. And to the married I command, *yet not I* 10 *only* but the Lord, that the wife depart not from her husband: (but if she depart, let her remain unmarried, or 11 he reconciled to her husband:) and that the husband do not put away *his* wife. 12 But to the rest I speak, not the Lord: If any brother have an unbelieving wife, and she choose to dwell with 13 him, let him not put her away. And if a woman have an unbelieving husband, and he choose to dwell with her, 14 let her not put him away. For the unbelieving husband is sanctified by *the*\* wife, and the unbelieving wife is sanctified by *the*\* husband. Otherwise, your children 15 are † unclean; but now they are holy. But if the unbelieving *person* depart, let such depart. The brother or the sister ‡ is not enslaved in such *cases*. However, God 16 hath called us to peace. For how knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O husband, whether thou shalt save *thy* wife? 17 However, according as God hath distributed to every one, according as the Lord hath called every one, so let such walk. And thus I appoint in all the churches. 18 Hath any man been called, being circumcised? let him not become uncircumcised. Hath any man been called in uncircumcision? let him not become circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God *is every* 20 *thing*. Let every one remain in that calling wherein he was called. Wast thou called *being* a servant? care not 21 for it: but if thou canst be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the free-

\* *his—her*, N. Some expositors would place the 15th verse after the 13th. Mr. Wakefield places it after the 14th.

† would be, N.

‡ A brother or a sister, N.

- man of the Lord: in like manner also he that is called,  
 23 *being* a free-man, is the servant of Christ. Ye have been  
 bought with a price; do not become servants to men.  
 24 Brethren, let every man remain with God in that *state*  
 wherein he was called.  
 25 Now concerning single persons, I have no command-  
 ment of the Lord: but I give my judgement, as having  
 obtained mercy from the Lord, that I might be faithful.  
 26 I think therefore that this is good, because of the present  
 distress, *I say*, that *it is* good for a man to continue as he  
 27 is. Art thou bound to a wife? seek not to be loosed.  
 28 Art thou loosed from a wife? seek not a wife. But if  
 thou marry, thou hast not sinned: and if a virgin marry,  
 she hath not sinned. Nevertheless, such will have trou-  
 29 ble in the flesh. But I spare you. However, this I say,  
 brethren, The time is short. It remaineth, that both  
 30 those that have wives, be as those that have none; and  
 those that weep, as those that weep not; and those that  
 rejoice, as those that rejoice not; and those that buy, as  
 31 those that possess not; and those that use this world, as  
 those that use it not: for the fashion of this world passeth  
 32 away. But I would have you without anxious care. He  
 that is unmarried, careth for the things of the Lord, how  
 33 he may please the Lord: but he that is married, careth  
 for the things of the world, how he may please *his* wife.  
 34 There is *this* difference *also* between a wife and a virgin:  
 The unmarried woman careth for the things of the Lord,  
 that she may be holy both in body and in spirit: but she  
 that is married careth for the things of the world, how  
 35 she may please *her* husband. Now I speak this for your  
 own advantage; not that I may cast a snare upon you,  
 but for becomingness, and for a right attendance on the  
 Lord without distraction.  
 36 But if any man think that he behave himself unbe-  
 comingly toward his virgin, if she pass the flower of *her*  
 age, and it ought so to be; let him do what he pleaseth,

- 37 he sinneth not: let such *virgins* marry. But he who  
 standeth firm in his heart, having no necessity, but hath  
 power over his own will, and determineth thus in his  
 38 heart, that he will keep his virgin, doeth well. So that  
 he who giveth *her* in marriage, doeth well; but he who  
 giveth *her* not in marriage, doeth better.  
 39 The wife is bound\*, as long as her husband liveth;  
 but if [*her*] husband be dead, she is at liberty to be mar-  
 40 ried to whom she pleaseth; only in the Lord. But she  
 is happier if she remain as she is, according to my judge-  
 ment: and I also seem to have the spirit of God.  
 CII. VIII. Now concerning things offered to idols, we know  
 (for we all have knowledge: knowledge puffeth up, but  
 2 love edifieth: however, if any man think that he  
 knoweth any thing, he knoweth nothing yet as he ought  
 3 to know: but if any man love God, such an one is known  
 4 by him: concerning therefore the eating of things offered  
 to idols, we know) that an idol *is* nothing in the world,  
 5 and that *there is* no [other] God but one. For though  
 there be that are called gods, whether in heaven or on  
 6 earth, (as there are gods many, and lords many,) yet to  
 us *there is* one God, the Father, of whom *are* all things,  
 and we for him; and one Lord Jesus Christ, by † whom  
 7 *are* all things, and we by † him. However, all have  
 not *this* knowledge: but some, with a consciousness of  
 the idol, to *this* hour eat *meat* as a thing offered to an  
 8 idol; and their conscience, being weak, is defiled. But  
 food recommendeth us not to God: for neither, if we eat,  
 are we better *than others*, nor, if we eat not, are we  
 9 worse. But take heed lest by any means this your liber-  
 10 ty become a stumbling-block to those that are weak. For  
 if any man see thee, that hast knowledge, placed at meat  
 in an idol's temple, will not the conscience of him that  
 11 is weak be encouraged to eat things offered to idols? and

\* by the law, R. T.

† Or, through, N. m.

man of the Lord: in like manner also he that is called,  
 23 *being a free-man*, is the servant of Christ. Ye have been  
 bought with a price; do not become servants to men.  
 24 Brethren, let every man remain with God in that *state*  
 wherein he was called.  
 25 Now concerning single persons, I have no command-  
 ment of the Lord: but I give my judgement, as having  
 obtained mercy from the Lord, that I might be faithful.  
 26 I think therefore that this is good, because of the present  
 distress, *I say*, that *it is good* for a man to continue as he  
 27 is. Art thou bound to a wife? seek not to be loosed.  
 28 Art thou loosed from a wife? seek not a wife. But if  
 thou marry, thou hast not sinned: and if a virgin marry,  
 she hath not sinned. Nevertheless, such will have trou-  
 29 ble in the flesh. But I spare you. However, this I say,  
 brethren, The time is short. It remaineth, that both  
 30 those that have wives, be as those that have none; and  
 those that weep, as those that weep not; and those that  
 rejoice, as those that rejoice not; and those that buy, as  
 31 those that possess not; and those that use this world, as  
 those that use it not: for the fashion of this world passeth  
 32 away. But I would have you without anxious care. He  
 that is unmarried, careth for the things of the Lord, how  
 33 he may please the Lord: but he that is married, careth  
 for the things of the world, how he may please *his* wife.  
 34 There is *this* difference *also* between a wife and a virgin:  
 The unmarried woman careth for the things of the Lord,  
 that she may be holy both in body and in spirit: but she  
 that is married careth for the things of the world, how  
 35 she may please *her* husband. Now I speak this for your  
 own advantage; not that I may cast a snare upon you,  
 but for becomingness, and for a right attendance on the  
 Lord without distraction.  
 36 But if any man think that he behaveth himself unbe-  
 comingly toward his virgin, if she pass the flower of *her*  
 age, and it ought so to be; let him do what he pleaseth,

37 he sinneth not: let such *virgins* marry. But he who  
 standeth firm in his heart, having no necessity, but hath  
 power over his own will, and determineth thus in his  
 38 heart, that he will keep his virgin, doeth well. So that  
 he who giveth *her* in marriage, doeth well; but he who  
 giveth *her* not in marriage, doeth better.  
 39 The wife is bound\*, as long as her husband liveth;  
 but if [*her*] husband be dead, she is at liberty to be mar-  
 40 ried to whom she pleaseth; only in the Lord. But she  
 is happier if she remain as she is, according to my judge-  
 ment: and I also seem to have the spirit of God.  
 CH. VIII. Now concerning things offered to idols, we know  
 (for we all have knowledge: knowledge puffeth up, but  
 2 love edifieth: however, if any man think that he  
 knoweth any thing, he knoweth nothing yet as he ought  
 3 to know: but if any man love God, such an one is known  
 4 by him: concerning therefore the eating of things offered  
 to idols, we know) that an idol is nothing in the world,  
 5 and that *there is* no [other] God but one. For though  
 there be that are called gods, whether in heaven or on  
 6 earth, (as there are gods many, and lords many,) yet to  
 us *there is* one God, the Father, of whom *are* all things,  
 and we for him; and one Lord Jesus Christ, by † whom  
 7 *are* all things, and we by † him. However, all have  
 not *this* knowledge: but some, with a consciousness of  
 the idol, to this hour eat *meat* as a thing offered to an  
 8 idol; and their conscience, being weak, is defiled. But  
 food recommendeth us not to God: for neither, if we eat,  
 are we better *than others*, nor, if we eat not, are we  
 9 worse. But take heed lest by any means this your liber-  
 10 ty become a stumbling-block to those that are weak. For  
 if any man see thee, that hast knowledge, placed at meat  
 in an idol's temple, will not the conscience of him that  
 11 is weak be encouraged to eat things offered to idols? and

\* by the law, B. T.

† Or, through, N. m.

through thy knowledge will not *thy* weak brother perish,  
 12 for whom Christ died? But when ye sin thus against  
*your* brethren, and wound their weak consciences, ye sin  
 13 against Christ. Wherefore if food cause my brother to  
 offend, I will not eat flesh for ever, lest I cause my brother  
 to offend.

CH. IX. AM I not a free-man? am I not an apostle? have I  
 not seen Jesus Christ our Lord? are not ye my work in  
 2 the Lord? If I be not an apostle to others, yet doubtless  
 I am to you: for ye are the seal of mine apostleship in  
 3 the Lord. My defence to those that examine me, is this:  
 4 Have we not a right to eat and to drink\*? have we not a  
 5 right to take about *with us* a christian wife†, as well as  
 other apostles, and *as* the brethren of the Lord, and  
 6 Peter‡? or have I only, and Barnabas, no right to for-  
 7 bear working? Who ever serveth in war at his own  
 charge? who planteth a vineyard and eateth not of its  
 fruit? or who feedeth a flock, and eateth not of the milk  
 8 of the flock? Say I these things according to the manner  
 9 of men? or doth not the law also say the same? For it  
 is written in the law of Moses, "Thou shalt not muzzle  
 the mouth of the ox that is treading out the corn." Doth  
 10 God take care for oxen *only*? Or doth he certainly say  
*this* for our sakes *also*? For our sakes, no doubt, it was  
 written: for he who ploweth ought to plow in hope;  
 11 and he who thresheth *ought* to partake of his hope§. If  
 we have sown unto you spiritual things, *is it* a great thing  
 12 if we shall reap your worldly things? If others partake  
 of *this* right over you, *ought* not we rather? Neverthe-  
 less, we have not used this right; but we endure all  
 things, lest we should give any hindrance to the gospel

\* "At the charge of our converts?" Newcome.

† Gr. a wife, a sister. A wife, being a sister, Geneva version. Or, a wife who is  
 a sister in Christ, N. m.

‡ Gr. Cephas? N. m.

§ Or, ought to thresh in hope of partaking. MSS. N. m.

13 of Christ. Know ye not that those who minister about  
 holy things eat, of that which is holy? *and that* those  
 14 who attend at the altar, are partakers with the altar? So  
 likewise the Lord hath appointed to those who preach the  
 gospel, that they should live by the gospel.

15 But I have used none of these things. Nor do I write\*  
 these things, that it should be thus done unto me: for  
*it* were better for me to die, than that any man should  
 16 make my glorying void. For if I preach the gospel, I  
 have nothing to glory of: for necessity is laid upon me;  
 17 for woe is unto me if I preach not the gospel. For if I  
 do this willingly, I have a reward: but if unwillingly,  
 18 *the dispensation of the gospel* is committed to me. What  
 then is my reward? That, when I preach the gospel, I  
 may make the gospel [of Christ] without charge, so as  
 not to use my right in the gospel.

19 For though I be free from all *men*, yet I have made  
 20 myself a servant to all, that I might gain the more. And  
 to the Jews I became as a Jew, that I might gain the  
 Jews; to those that are under *the* law, as under *the* law,  
 not being myself under *the* law, that I might gain those  
 21 that are under *the* law: to those that are without *the* law,  
 as without *the* law, (being not without law to God, but  
 under law to Christ,) that I might gain those that are  
 22 without *the* law. To the weak I became as weak, that I  
 might gain the weak: I became all things to all *men*, that  
 23 I may by all means save some. And this I do for the sake  
 of the gospel; that I may be a joint-partaker of it.

24 Know ye not that those who run in a race, run all, but  
 one receiveth the prize? So run, that ye may obtain.  
 25 And every man who contendeth *in the games*, is temperate  
 in all things. Now they *do it* to obtain a corruptible  
 26 crown, but we an incorruptible. I therefore so run, as  
 27 not uncertainly; I so fight, as not striking the air: but

\* Gr. have I written, N. m.

I bruise my body, and subject it: lest by any means, after having served as a herald to others, I myself should be disapproved\*.

CH. x. For, brethren, I would not have you ignorant, that all our fathers were under the cloud, and all passed  
2 through the sea; and were all baptized into Moses in the  
3 cloud, and in the sea; and all ate the same spiritual  
4 food; and all drank the same spiritual drink. (For they drank of the spiritual rock which followed them; and  
5 that rock was † Christ.) Yet with most of them God was not well-pleased: for they were destroyed in the desert.  
6 Now these things came to pass for examples to us; that we should not be desirous of evil things, as they also desired. Nor be ye idolaters, as were some of them; as it  
7 is written, "The people sat down to eat and to drink,  
8 and rose up to sport ‡:" nor let us commit fornication, as some of them committed, and fell in one day twenty-  
9 three thousand: nor let us try the Lord §, as some of  
10 them also tried him; and perished by serpents: nor murmur ye, as some of them [also] murmured; and perished  
11 by the destroyer. Now all these things happened to them as examples; and they are written for our admonition,  
12 upon whom the ends of the ages are come ||. Wherefore let him who thinketh that he standeth, take heed lest he  
13 fall. No temptation hath befallen you, but such as is human: but God is faithful, who will not suffer you to be tempted above your ability; but with the temptation

\* So Doddridge. "when I have preached to others, I myself should be a reprobate." N.

† "The verb substantive is here used as Matth. xxvi. 26, 28. It was an emblem and representation of Christ." Newcome.

‡ Or, danced before the idol. N. m.

§ "If we read *Xperis*, the sense is: Nor let us tempt, try, prove, provoke, Christ now; as some of them did God at that time." Newcome. "Christ" is the reading of the received text, and it is retained by Griesbach even in his second edition. The word "Lord" is adopted by the Primate upon the authority of the Vatican and Ephr. MSS. "God" is the reading of the Alexandrian.

|| Or, the last age is come. N. m.

will make a way also to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry. I  
15 speak as to men of understanding \*: judge ye what I say.  
16 The cup of blessing for which we give thanks †, is it not a participation ‡ of the blood of Christ? The bread which we break, is it not a participation ‡ of the body of Christ?  
17 (For we, though many, are as one bread, and one body §: for we all share one bread.) Behold Israel according to the flesh: are not those that eat of the sacrifices common  
18 partakers with the altar? What say I then? that an idol is any thing, or that what is offered to idols is any thing?  
20 No: but that the things which the gentiles offer, they offer to demons, and not to God: and I would not that ye  
21 should be common partakers with demons. Ye cannot drink the Lord's cup, and the cup of demons: ye cannot  
22 partake of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy ||? are we stranger than he?  
23 All things are lawful ¶, but all things are not expedient: all things are lawful ¶, but all things edify not.  
24 Let no man seek his own good only; but every man that  
25 of another also. Eat whatsoever is sold in the shambles,  
26 asking no question because of conscience. For the earth  
27 is the Lord's, and all that is in it. And if any of those who believe not ask you to a feast, and ye be disposed to go; eat whatsoever is set before you, asking no question  
28 because of conscience. But if any man say to you, "This hath been offered to idols;" eat not, because of

\* So W. wise men, N.

† which we bless, N. See Rosenmüller and Schleusner.

‡ a common partaking, N. See Bell on the Eucharist, p. 71.

§ Or, "For we are all one bread, and one body." N. m. Others render thus: "Because the bread is one, we though many [or, all of us] are one body: for we all partake of one bread." Bishop Pearce, Dr. Bell, Dr. Townson, and Newcome's Note.

|| Or, to jealous anger?

¶ lawful for us, R. T.

29 him who told *thee*, and because of conscience\*. I mean not thine own conscience, but that of another: for why should my liberty be condemned by another man's conscience? If I partake with thanksgiving, why should I be evil-spoken of on account of that for which I give thanks? Whether therefore ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God. Give no cause of offending to the Jews, or to the gentiles, or to the church of God: as I also please all men in all things; not seeking mine own profit, but *the profit* of many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

2 Now I praise you, brethren, because ye remember me in all things, and keep *my* traditions† as I delivered them to you. But I wish you to know, that the head of every man is Christ; and *that* the head of the woman is the man; and *that* the head of Christ is God. Every man, praying or prophesying having *his* head covered, dishonoureth his head. But every woman, praying, or prophesying with *her* head uncovered, dishonoureth her head: for that is one and the same thing as if her head were shaven. For if a woman be not covered, let her head even be shorn: but if it be shameful that a woman should have her head shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, since he is the image and glory of God: but *the* woman is the glory of the man. For *the* man is not of *the* woman; but *the* woman of *the* man. Nor indeed was *the* man created for *the* woman; but *the* woman for the man. For this cause the woman ought to have a veil‡ on her head, because of the

\* The received text adds, "for the earth is the Lord's, and all that is in it," repeated from ver. 26, by mistake of some early transcriber. The most approved manuscripts leave it out. See Griesbach.

† I. e. doctrines, N. m.

‡ Gr. power, N. m. "The veil, being the sign or token of the man's power, is called *opota*. See Whitby for the agreement of the ancient interpreters in this." Newsome.

11 messengers\*. Nevertheless, neither is *the* woman without the man, nor *the* man without *the* woman, through the Lord. For as the woman *is* of the man, so *is* the man also by the woman: but all things *are* of God. Judge among your own selves: is it becoming† that a woman pray to God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him; but *that*, if a woman have long hair, it is a glory to her: because her hair is given [her] for a covering. But if any one seem to be contentious, we have no such custom, nor the churches of God.

17 But I praise you not when I declare this; that ye come not together for the better, but for the worse. For first, when ye come together in the church‡, I hear that there are divisions§ among you: and I partly believe it. For there must be heresies also among you; that those who are approved may be made manifest among you. When therefore ye come together into one place, it is not to eat the Lord's supper. For when ye eat, every one taketh before *others* his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink *in*? or despise ye the church‡ of God, and shame those that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on which he was delivered up, took bread; and gave thanks, and brake it; and said, § "This is my body, which is [broken] for you: do this in remembrance of me." Tu

\* I. e. who were occasionally sent from the separate assemblies of the men to those of the women. See Taylor in loc. The Primate's translation is "angels," which is variously interpreted. But as a good reason had just been assigned for the wearing of a veil, he is inclined to regard the clause as a marginal gloss. See also Dr. Owen, in Bowyer's quarto.

† According to the opinion and custom of your country.

‡ Or, congregation, N. m.

§ Or, sections, N. m.

¶ Take, eat, R. T. These words are wanting in the best MSS., some of which also omit the word "broken." See Griesbach, and Newcome's note.

like manner *he took* the cup also, when he had supped, saying, "This cup is the new covenant through my blood: do this, as often as ye shall drink *it*, in remembrance of me." For as often as ye eat this bread, and drink this cup, ye shew forth the Lord's death, till he came. Wherefore whosoever shall eat the bread\*, or drink the cup of the Lord unworthily, will be guilty of *prophaning* the body and the blood of the Lord. But let a man try himself; and then let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh judgement † to himself, not distinguishing the Lord's body. For this cause many are weak and sickly among you, and a considerable number sleep. But if we would examine ‡ ourselves, we should not be judged. But when we are judged by the Lord, we are chastened, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat *the Lord's supper*, wait § for one another. If any man hunger, let him eat at home; that ye come not together to judgement. But the rest I will set in order when I come.

CH. XII. Now concerning spiritual *things*, brethren, I would not have you ignorant. Ye know that ye were gentiles, carried away to dumb idols, as ye were led. Wherefore I declare unto you that no man, speaking by the spirit of God, saith, "Jesus is accursed;" and *that* no man can say, "Jesus is the Lord," but by the holy spirit. Now there are differences of gifts; but *it is* the same spirit, And there are differences of ministries; but *it is* the same Lord. And there are differences of works; but *it is* the

\* this bread, R. T.

† "Temporal judgement. See ver. 30, 31, 32; Rom. xii. 2; 1 Pet. iv. 17." Newcome.

‡ If we would judge so as to distinguish between ourselves, N. It is q. d. If we would ourselves make a proper distinction between the Lord's Supper and a common meal, we should not be punished.

§ Or, "receive one another," without any distinction of rich and poor. See Schlickeper.

same God, who worketh all things among all. But the manifestation of the spirit is given to every man for *that* which is profitable. For to one is given by the spirit the word of wisdom; and to another the word of knowledge, according to the same spirit; and to another faith, through the same spirit; and to another the gifts of healing, through the same spirit; and to another the working of miracles; and to another prophecy; and to another the discerning of spirits; and to another *different* kinds of languages; and to another the interpretation of languages.

But that one and the same spirit worketh all these things, dividing to every man severally as he pleaseth\*.

For as the body is one, and hath many members, and all the members of that [one] body, though many, are one body; so is Christ also. For through one spirit we have been all baptized into one body, whether Jews or gentiles, whether slaves or free; and we have been all made to drink into one spirit. For the body also is not one member, but many. If the foot shall say, "Because I am not the hand, I am not of the body;" is it therefore not of the body? And if the ear shall say, "Because I am not the eye, I am not of the body;" is it therefore not of the body? If the whole body were an eye, where would be the hearing? if the whole were hearing, where would be the smelling? But now God hath disposed every one of the members in the body, as it hath pleased him.

And if all *the parts* were one member, where would be the body? But now *there are* many members, yet *only* one body. The eye cannot say to the hand, "I have no need of thee;" nor again the head to the feet, "I have no need of you." Nay, much more, those members of the body, which seem to be *the* weaker, are necessary:

\* Divine inspiration is here personified. So our Lord saith of the wind, John iii. 8, "The wind bloweth where it listeth." The apostle does not mean to teach that the spirit of God is a real person, a distinct intelligent agent, but that God distributeth spiritual gifts according to his pleasure.



23 and as to those members of the body which we think to be the more dishonourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness: whereas our comely parts have no need: but God hath tempered the body together, having given more abundant honour to the meaner part; that there should be no division in the body; but that the members should have the same care for one another. And thus if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it. But ye are the body of Christ, and his members severally\*. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, different kinds of languages. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak in different languages? do all interpret? But zealously desire the best gifts. And yet I shew unto you by far the most excellent way.

CH. XIII. If I speak in the languages of men and of angels, but have not love, I become like sounding brass, or like a noisy cymbal. And if I have the gift of prophecy, and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing. Love is long-suffering, and is kind; love envieth not; love is not vain, is not puffed up, doth not behave itself unbecomingly, seeketh not its own, is not highly provoked†, deviseth not evil, rejoiceth not in iniquity, but rejoiceth together with the truth; covereth all things, believeth all things, hopeth

\* So N. m. in part, N. l.

† "Though angry on a just occasion, is never outrageously angry." Bishop Pearce.  
"Nur is easily provoked," Wakefield. is not irascible.

8 all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away\*; whether there be languages, they shall cease; whether there be knowledge, it shall be done away\*. For we know in part, and we prophesy in part: but when that which is perfect cometh, then that which is in part will be done away\*. When I was a child, I spake as a child, I thought as a child, I reasoned as a child: but when I became a man, I did away childish things. For now we see as through a dim glass, darkly; but then we shall see face to face: now I know in part; but then I shall clearly know, as I also am clearly known. And now remaineth faith, hope, love‡, these three; but the greatest of these is love.

CH. XIV. Follow after love; and zealously desire spiritual gifts; but rather that ye may prophesy. For he who speaketh in a different language, speaketh not to men, but to God: for none understandeth him; however, in his spirit he speaketh mysteries: but he who prophesieth, speaketh to men edification, and exhortation, and consolation. He who speaketh in a different language, edifieth himself; but he who prophesieth, edifieth the church‡. Now I would that ye all spake in different languages, but rather that ye prophesied: for greater is he who prophesieth, than he who speaketh with tongues; unless he interpret, that the church may receive edification.

6 And now, brethren, if I come to you speaking in different languages, what shall I profit you, unless I shall speak to you either by a revelation, or by knowledge, or by prophesying, or by doctrine? In like manner if things without life, which give sound, whether pipe or harp, give no distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an un-

\* Or, come to an end, N. m.

† Or, faith, hope, love, will remain. N. m.

‡ Or, the congregation. N. m.

9 certain sound, who shall prepare himself to battle? So likewise unless ye utter by the tongue words which can be understood, how shall it be known what is spoken?

10 for ye will speak to the air. There are I know not how many kinds of languages\* in the world; and none of them

11 is without signification. If therefore I know not the meaning of the language, I shall be a barbarian to him who speaketh, and he who speaketh will be a barbarian

12 to me. So likewise, since ye are zealous of spiritual gifts, seek that ye may abound in them to the edification of the

13 church †. Wherefore, let him who speaketh in an unknown language pray that he may interpret. For if I pray in an unknown language, my spirit prayeth, but my meaning is unprofitable. What is it then? I will pray with the spirit, and I will pray with the understanding also ‡: I will sing with the spirit, and I will sing with the understanding also. Otherwise, when thou shalt bless God with thy spirit, how shall the unlearned hearer § say Amen at thy thanksgiving, since he knoweth not what thou sayest? For thou indeed givest thanks well; but the other is not edified. I give thanks to [my] God, speaking in different languages more than ye all: yet I would rather speak in the church † five words with meaning, than by my voice I might instruct others also, than ten thousand words in an unknown language.

20 Brethren, be not children in understanding: however, in wickedness be infants, but in understanding be perfect

21 men. It is written in the law, "With men of other languages and with other lips, I will speak to this people; yet neither then will they hearken to me, saith the Lord."

22 Wherefore different languages are for a sign, not to those who believe, but to unbelievers; but prophesying is for

\* Or, There is a certain number of languages, N. m. † Or, congregation. N. m.

‡ with my spirit, and with meaning also, N.

§ So Wakefield. "he that sitteth the place of the unlearned" N. He who is in the condition of an unlearned person. Rossmüller. Schleusner.

23 a sign, not to unbelievers, but to those who believe. If therefore the whole church\* come together into one place, and all speak in unknown languages, and those that are unlearned or unbelievers come in, will they not say

24 that ye are mad? But if all prophesy, and an unbeliever or one unlearned come in, he is convicted by all, he is searched out by all: † the secrets of his heart are made manifest; and then he will fall down on his face and worship God, declaring that God is in you of a truth.

26 How is it then, brethren? when ye come together, hath each of you a psalm, hath he a doctrine, hath he an unknown language, hath he a revelation, hath he an

27 interpretation? Let all things be done to edifying. Now if any man speak in an unknown language, let it be by two, or at the most by three, and that in succession; and

28 let one interpret: but if there be no interpreter, let such keep silence in the church\*; and let him speak to himself, and to God. And let two or three prophets speak;

30 and let the others discern. But if any thing be revealed to another who sitteth by, let the first keep silence. For ye may all prophesy one by one; that all may learn, and

32 all may be exhorted. Now the spirits of the prophets are subject to the prophets; (for God is not the author of disorder, but of peace;) as in all churches of the saints.

34 Let your women keep silence in the churches ‡: for they are not permitted to speak; but are commanded to

35 be under obedience, as the law also saith. And if they desire to learn any thing, let them ask their husbands at home: for it is unbecoming that women should speak in the church\*.

36 What? did the word of God come forth from you? or

37 hath it reached to you only? If any man seem to be a prophet, or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

\* Or, congregation. N. m.

† Or, congregations. N. m.

‡ And so the secrets, &c. R. T.

38 But if any man be ignorant, let him be ignorant. Where-  
39 fore, brethren, zealously desire to prophesy; and yet for-  
40 bid not to speak in *different* languages. But let all things  
be done decently and in order.

CH. xv. Now I declare to you, brethren, the gospel which I  
preached to you, which ye have received also, and in  
2 which ye stand; by which ye are saved also, if ye keep  
in memory what doctrine I preached to you: unless ye  
3 have believed in vain. For I delivered to you among the  
chief things, what I received also, that Christ died for  
4 our sins, according to the scriptures; and that he was  
buried, and that he rose the third day, according to the  
5 scriptures; and that he was seen by Peter\*, then by the  
6 twelve. After that, he was seen by above five hundred  
brethren at once; of whom the greater part remain until  
7 now, but some are fallen asleep. After that, he was seen  
8 by James; then by all the apostles. And, last of all, he  
9 was seen by me also, as by one born out of due time. For  
I am the least of the apostles, that am not worthy to be  
10 called an apostle, because I persecuted the church of  
God. But by the favour of God I am what I am: and  
his favour which *was bestowed* on me, was not in vain;  
but I laboured more abundantly than they all; yet not I,  
11 but the favour of God which *was* with me. Whether  
therefore *it be* I or they, so we preach, and so ye have  
believed.

12 Now if Christ be preached that he rose from the dead,  
how say some among you that there is no resurrection of  
13 the dead †? But if there be no resurrection of the dead,  
14 then Christ is not risen. And if Christ be not risen, then  
15 our preaching *is* vain, and your faith also *is* vain. Yea,  
we are found false witnesses also concerning God; be-  
cause we have testified of God that he raised up Christ,

\* Gr. Cephas.

† "that the resurrection of the dead is an impossibility?" Newcome.

16 whom he raised not up, if the dead rise not. For if the  
17 dead rise not, then Christ is not risen. And if Christ be  
not risen, your faith *is* vain; ye are still in your sins.  
18 Then those also that are fallen asleep in Christ, have pe-  
19 rished. If in this life only we have hope in Christ, we  
are of all men most miserable.

20 But indeed Christ hath been raised from the dead\*,  
21 the first-fruits of those who sleep. For since by man *came*  
death, by man also *cometh* the resurrection of the dead.  
22 For as through Adam all die, so likewise through Christ  
all will be made alive †. But every one in his own order:  
23 Christ the first-fruits; afterward those that are Christ's at  
24 his appearance. (Then *will be* the end, when Christ shall  
have delivered up the kingdom to God, even the Father;  
when he shall have put down ‡ all rule, and all authority,  
25 and power: for he must reign, till he have put all ene-  
26 mies under his feet. The last enemy shall be destroyed  
27 even death §. For "he hath subjected all things under his  
feet." But when it is said, "All things are subjected,"  
28 to him. And when all things shall be subjected to him,

\* So Wakefield. But now Christ is risen from the dead, *he is*, &c. N.

† "Here," says Dr. Priestley in his note upon the text, "the apostle evidently considers Christ as a mere man as much as Adam was; death being introduced by our man, and eternal life by another." It is also to be observed, that all, without exception, who die in Adam, will participate in this glorious and happy resurrection by Christ. Not, indeed, all at the same time, but each in his own order. First, Christ; afterwards, all virtuous persons and true believers, at his second coming; lastly, *cometh* the end, the grand consummation of all things, when all his enemies shall be put under his feet, and all things shall be subdued to him: that is, when all natural and moral evil shall be exterminated, and death shall be swallowed up in victory. This is that glorious issue of the divine administration to which the gospel encourages us to look forward, and for which it is intended to qualify and prepare all who practically embrace it. "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." See Chauncy on Universal Salvation, p. 197.

‡ *down* away, N.

§ The last enemy who will be done away is death, N. This translation, which agrees also with the common version, greatly enervates the apostle's meaning; which is to announce that this great enemy will be completely destroyed; not merely that he will be the last in order for destruction. See Doddridge, and Hallet's Notes and Obs. vol. i. p. 75.

then the Son himself also will be subjected to Him who subjected all things to him, that God may be all among 29 all.) Otherwise, what shall they do that are baptized in the place of those that are dead, if the dead rise not at 30 all? why then are they baptized in their place\*? And 31 why stand we also in danger every hour? I protest by my glorying on your account which I have in Christ Jesus 32 our Lord, I die daily. If, *to speak* according to the manner of men, I have fought with wild beasts at Ephesus †, what doth it profit me? If the dead rise not, let us eat 33 and drink, for to-morrow we die ‡. Be not deceived: 34 "Evil conversations corrupt good manners." Awake truly, and sin not: for some have not the knowledge of God: I speak *this* to your shame.

35 But some man will say, "How are the dead raised up? 36 and with what body do they come?" Thou inconsiderate man, that which thou sowest is not made alive, unless it 37 die. And *as to* that which thou sowest, thou sowest not the body which will be, but bare grain; perhaps of wheat, 38 or of some other grain. But God giveth it a body, *as* it hath pleased him; and to every seed its own body. All 39 flesh is not the same flesh: but *there is* one flesh of men, and another flesh of beasts, and another of fishes, and 40 another of birds. *There are* also heavenly bodies, and earthly bodies; but the glory of the heavenly is one, and 41 *the glory* of the earthly is another. There is one glory of

\* In the place of the dead, R. T. "Le Clerc, on Hammond, says, 'To me their interpretation seems most probable, who suppose *being* equivalent to *see*, and the sense to be this: If there were no resurrection, what would become of those who every day, though they see christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the christian church.'"

† "If, to borrow an image from human affairs, Gal. iii. 15, I have contended with men as fierce as beasts at Ephesus, and thus, as it were, have been condemned to fight with wild beasts, &c. See ch. iv. 9. Irenaeus is quoted by Mr. Pearce as saying, *απο Σουρας μελεσε 'Ρωμας ελεγεμαχου.*" Newcome.

‡ This is the punctuation of Wakefield and Griesbach. The Archbishop adopts that of the common version.

the sun, and another glory of the moon, and another 42 glory of the stars: (for *one* star differeth from *another* star in glory:) so *is* the resurrection of the dead also. *The body* is sown in corruption\*, it is raised in incorruption: 43 it is sown in dishonour, it is raised in glory: it is sown 44 in weakness, it is raised in power: it is sown an animal body, it is raised a spiritual body. There is an animal 45 body; and there is a spiritual body. And so it is written; "The first "man," Adam, "became a living animal:"" 46 *but* the last Adam *is* a life-giving spirit. However, that *was* not first which is spiritual, but that which is animal; 47 and afterward *came* that which is spiritual. The first man *was* from the ground, earthly: the second man *will* 48 *be* from heaven [heavenly†]. *As was* the earthly, *such are* they also that are earthly; and *as is* the heavenly, *such* 49 *will* they also be that are heavenly. And as we have borne the image of the earthly, we shall bear the image of the heavenly also.

50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit 51 incorruption. Behold, I shew you a mystery: we shall 52 not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and the dead will be raised incor- 53 ruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on 54 immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immor-

\* The comparison here is not between the body which is put into the grave and that which will be raised at the last day, but between the state of man in the present frail and mortal life, and that in which he will be placed after his resurrection from the grave, when he will be made glorious, happy, and immortal.

† The second man *will be* [the Lord] from heaven. N. The word *Kyros*, Lord, is wanting in the Vatican, Ephr. Clermont, and many other manuscripts, and in the most ancient versions. The word *εκατος*, heavenly, is found in some good MSS., and in the Ethiopic and Vulgate versions. By introducing it, the latter clause of the verse better corresponds with the former. See Wakefield. Murion is accused of inserting the word *Kyros*. See Griesbach.

ality, then will come to pass the words which are written ;  
 55 " Death is swallowed up in victory." " O death, where  
 56 is thy sting ? O grave, where is thy victory ?" Now the  
 sting of death is sin ; and the strength of sin is the law.  
 57 But thanks be to God, who giveth us the victory through  
 58 our Lord Jesus Christ. Wherefore, my beloved brethren,  
 be ye stedfast, immovable, always abounding in the work  
 of the Lord ; knowing that your labour is not in vain in  
 the Lord.

CH. XVI. Now concerning the collection for the saints, as I  
 have appointed to the churches of Galatia, so do ye like-  
 2 wise. Upon the first *day* of the week let every one of  
 you lay *somewhat* by him, treasuring up according as he  
 prospereth ; that there be no collections when I come.  
 3 And when I come, whomsoever ye shall approve, them  
 I will send with letters to take your gift to Jerusalem :  
 4 But if it be worthy of my going also, they shall go with  
 5 me. Now I will come to you, when I shall pass through  
 Macedonia : ( for I *mean* to pass through Macedonia : )  
 6 and perhaps I shall remain, yea, and winter with you,  
 that ye may conduct me on my way whithersoever I go.  
 7 For I do not desire to see you, at this time, on the way  
 8 *only* ; but I hope to remain a while with you, if the Lord  
 permit. But I shall remain at Ephesus until Pentecost.  
 9 For a great and laborious door is opened to me ; and I  
 have many adversaries.  
 10 Now if Timothy come, see that he be with you with-  
 out fear : for he worketh the work of the Lord, as I also  
 11 do. Let no man therefore despise him : but conduct him  
 on his way in peace, that he may come to me : for I ex-  
 12 pect him with the brethren. And concerning our brother  
 Apollus, I greatly entreated him to come unto you  
 with the brethren : yet he was by no means willing to  
 come now ; but he will come when he shall have a con-  
 venient time.  
 13 Watch, stand firmly in the faith, shew yourselves

14 men, be strong. Let all things among you be done with  
 love.  
 15 Now I entreat you, brethren, *whereas* ye know that  
 the household of Stephanus is the first-fruits of Achaia,  
 and that they have addicted themselves to the service of  
 16 the saints, that ye also submit yourselves to such, and to  
 17 every one that helpeth with *me* and laboureth. I rejoice  
 at the coming of Stephanus and Fortunatus and Achaicus :  
 for what remained to be done on your part, they  
 18 have supplied. For they have refreshed my spirit and  
 yours : wherefore acknowledge those that are such.  
 19 The churches of Asia salute you. Aquila and Priscilla  
 salute you much in the Lord ; and the church \* *also* that  
 20 *assembleth* in their house. All the brethren salute you.  
 Salute one another with a holy kiss.  
 21 The salutation by the hand of *me* Paul. If any man  
 22 love not the Lord [Jesus Christ,] let him be separated  
 23 *from you* †. Our Lord cometh. The favour of our Lord  
 24 Jesus Christ be with you. My love ‡ be with you all in  
 Christ Jesus. Amen.

\* Or, congregation, N. m.

† So Wakefield. Let him be accursed. N.

‡ My love, &c. This is an unusual mode of salutation with the apostle, and Bishop Beane thinks it would have been very strange if he had prayed or wished that his love might be with the Corinthians in the same form of expression in which he prays or wishes that the grace of Christ might be with them. The Alex. MS. omits *me*, and Le Clerc thinks that *me* is a mistake for *our*, God, so that the true reading is " the joy of God be with you all in Christ Jesus." Compare 2 Co. xiii. 14.

THE  
SECOND EPISTLE  
OF  
S A I N T P A U L,  
TO THE  
CORINTHIANS,

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, to the church of God which is at Corinth, and to all the saints that are in all Achaia :  
2 favour *be* to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ,  
4 the Father of mercies, and the God of all comfort ; who comforteth us in all our affliction, that we may be able to comfort those that are in any affliction, by the comfort  
5 with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also  
6 aboundeth by Christ. But whether we be afflicted, *it is* for your comfort and salvation ; or whether we be comforted, *it is* for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer\* . And our hope concerning you *is* stedfast ; since we know that as ye are partakers of the sufferings, so are

\* R. T. reads, " But whether we be afflicted it is for your comfort and salvation, which is effected by the patient enduring of the same sufferings which we also suffer, or whether we be comforted it is for your comfort and salvation."

8 ye of the comfort also. For, brethren, we would not have you ignorant of our affliction which beset us in Asia ; that we were exceedingly pressed above *our* strength, so  
9 that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in our  
10 selves but in that God who raiseth the dead : who delivered us from so great a death, and doth deliver *us* ; in whom  
11 we hope that still also he will deliver *us* ; you likewise helping together with others by prayer for us ; that, because of the benefit *bestowed* on us by means of many persons, thanks may be given by many for us.

12 For our glorying is this ; the testimony of our conscience, that in simplicity and sincerity toward God, (not with carnal\* wisdom, but by the favour of God,) we have behaved ourselves in the world, and more abundantly toward you. For we do not write different things to you, but only what ye read or even acknowledge ; and I hope that ye will acknowledge even to the end :  
14 as ye have acknowledged us also as to a part of you ; for we are your glorying, as ye also *will be* ours in the day of the Lord Jesus.

15 And in this confidence I was desirous of coming to you formerly, (that ye might receive a second benefit ; ) and to pass by you into Macedonia, and to return to you from Macedonia, and to be conducted by you on my way toward Judea. When therefore I thus purposed, did I use any lightness ? or the things which I purpose, do I purpose according to the flesh, that with me there  
18 should be yes, yes, and no, no † ? But *as* God *is* faithful, our preaching to you was not yes and no. For Jesus Christ the Son of God, who was preached among you by us, (*even* by me, and Silvanus, and Timothy,) was not  
20 yes, and no, but through him was yes : for all the pro-

\* Or, worldly. N. m.

† Michaelis conjectures that the true reading is *es* *est*, *et*, *non* *est* *et*, *non*, that my ye should be no, and my no, yes. Marsh's Michaelis, vol. ii. p. 408.

20 mises of God *are* yes, through him, and truth through  
 21 him, to the glory of God by us. But he that estab-  
 22 lisheth us together with you in Christ\*, and hath anoint-  
 23 ed us, *is* God: who hath also sealed us, and given the  
 24 earnest of the spirit in our hearts. Moreover I call upon  
 God as a witness to myself, † that to spare you I came  
 25 not as yet to Corinth: (not that we have dominion  
 over your faith, but are fellow-helpers of your joy: for  
 26 *by* faith ye stand:) but I determined this with myself,  
 27 that I would not come to you again in grief. For if I  
 28 grieve you, who maketh me glad, but he that is grieved  
 29 by me? And I wrote this matter [to you], lest, when I  
 30 came, I should have grief from those on whose account I  
 ought to rejoice; having confidence in you all, that my  
 31 joy is *the joy* of you all. For out of much affliction, and  
 32 distress of heart, I wrote to you with many tears; not  
 33 *merely* that ye might be grieved, but that ye might know  
 34 the love which I have most abundantly for you. But if  
 35 any one have caused grief, he hath not grieved me, but  
 36 in part; that I may not charge you all. Sufficient to  
 37 such a man *is* that rebuke, which *was* given by many.  
 38 So that, on the contrary, ye *ought* rather to forgive *him*,  
 39 and to comfort *him*; lest such a man should be swallow-  
 40 ed up by excessive grief. Wherefore I beseech you to  
 41 confirm *your* love toward him. For to this end also I  
 wrote, that I might know the proof of you, whether ye  
 42 be obedient in all things. But to whom ye forgive any  
 43 thing, I *forgive* also: for what I have forgiven, if I have  
 forgiven any thing, for your sakes *I have done it*, in the  
 44 person of Christ; lest the adversary ‡ should gain ad-  
 vantage over us: for we are not ignorant of his devices.  
 45 Now when I came to Troas to *preach* the gospel of  
 46 Christ, and a door was opened to me by the Lord, I had

\* Cr., us and you as concerning Christ, N. in.

† So Wakefield. "As a witness against my life, if I speak falsely," N. ‡ Salan, N.

no rest in my spirit, because I found not Titus my brother: but I bade them farewell, and went thence into Macedonia.

14 But thanks *be* to God, who \* always causeth us to  
 triumph † in Christ, and maketh manifest the odour of  
 15 the knowledge of himself by us in every place. (For we  
 are a sweet odour ‡ of Christ unto God, among those that  
 16 are saved, and among those that are lost: to the one *we*  
 are the odour of death unto death; and to the other, the  
 odour of life unto life: and who *is* sufficient for these  
 17 things?) For we are not as many who corrupt § the  
 word of God: but we speak in Christ as of sincerity, as  
 of God, as in the presence of God.

CH. III. Do we begin to commend ourselves again? or need  
 we, as some, epistles of commendation to you, or of  
 2 commendation from you? Ye are our epistle, written in  
 3 the hearts of us *all*, known and read by all men: since  
 ye *are* manifestly declared to be the epistle of Christ, mi-  
 nistered by us, not written with ink, but by the spirit of  
 the living God; not on tables of stone, but on *the* fleshy  
 tables of the heart.

4 Now we have such confidence through Christ toward  
 5 God. Not because we are sufficient of ourselves to place  
 any thing to account as from ourselves; but our suffi-  
 6 ciency *is* from God: who hath even made us sufficient  
 ministers of the new covenant; not of the letter, but of  
 the spirit: for the letter killeth, but the spirit giveth life.  
 7 But if the ministry of death, engraven in letters on stones,  
 was glorious, so that the sons of Israel could not stedfastly  
 behold the face of Moses, for the glory of his countenance,  
 8 which *glory* was to be done away; how shall not the  
 9 ministry of the spirit be rather glorious? For if the  
 ministry of condemnation *was* glorious, much more doth

\* that, N. † Who leadeth us in triumph, Wakefield. ‡ smell, N.

§ that adulterate, N. an allusion to victuers who adulterate pure wine with unwholesome mixtures.

10 the ministry of justification abound in glory. For even that which was made glorious had no glory in this respect, by reason of the glory which exceedeth. For if that which shall be done away *was* glorious, much more *must* that which remaineth *be* glorious\*.

12 Having therefore such hope, we use great freedom of speech: and *do* not as Moses, *who* put a veil over his face; that the sons of Israel may not stedfastly behold the end of that which is to be done away †: (yet their minds are blinded: for until this day the same veil remaineth in the reading of the old covenant; it not being discovered that it is done away through Christ; but even unto this day, when Moses is read, the veil is upon their heart: nevertheless, when *that heart* shall turn to the Lord, the veil will be taken away: and the Lord is that spirit: and where the spirit of the Lord *is*, there *is* freedom:)

18 but we all beholding as in a mirror with uncovered face the glory of the Lord, are transformed into the same image, from glory to glory, *even* as by the Lord, *who is* that spirit. Wherefore having this ministry, according <sup>C<sup>h</sup></sup> as we have received mercy, we faint not; but have renounced the hidden things of shame, not walking in craftiness, nor corrupting the word of God; but by manifestation of the truth recommending ourselves to every man's conscience, in the sight of God. But if our gospel also be covered, it is covered among those that are lost: among those unbelievers whose minds the god of this world ‡ hath blinded, so that the lustre of the glorious gospel of Christ, who is the image of God, doth not enlighten *them*. For we preach not ourselves, but Christ

\* Mr. Hallet translates this verse, "For if that which is done away *be* done away by glory, much more that which remaineth, *remaineth* in glory. Notes and Disc. v. l. p. 26.

† Or, might not stedfastly behold the end of that which is now done away.

‡ i. e. a worldly selfish spirit, or an attachment to inveterate prejudices, expressed figuratively and allegorically, as though that imaginary being who is represented as the ruler of that portion of mankind who oppose the gospel had fascinated and blinded their eyes against the light of truth.

Jesus the Lord; and ourselves your servants for the sake of Jesus. For God, who commanded the light to shine out of darkness, shone in our hearts, to *give* the lustre of his glorious knowledge in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellence\* of the power may be of God, and not of us.

8 *We are* every way afflicted, but not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in *our* body the death of Jesus; that the life also of Jesus † may be made manifest in our body. For we who are alive are continually delivered to death for the sake of Jesus; that the life also of Jesus may be made manifest in our mortal flesh. So that death worketh in us, but life ‡ in you. Yet having the same spirit of faith, as it is written, "I believed, and therefore I have spoken," we also believe, and therefore speak; knowing that he who raised up the Lord Jesus, will raise up us also by Jesus, and will place us before *himself* together with you. For all things are for your sakes; that the favour † of the gospel which hath abounded, might abound, through the thanksgiving of many, to the glory of God. For which cause we faint not; but even though our outward man perish, yet the inward man is renewed day by day. For our present light affliction worketh for us a very exceeding and everlasting weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are for a short time§, <sup>C<sup>h</sup></sup> but the things which are not seen are everlasting. For <sup>V.</sup> we know that, if our earthly house of *this* tabernacle || were destroyed, we have a building from God, a house not made by hands, everlasting in the heavens. For we groan in *this tabernacle*, earnestly desiring to be clothed

\* Or, exceeding greatness, N. m.

† Of the Lord Jesus, R. T.

‡ Or, the gracious gospel, N. m.

§ Or, temporary, N. m.

|| Or, the house of our earthly tabernacle, or tent, N. m.



- 3 upon with our habitation which is from heaven: since we shall indeed be found clothed upon, *and* not naked.
- 4 For we that are in *this* tabernacle groan, being burthened; not that we wish to be unclothed, but clothed upon, that
- 5 mortality may be swallowed up by life. Now he that hath prepared us for this very purpose, is God; who
- 6 hath also given to us the earnest of the spirit. Wherefore *we* are always of good courage, and know that, while we are present in the body, we are absent from the Lord:
- 7 (for we walk by faith, not by sight:) we are of good
- 8 courage, *I* say, and desirous rather to be absent from the
- 9 body, and to be present with the Lord. Wherefore we earnestly strive also that, whether present or absent, we
- 10 may be well-pleasing to him. For we must all appear before the judgement-seat of Christ; that every one may receive the things *done* in his body, according to what he hath done, whether *it* be good or bad.
- 11 Knowing therefore the terror of the Lord, we persuade men; and we are made manifest to God, and I hope that we are made manifest in your consciences also.
- 12 For we commend not ourselves again to you, but give you occasion to glory on our account; that ye may have *some* what to answer those who glory in appearance, and
- 13 not in heart. For whether we were beside ourselves, it regarded God: or whether we be of a sound mind, it regardeth you. For the love of Christ constraineth us; because we have thus judged, that, if one died for all,
- 15 then all were in a state of death\*: and *that* he died for

\* All mankind were subject to mortality, without any reasonable hope of being stored to life. Christ died for the benefit of all, that all by his doctrine and resurrection might be recovered to the hope of life, and that under the influence of this hope they might live to him, that is, might yield obedience to his gospel, and live in the practice of virtue and piety. Mr. Alexander in his Commentary on 1 Cor. xv. p. 25. gives a different turn to the passage. "For the love of Christ binds us together, q. d. in the closest bonds of friendship and benevolence, because we thus judge, that if one man died for all, then all have died, i. e. to themselves. Christians are here elegantly represented as dying with Christ to all kinds of sin, and more especially to the selfish and malignant passions."

- all, that those who live should no longer live to themselves, but to him who died and rose again for them\*.
- 16 Wherefore henceforth we know no man according to the flesh: yea, though we have known Christ according to
- 17 the flesh; yet now we no longer know *him*. Wherefore if any man *be* in Christ, *there is* a new creation †: the old things are passed away; behold, all things are become new. But all things *are* of God: who hath reconciled us to himself by Jesus Christ, and hath given to us
- 19 the ministry of reconciliation: *namely*, that God through Christ reconciled the world to himself, imputed not to them their trespasses, and committed to us the doctrine
- 20 of reconciliation. We are therefore ambassadors for ‡ Christ, as though God besought *you* by us: we, for
- 21 Christ, entreat you, "Be ye reconciled to God." For God hath made him, who knew no sin, *to be* a sin for us §, that we may be justified || before God through him.
- CII. VI. Now we *as* working together *with* God, beseech *you*
- 2 also that ye receive not the favour ¶ of God in vain: (for *Isaiah* saith, "I have heard thee in a time accepted, and in the day of salvation I have assisted thee:" behold, now *is* the well-accepted time: behold, now is the day of
- 3 salvation:) giving none offence in any thing, that *our*
- 4 ministry be not blamed: but in all things recommending ourselves as *the* ministers of God; by much patience, by
- 5 afflictions, by necessities, by distresses, by stripes, by

\* Or, who died and was raised for them. † *he is* a new creature, N. See N. m.

‡ Or, in the stead, or place, of N. m.

§ A *sin-offering* for us, N. that is, Christ who had never violated the law, suffered death as a transgressor, that we gentiles, who as such were regarded as sinners and outlaws, might be justified or acquitted, and admitted to the privileges of the gospel-covenant. By the death of Christ the new covenant was ratified, the blessings of which are offered equally to Jews and gentiles. The apostle in writing to the gentiles expresses himself in the first person, as one of their number. See Locke's preface to the Epistles, p. 6. In all this there is no allusion to the commonly received doctrine of atonement by vicarious sufferings.

|| "So as to be admitted into the christian covenant by faith; and into heaven by adding obedience to faith." *Newcome*.

¶ Or, gracious gospel, N. m.

imprisonments, by *danger in disturbances*, by labours, 6 by watchings, by fastings; by purity, by knowledge, by long-suffering, by kindness, by the holy spirit, by love 7 unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on 8 the left; through honour and disgrace, through evil report and good report: as deceivers, and *yet true*; as unknown, and *yet well known*; as dying, and, behold, 10 we live; as chastened, and not killed; as grieved, yet always rejoicing; as poor, yet making many rich; as 11 having nothing, and yet possessing all things. Our month is opened to you, O Corinthians, our heart is enlarged. Ye are not straitened in us; but ye are straitened 13 in your own bowels. Now as a recompence for this, (I 14 speak as to *my children*,) be ye also enlarged. Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? and what 15 communion hath light with darkness? and what concord hath Christ with Belial? or what part hath a believer 16 with an unbeliever? and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, "I will dwell among them, and walk among *them*; and I will be their God, and they 17 shall be my people. Wherefore come out from among them, and ye be separated," saith the Lord, "and touch 18 not *any unclean thing*; and I will receive you, and will be a father unto you, and ye shall be unto me sons and daughters." saith the Lord Almighty.

CII. VII. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in *the fear of God*.

2 Receive us: we have wronged no man; we have corrupted no man, we have defrauded no man. I speak not this to condemn *you*: for I have said before that ye are 4 in our hearts to die together and live together. Great is my freedom of speech toward you, great is my glorying

of you: I am filled with comfort, I abound exceedingly in joy under all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side: without 6 *were* oppositions, within *were* fears. Nevertheless God, who comforteth those that are brought low, comforted us 7 by the coming of Titus: and not by his coming only, but by the comfort with which he was comforted because 8 of you, when he told us your earnest desire, your lamentation, your zeal for me: so that I rather rejoiced. For though I grieved you by *my epistle*, I do not repent; though indeed I did repent: for I perceive that *my epistle* hath grieved you for a short time only. Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved in a godly manner, 10 so that ye received damage by us in nothing. For a godly sorrow \* worketh repentance to salvation, not to be regretted: but the grief of the world worketh death. For, behold, this very thing that ye grieved in a godly manner, what diligence did it work in you, yea, *what* defence of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* earnest desire, yea, *what* zeal, yea, *what* punishment! In all things ye have proved yourselves to 12 be clear in this matter. Wherefore, though I wrote to you, *I did it* not so much for his cause that had done the wrong, or for his cause that had suffered the wrong, as that your care for us might be made manifest to you, in 13 the sight of God. We were therefore comforted by reason of your comfort: and we rejoiced exceedingly more by reason of Titus's joy, because his spirit was refreshed 14 by you all. For if I have gloried to him in any respect concerning you, I have not been put to shame: but as we spake all things to you in truth, so our glorying also, 15 which I *made* before Titus, is found a truth. And his

\* grief in a godly manner, N.

tender affection is more abundant toward you; while he remembereth the obedience of you all, how ye received 16 him with fear and trembling. I rejoice that in every thing I have confidence in you.

CII. VIII. Now we make known to you, brethren, the very liberal\* gift bestowed by the churches of Macedonia; 2 that, under a great trial of affliction, the abundance of their joy †, and the depth of their poverty ‡, hath abound- 3 ed to the riches of their liberality §. For to their power, (I hear witness,) yet, and beyond their power, they were 4 willing of themselves; beseeching us with much intreaty, concerning their gift ||, and the joint ministration of it to 5 the saints. And this they did, not as we expected; but they first gave themselves to the Lord, and to us, by the 6 will of God; so that we desired Titus, that, as he had already begun to do this, so he would likewise finish in 7 you this work of liberality also. Now as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us; see that ye abound 8 in this work of liberality also. I speak not by way of command; but to try the sincerity of your love also, by 9 the diligence¶ of others. For ye know the gracious goodness\*\* of our Lord Jesus Christ, that, while he was rich, yet for your sakes he lived in poverty ††, that

\* Or, the godly gift. Or, the godlike gift. See 8. 16. N. m.

† "In their christian privileges. Not Dr. Maugry and Mr. Wakefield conjecture *λεπτα*," Newcome. The abundance of their *rent*. Wakefield.

‡ Or, their deep poverty, N. m.

§ Or, their rich liberality. N. m.

|| That we would receive the gift, R. T.

¶ Or, earnestness. See Wakefield.

\*\* Gr. grace. N. m.

†† While he was rich—see Wakefield—*πλουσιος, εστενωχεν*. The construction requires it to be understood, not of a passage from a preceding state of wealth to a succeeding state of poverty, but of two contemporary states. He was rich and poor at the same time. *Ηρωδης, mendicus sum, mendicus vixi*; Steph. Thesaur.—*inopi dego*; Constantin. Lex.—*εστενωχεν*, "proper fuit, *vix potius, mendicavit*." Erasmus. This word properly signifies an actual state, not a change of state. Literally he was poor, or he was a beggar. See Odyss. O. L. 308. Our Lord was rich in miraculous powers, which he could employ if he pleased to his own advantage. But for the benefit of his followers he chose to lead a life of poverty and dependance, to deny himself the com-

10 through his poverty ye might be rich. And I give my judgement in this matter; for this is expedient for you, who have already begun not only to do, but also to have 11 a willing mind, a year ago\*. Now therefore fully perform the doing of it also; that, as there was a readiness to will, so there may be a full performance also out of that 12 which ye have. For if there be first a ready mind, it is accepted according to what [a man] hath, and not ac- 13 cording to what he hath not. For I mean not that others 14 may be eased, and you burthened: but that, by an equality, your abundance may be a supply at this time for their want; that their abundance also may be a supply for your 15 want: that there may be an equality, as it is written, "He that had gathered much, had nothing over; and he that had gathered little, had no want."

16 But thanks be to God, who putteth into the heart of 17 Titus the same diligent care for you. For he accepted indeed my exhortation; but, being very earnest, he went 18 to you of his own accord. And we sent with him a brother, whose praise in the gospel is throughout all the 19 churches; and not that only, but who was appointed also by the churches our fellow-traveller with this liberal gift, which is to be administered by us to the glory of the Lord himself, and to the declaration of our ready mind †: 20 we avoiding this, that no man should blame us in this 21 abundance which is to be administered by us; and providing things which are good, not only in the sight of 22 the Lord, but in the sight of men also. And we have sent with them our brother, (whom we have often found

forts and luxuries of life for the good of others. See Grotius in loc. This was a very proper example to the Corinthians, which they might feel and imitate. It was certainly much more pertinent and applicable than a supposed descent from a prior state of exultance and felicity, to which there could be nothing analogous in the case of the Corinthians, and to which the apostle cannot in reason nor in consistency with grammatical construction be understood, as making the least allusion.

\* Or, "who began not only to act, but also with a willing mind, a year ago."

† your ready mind: R. T.

diligent in many things, but now much more diligent,) because of the great confidence which we have in you. If any inquire of Titus, he is my partner, and fellow-labourer toward you: or if our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. Wherefore shew ye to them, before the churches\*, the proof of your love, and of our glorying on your account. For concerning your ministration to the saints, <sup>1X.</sup> it is superfluous for me to write unto you. For I know <sup>2</sup> your readiness, for which I glory of you to those of Macedonia, that Achaia was prepared a year ago: and your zeal hath provoked very many. Yet I have sent the brethren, lest our glorying of you should be in vain in this respect; that, as I said of you, ye may be prepared: lest, if those of Macedonia come with me, and find you unprepared, we should be put to shame (not to say ye) for this confidence †. I have therefore thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, before spoken of by me, that it might be ready, as a matter of bounty, and not as of covetousness.

6 However, this I say, He who soweth sparingly, will reap also sparingly; and he who soweth bountifully, will reap also bountifully. Let every man give according as he chooseth in his heart; not with pain, or by constraint: 8 for God loveth a cheerful giver. And God is able to make every gift abound toward you; that, having always all sufficiency in all things, ye may abound to every good work: (as it is written, "He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.") Now may he who supplieth ‡ seed to the sower, both supply bread for your food, and multiply your seed sown, and increase the fruits of your righteous-

\* and before the churches. H. T. † this confidence [of glorying]. H. T. and N.  
 ‡ Orisbach, upon the authority of the Vatican, Ephr. and Clermont MSS., reads, "he who supplieth, &c. will supply—will multiply—will increase, &c."

ness; ye being enriched in all things to all liberality, which causeth thanksgiving by us to God. For the ministration of this service not only supplieth the wants of the saints, but aboundeth also in many thanksgivings to God; (while, by the experience of this ministration, men glorify God for your professed subjection to the gospel of Christ, and for your liberal contribution to them, and to all men;) and in their prayer for you, who long after you for the exceedingly bountiful gift bestowed by you. [Now] thanks be to God for his unspeakable gift.

Cu. x. Now I Paul beseech you by the meekness and gentleness of Christ, (I who in outward appearance am humble among you, but when absent am bold toward you;) now I entreat you, I say, that I may not be bold, when present, with that confidence with which I think to be bold against some, who think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh; (for the weapons of our warfare are not fleshly, but mighty through God to the casting down of strong holds;) casting down reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and being ready to avenge all disobedience, when your obedience is complete.

7 Do ye look on things according to the outward appearance? If any man trust in himself that he is Christ's, let him of himself think this also, that, as he is Christ's, 8 so are \* we likewise. For though I should glory in a somewhat extraordinary manner of our authority, which the Lord hath given us for your edification, and not for 9 your destruction, I should not be ashamed: but I forbear, that I may not seem as if I would terrify you by my epistles. For his epistles, it is said, are weighty and power-

\* So we likewise [are Christ's.] H. T. and N. See Orisbach.

bring you into slavery, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smile  
 21 you on the face. As concerning dishonour, I say that we have been weak. Yet whereinssoever any is bold,  
 22 (I speak inconsiderately,) I also am bold. Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they Abraham's offspring? so *am I*. Are they ministers of Christ? (I speak *as one out of his mind* \*,) I *am* more; in labours more abundant, in stripes far exceeding, in  
 24 prisons more frequent, in deaths often. Five times I received from the Jews forty stripes except one. Thrice I was beaten with rods, once I was stoned, thrice I suffered  
 26 shipwreck, a night and a day I floated in the deep. I have been in journeys often, in dangers from floods †, in dangers from robbers, in dangers from *my own* countrymen, in dangers from the gentiles, in dangers in the city, in dangers in the desert, in dangers on the sea, in dangers  
 27 among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and  
 28 nakedness. Besides the things which are without, the troubles which assail me daily, in the care of all the  
 29 churches. Who is weak, and I am not weak? who falleth  
 30 away, and I burn not? If I must needs glory, I will glory of the things which concern my weakness. The  
 31 God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I speak not falsely.

32 In Damascus, the governor under king Aretas guarded the city of the Damascenes, desiring to apprehend  
 33 me: and I was let down by the wall through a window in a basket; and escaped his hands.

CH. XII. Doubtless it is not expedient for me to glory. Yet  
 2 I will come to visions and revelations of the Lord. I know *concerning* a disciple of Christ ‡, (whether in the

\* Or, as the void of reason. Or, as beside myself, N. m.

† rivers, N. l. See N. m.

‡ Or, a man in Christ, N. m.

body, I know not; or whether out of the body, I know not; God knoweth;) that such an one fourteen years  
 3 ago was caught up to the third heaven. And I know *concerning* such an one, (whether in the body, or out of  
 4 the body, I know not, God knoweth,) that he was caught up into paradise, and heard unspeakable words which it  
 5 is not possible for man to utter. Of such an one I will glory: but of myself I will not glory, except in my weak-  
 6 nesses. For if I were willing to glory, I should not be inconsiderate; for I should speak the truth: but I forbear, lest any one should think concerning me above  
 7 what he seeth me *to be*, or what he heareth from me.  
 7 And lest I should be too much exalted by the exceeding greatness of God's revelations, there hath been given to me a thorn in the flesh, an angel-adversary \* to buffet me,  
 8 [lest, I say, I should be too much exalted †.] Concerning this I besought the Lord thrice ‡, that it might depart

\* In the original, an angel-satan. "The best commentators," says Mr. Farmer, "suppose that the bodily affliction, or thorn in the flesh, here referred to, was some paralytic symptom. See Gal. iv. 13. This disorder seems to have been occasioned by the splendour of his visions affecting his nervous system, and was purposely designed by God, not merely to prevent a too great elation in the apostle, but, by taking off from the graculosity and energy of his delivery, to render the divine power more conspicuous in the success of his ministry. It is impossible that St. Paul should refer this disorder to the devil; he speaks of it as proceeding from God, or, which is the same, his *angel* acting the part of an *adversary* to the apostle, to whom this dispensation of divine providence was exceedingly humiliating and painful, however wisely designed by God." Farmer on Demoniacs, p. 13, note. Alp. Newcome adopts the punctuation of Bengelius, and translates the passage, "there hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me?" that is, as he explains it, that the false apostles who were Satan's instruments, might despise and vilify him. See Mr. Lindsey's Sequel to his Apology, p. 217.

† There are good authorities for omitting these words. But repetitions are not uncommon in St. Paul's writings. See on I Cor. xv. 13, 14. Newcome.

‡ "I earnestly prayed to God to be delivered from it," Hammond is in. This interpretation is adopted by Mr. Lindsey, who observes, "that the apostle was not so exact in the use of the words, 'Lord,' 'Saviour,' and the like, which they indifferently gave both to God and Christ, never supposing that any would mistake their Lord and Master, so lately born and living among them, to be the Supreme God, and object of worship." Lindsey's Apology, p. 157. Alp. Newcome says, "St. Paul repeatedly besought the Lord Jesus when he appeared to him in a vision, and in a vision he received the answer recorded, ver. 9. Dr. Priestley, in his Notes on

- 9 from me. And he said unto me, "My favour\* is sufficient for thee: for my power is made perfect in weakness." Most gladly therefore I will rather glory in my weaknesses, that the power of Christ may rest upon me.
- 10 I take pleasure therefore in weaknesses, in shameful treatment, in necessities, in persecutions, in distresses for the sake of Christ: for when I am weak, then I am strong.
- 11 I am become inconsiderate†: ye have compelled me: for I ought to have been recommended by you: for I am in nothing inferior to the chiefest apostles, though I am
- 12 nothing. The signs indeed of an apostle have been wrought among you in all patience, in signs and wonders and mighty works. For what is it wherein ye have been inferior to other churches, unless *it be* that I myself was not burthensome to you? forgive me this wrong.
- 14 Behold, a third time I am ready to come unto you; and I will not be burthensome to you: for I seek not yours, but you. For the children ought not to lay up for the
- 15 parents, but the parents for the children. And I will very gladly spend, and be altogether spent, for you: though loving you most abundantly, I am less loved *by you*.
- 16 But be it so: "I did not burthen you; nevertheless,
- 17 being crafty, I caught you by guile§." Did I overreach
- 18 you by any of those whom I sent unto you? I desired Titus to go, and with *him* I sent a brother. Did Titus any way overreach you? walked we not in the same

the Scriptures, gives the same interpretation, and observes, that "this is far from authorising us to pray to Christ when we do not see him, and cannot know that he is present to hear us, or authorised to do any thing for us if he did. It is God only,—that Great Being, who is styled the God and Father of Jesus Christ, and to whom he always prayed,—that is the proper object of our prayers." This observation of Dr. Priestley would hold good, even if it should be allowed that the apostle addressed his supplication to Christ, not as seen in vision, but as personally and sensibly present. It seems, indeed, not improbable, that the apostle had occasionally a real and personal intercourse with Christ. See Gal. i. 12.

\* i. e. glorious assistance.

† inconsiderate in boasting. R. T.

§ "He suggests the objection of some opponents." Newcome.

- 19 spirit? *walked we not* in the same steps? Think ye that we again defend ourselves to you? we speak before God in Christ: and *we do* all things, beloved, for your edification\*. For I fear lest, when I come, I may not find you such as I would, and *lest* I may be found by you such as ye would not: lest *there be* contentions, envyings, wrath, strife, evil-speakings, whisperings, swellings, disturbances: and lest, when I come again, my God may humble me among you, and I may bewail many that have heretofore sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

Ch. XIII. This third time, *I say, I am ready to come unto you*. By the mouth of two or three witnesses every matter shall be established. I have told beforehand, and I again tell beforehand (as present the second time though now absent)† those who have heretofore sinned, and all others, that, if I come again, I will not spare *them*: since ye seek a proof that Christ speaketh by me, who with respect to you is not weak, but is powerful among you; (for though he was crucified through weakness, yet he liveth through the power of God; for we also are weak in him‡, yet we shall live with him through the power of God *shewn* toward you;) try yourselves, whether ye be in the faith; prove yourselves. Know ye not concerning yourselves, that Jesus Christ is in you, unless ye be any way reprobates? But I hope that ye will know that we are not reprobates. Now I pray to God that ye do no evil; *I pray* not that we may appear approved, but that ye may do what is good, and that we may be as reprobates. For we cannot do any thing against the truth, but *we can* for the truth. For we are glad when we are weak, and ye are strong; and for this we pray also, *even*

\* Or, before God in Christ we speak all these things, beloved, &c. See Origen's.

† though now absent, I write, R. T.

‡ The Alexandrian and some other copies read *we*, "we are weak with him."

- 10 your perfection. Wherefore I write these things, being absent; lest, being present, I should use sharpness, according to the power which the Lord hath given me, but to edification, and not to destruction.
- 11 Finally, brethren, farewell. Be perfect, be of good comfort, be of the same mind, live in peace: and the God
- 12 of love and peace will be with you. Salute one another
- 13 with an holy kiss. All the saints salute you. The favour of the Lord Jesus Christ, and the love of God, and the partaking\* of the holy spirit, be with you all †.

\* Or, fellowship.

† Q. d. May the true gospel of Christ (compare ch. iv. 15; vi. 1.), as distinguished from that corrupt doctrine which my opponents would introduce: and, may the love of God, which is exercised freely to all who believe and obey the gospel: and may a participation of spiritual gifts, which are the fruits of his paternal love, and the proper evidences of our adoption into his family (Rom. viii. 15, 16.), be with you all. Hence it appears, 1st, that this text does not authorise prayers to Christ; and 2dly, that it does not prove what is called the personality of the holy spirit, but the contrary.—To pray for the participation of gifts and powers is intelligible, but to pray for the participation of a person is absurd. 3dly, it is improper to use this text as a form of benediction in public assemblies, because it is improper to express a wish for a participation of those spiritual gifts which were peculiar to the apostolic age, and which have long since been withdrawn.

THE  
EPISTLE  
OF  
S A I N T P A U L  
TO THE  
GALATIANS.

CHAP. I.

PAUL, an apostle, (not from men, nor by man, but by Jesus Christ, and God *the* Father, who raised him from the dead\*,) and all the brethren that are with me, to the churches of Galatia: favour be to you, and pence, from God *the* Father, and *from* our Lord Jesus Christ; who gave himself for our sins †, that he might deliver us from this present evil age ‡, according to the will of our God and Father; to whom be glory for ever and ever. Amen.

I wonder that ye are so soon removed from him who called you into [the] favour [of Christ §,] to a different

\* "Not deriving my mission from other apostles, nor even from God by their appointment, but from Jesus Christ himself; and, consequently, from God his Father. Here, observe, Jesus Christ is distinguished from God, to whom he was subordinate, and by whose power, and not his own, he was raised from the dead." Dr. Priestley. It may also be observed here, that the apostle's distinction here is not between a man and a being of a superior order, but between men now living in the world, and who were themselves servants and messengers of Christ, and Jesus Christ himself, who had been raised from the dead, and exalted to be the head and governor of the church.

† For our sins, *ergo*, not *ergo*, is the true reading. The expression is very general, q. d. in relation to our sins. This is explained by the next clause.

‡ To deliver us from this present evil age, is to deliver us from the bondage of heathen idolatry, the Mosiac ritual, and Pharisaic superstition. The apostle's expression is general, and will include all, though the latter sense is chiefly intended. See Locke.

§ "Into the gracious covenant of the gospel," Newcome. q. d. from the gospel of Christ to another gospel.

7 gospel: which *indeed* is not\* another; but there are some who trouble you, and desire to alter† the gospel of Christ.

8 But though we, or an angel‡ from heaven, preach any gospel unto you, besides that which we have preached

9 unto you, let him be accursed. As we have said already, so I now say again; If any one preach any gospel unto you besides that which ye have received, let him be ac-

10 cursed. For do I now approve myself to men, or to God? or do I seek to please men? [for] if I still pleased men §, I should not be a servant of Christ.

11 But I declare to you, brethren, that the gospel preach-

12 ed by me is not according to man. For I neither received it from man, nor was I taught it but by the revelation of

13 Jesus Christ ||. For ye have heard of my former behav-

14 iour in the Jewish religion, that I exceedingly persec-

15 uted the church of God, and laid it waste; and made a proficiency in the Jewish religion above many of the

16 same age in mine own nation, being more exceedingly

17 zealous of the traditions of my fathers: but when it pleased God, who separated me to the gospel from my

18 mother's womb, and called me by his favour, to reveal his

19 son by me, that I might preach the glad tidings of him among the gentiles; I did not confer immediately with

20 flesh and blood ¶; nor did I go up to Jerusalem to those that were apostles before me; but I went into Arabia, and

21 returned to Damascus. Then, after three years, I went up to Jerusalem, that I might see Peter; and abode with him fifteen days. But I saw none other of the apostles, except James, the Lord's brother. (Now concerning the things which I write unto you, behold, as in the presence of God, I speak not falsely.) Afterward I went into the

\* N. supplies one and another.

† Or, a messenger from heaven.

§ Or, if indeed I were attempting to please men, Wakefield.

|| q. d. from no man living upon earth, but from Christ in his exalted state. See note on ver. 1.

¶ i. e. I did not consult with any man, nor derive instruction from any. See Locke.

22 regions of Syria and Cilicia; and I was unknown by face

23 to the churches of Judea, which were in Christ: but they had only heard, that he, who formerly persecuted us, now preached the faith which formerly he laid waste.

24 And they glorified God because of me.

CH. II. THEN, fourteen years after\*, I went up again to Jerusalem with Barnabas, and took with me Titus also. And I went up by revelation, and communicated to them † that gospel which I preach among the gentiles; but privately to those that were of reputation, lest I might run, or might have run, in vain. But not even Titus, that was with me, being a gentile, was compelled to be circumcised: and that because of false brethren brought in privily, who came in privily to spy out our freedom which we have in Christ Jesus, that they might bring us

5 into slavery: to whom we yielded by subjection, no not for an hour; that the truth of the gospel might continue

6 with you. But concerning those who appeared to be considerable, (whosoever they were, it maketh no difference to me: God accepteth no man's person: for) those, I say, that appeared to be considerable‡, in confession added nothing to me. But, on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to

8 Peter: (for he who wrought powerfully in Peter to the apostleship of the circumcision, wrought powerfully in

9 me also toward the gentiles;) and when James, and Peter, and John, that appeared to be pillars, perceived the favour which was bestowed on me, they gave to me and Barnabas the right hands of fellowship; that we should

10 go to the gentiles, and they to the circumcision: only desiring that we should remember the poor; which very thing I was earnest also to do.

\* After fourteen years, N.

† Or, laid before them, Wakefield.

‡ "Who were really men of eminence; the Greek being equivalent to *οὐκ ὀνόματι*." Newcome.



11 But when Peter came to Antioch, I withstood him to  
 12 his face, because he was to be blamed\*. For before some  
 came from Jaurs, he ate with the gentiles: but, when  
 they were come, he withdrew and separated himself, fear-  
 13 ing those of the circumcision. And the other Jews also  
 disssembled with him; so that Barnabas likewise was car-  
 14 ried away with *them* by their dissimulation. But when I  
 saw that they walked not uprightly, according to the  
 truth of the gospel, I said to Peter in the presence of *them*  
 all, "If thou, being a Jew, live according to the man-  
 ner of the gentiles, and not according to that of the Jews,  
 how † compellest thou the gentiles to live like the Jews?  
 15 We, *who are* Jews by nature, and not sinners of the gen-  
 16 tiles ‡, since we know that a man is not justified by *the*  
 works of *the* law, but by faith in Jesus Christ; even we  
 have believed in Jesus Christ, that we might be justified  
 by faith in Christ, and not by the works of *the* law: for  
 17 by *the* works of *the* law no man can be justified. But if,  
 while we seek to be justified by Christ, we ourselves also

\* Or, condemned, Chandler.

† why, N. &c. The true reading is *scilicet*:—How is it that thou compellest, &c. Griesbach.

‡ The Jews by birth, were in a state of privilege and under the Mosaic covenant, and therefore they were holy, and possessed many valuable means of virtue whether they improved them or not. The gentiles by birth, were in an uncovenanted state, and as such were unholy, and ceremonially sinners, whatever their moral character might be. The Jews, having violated the terms of their covenant, became sinners, like the gentiles, and, by faith in Christ, again became holy. The gentiles, by faith in Christ, also became holy, were admitted into the same covenant, and became entitled to the same privileges; and this without submitting to the yoke of the ceremonial law. This was the liberal doctrine which Paul taught, but which the Judaizing bigots every where opposed, insisting upon the indispensable necessity, or, at least, the great advantage, of submission to the ceremonial law. See Acts xv. It is of great importance to the clear understanding of the apostle's writings, and particularly of this epistle, to be apprised and to recollect that sin, in the apostle's argument, often expresses merely an unprivileged or uncovenanted state: holiness, is separation from the rest of the world by being in a state of privilege or covenant with God: to be justified, is to pass out of a state of sin into a state of holiness; or, in other words, from an unprivileged into a privileged and covenant state. This is produced by faith, that is, the public profession of christianity; without the works of the law, that is, without submission to the Mosaic ritual. All this has relation to an external rather than to a moral state. See Locke, and Taylor on the Romans, and Taylor's Key.

be found sinners, *is* Christ *the* minister of sin? By no  
 18 means. For if I build again the things which I have  
 19 destroyed, I make myself a transgressor. For I, through  
 the law, have died to the law, that I might live to God.  
 20 I have been crucified with Christ: nevertheless I live;  
 yet not I, but Christ liveth in me: and the life which I  
 now live in the flesh, I live by faith in the Son of God,  
 21 who loved me, and delivered up himself for me. I do  
 not make void the favour of God: for if justification\*  
*come* by the law, then Christ died in vain."

CH. III. O unwise Galatians, who hath bewitched you, †  
 before whose eyes Jesus Christ hath been heretofore  
 2 clearly set forth [among you] as crucified ‡? This only I  
 desire to learn from you: Received ye the spirit by *the*  
 3 works of *the* law, or by *the* hearing of faith? Are ye so  
 unwise? having begun with the spirit, are ye now made  
 4 perfect by the flesh? Have ye suffered so many things in  
 5 vain? if indeed *it must be* even in vain. He therefore  
 who ministered to you the spirit, and wrought miracles  
 among you, *did he thus* by the works of *the* law, or by *the*  
 6 hearing of faith? even as "Abraham believed God, and  
 17 it was counted to him for righteousness." Know there-  
 fore, that those who are of faith are *the* sons of Abraham.  
 8 And the scripture, having foreseen that God would just-  
 ify the gentiles by faith, proclaimed before glad tidings to  
 Abraham, *saying*, "Through thee all nations shall be  
 9 blessed." So those that are of faith are blessed with faith-  
 10 ful Abraham; (For as many as are of *the* works of *the*  
 law, are under a curse: for it is written, "Cursed is every  
 one who continueth not in all the things which are writ-  
 11 ten in the book of the law, to do them." But that no  
 man is justified by *the* law in the sight of God, *is* evident:  
 12 for "the just shall live by faith." Now the law is not of

\* acquittal, Wakefield.

† that ye should not obey the truth, R. T.

‡ Jesus Christ crucified was set forth among you. Chandler.

faith: but "he\* who doeth them, shall live by them."  
 13 Christ hath redeemed† us from the curse of the law, having  
 been made a curse‡ for us: for it is written, "Cursed is  
 14 every one that hangeth on a tree:") that the blessing of  
 Abraham might come on the gentiles through Jesus Christ;  
 that we might receive the promise of the spirit by faith.  
 15 Brethren, (I speak according to the manner of men,)  
 though *it be* but a man's covenant, yet, if it be confirmed,  
 16 no man disannulleth it or addeth to it. Now to Abra-  
 ham and to his seed the promises were made. (It is not  
 said, "And to seeds," as of many; but, as of one; "And  
 17 to thy seed," which *one person* § is Christ.) And this I  
 say, *that* the covenant which God confirmed before [con-  
 cerning Christ,] the law, which was four hundred and  
 thirty years after, doth not disannul, so as to make the  
 18 promise of none effect. For if the inheritance *be* of the  
 law, *it is* no more of promise: but God freely gave it to  
 19 Abraham by promise. To what purpose then was the law?  
 It was added because of transgressions ||, till the seed  
 should come to whom the promise was made; and it was  
 ministered by messengers ¶ through the hand of a media-  
 20 tor. \*\*Now a mediator is not a mediator of one; but God

\* The man, R. T.

† "By abolishing the law, and dying to establish a better covenant." Newcome.

‡ "That is, as it were accursed: treated by men as if he had committed a crime worthy of death, and of the divine wrath." Deut. xxi. 23. Newcome.

§ which is Christ. N. See Chandler.

|| Or, What then? The law was added because of transgressions. Chandler.

¶ Angels, N. with the public version. The meaning probably is, that the law was promulgated to, or rather rejoined upon (see Schleusner and Phaverinus apud Schless.) the Israelites by the proper officers, viz. priests and Levites, under the direction of Moses, who was the medium of divine communication, and who received it immediately from God.

\*\* Abp. Newcome, with Michaelis and others, suspects this verse to be a gloss. But it seems necessary to the apostle's argument. Moses was a mediator, not between God and the promised seed, but between God and the Israelites. The covenant therefore which he introduced could not annul that which had been made before with the promised seed. For though God, one of the parties, was present and joined in the Mosaic covenant, the other party, the promised seed, had no concern in it. See Locke

21 is one. Is the law then against the promises of God?  
 By no means: for if a law had been given, which could  
 have bestowed life, *then* truly justification would have  
 22 been by the law. But the scripture hath included all  
 together under sin, that the promise by faith in Jesus  
 23 Christ might be given to those who believe. But before  
 faith came, we were kept under the law, included to-  
 gether to the faith which was afterward to be revealed.  
 24 So that the law was our conductor\* to Christ, that we  
 25 might be justified by faith. But now faith is come, we  
 26 are no longer under a conductor\*. For ye are all *the*  
 27 sons of God by faith in Christ Jesus. For as many of  
 you as have been baptized into Christ, have put on Christ.  
 28 There is neither Jew nor gentile, there is neither slave  
 nor free, there is neither male nor female: for ye all are  
 29 one in Christ Jesus. But if ye *be* Christ's, then ye are  
 the seed of Abraham, [and] heirs according to the  
 promise.

CH. IV. Now I say *that* the heir, as long as he is a child,  
 differeth nothing from a servant, though he be master of  
 2 all; but is under tutors and guardians, until the time ap-  
 3 pointed by *his* father. So we likewise, when we were  
 children, were in servitude under the elements of the  
 4 world †: but when the fulness of the time was come, God  
 sent forth his son ‡, born of a woman §, born under *the*  
 5 law, to redeem those that were under *the* law ||, that we  
 might receive the adoption of sons.

\* So Wakefield. guide, N.

† "Under an introductory and ritual law, which occupied us about the things of this world." Observe Col. ii. 8, 20; Heb. ix. 1. Newcome.

‡ "God sent forth his son," gave him a divine commission. John i. 6; xvii. 18. "St. Paul then says here, that at his appointed time the Almighty gave a commission to Jesus, the son of Mary, of a Jewish family, subject to the law of Moses." Lindsey's Second Address, p. 282.

§ The phrase, 'born of a woman,' bears no allusion to the supposed miraculous conception of Christ. It is a common Jewish phrase to express a proper human being. See Job xiv. 1; xv. 14; xxv. 4. Matt. xi. 11. Luke vii. 28.

|| To deliver us from the bondage of the Mosaic institute, and to introduce a new and more liberal dispensation. See ch. iii. 13, 14.

6 And because ye are sons, God hath sent forth the spirit  
of his Son into our hearts\*, crying *out*†, “Abba,” *that is*,  
7 Father. Wherefore thou art no more a servant, but a  
son; and if a son, then an heir [of God] through Christ.  
8 At that time, however, when ye knew not God, ye were  
9 slaves‡ to those who by nature are not gods: but now,  
after ye have known God, or rather have been known by  
Him, how turn ye again to the weak and beggarly § ele-  
10 ments to which ye desire to be again in servitude? Ye  
11 observe days, and months, and seasons, and years. I fear  
concerning you, lest I have bestowed on you labour in vain.  
12 Brethren, I beseech you, be as I *am*; for I also *was*  
13 as ye *are* ¶. Ye have not wronged me in any thing: but  
ye know that in weakness of the flesh I preached the gos-  
14 pel to you at first: and [my] trial which was in my flesh  
ye did not set at nought nor scorn: but ye received me  
15 as a messenger ¶ of God, or even as Christ Jesus. What  
therefore [were] your congratulations of yourselves? for  
I bear you witness that, if *it had been possible*, ye would  
have plucked out your own eyes, and have given them  
16 to me. Am I therefore become your enemy, when I tell  
17 you the truth? *Some* zealously affect you, *but not well*:  
yea, they desire to exclude you\*\*, that ye may zealously  
18 affect them. But *it is good* to be always zealously af-  
fected to a good man ††; and not only when I am pre-  
19 sent with you, my children, of whom I travail in birth ††  
20 again, until Christ be formed in you. But I could wish  
to be present with you now, and to change my voice:  
for I doubt concerning you.  
21 Tell me, ye who desire to be under *the law*, do ye not  
22 hear the law? For it is written, that Abraham had two  
sons; one by a bond-woman, and another by a free-wo-  
23 man. But he *that was of the bond-woman*, was born

\* your hearts, R. T. † Gr. which spirit crieth out. ‡ ye served, N.  
§ So the public version, and Wakefield. poor, N. ¶ *as ye are*, N.  
¶ So Wakefield. an angel, Newcome, with the public version.  
\*\* to exclude us, R. T. †† in a good thing, N. See Locke.  
†† when I am bearing again, Wakefield.

according to the flesh; whereas he of the free-woman  
24 *was* by promise. Which things are spoken *by me* alle-  
gorically: for these *women* signify the two covenants\*;  
the one from mount Sinai, bearing children to servitude,  
25 which is Agar: (for this Agar † is mount Simi in Arabin,  
and answereth to the Jerusalem which now is: for she is in  
26 servitude with her children:) but the Jerusalem from  
27 above is the free-woman, who is our mother ‡. For it is  
written, “Rejoice, thou barren, who hearest not; break  
forth and shout, thou who travailest not; for the desolate  
hath many more children, than she that hath an husband.”  
28 Now we, brethren, like § Isaac, are *the* children of pro-  
29 mise. But as then he that was born according to the flesh  
persecuted him *that was born* according to the spirit, even  
30 so *it is* now. Nevertheless, what saith the scripture?  
“Send forth the bond-woman and her son: for the son  
of the bond-woman shall not be heir with the son of the  
free-woman.”  
31 So then, brethren, we are not children of the bond-  
woman, but of the free. Stand firmly therefore in the  
V. freedom with which Christ hath made us free¶, and be  
not again put ¶ under the yoke of servitude.  
2 Behold, I Paul say unto you that, if ye be circumcised,  
3 Christ will profit you nothing. Yea, I testify again to  
every man who is circumcised, that he is a debtor to do  
4 the whole law. Christ is become of none effect to you,  
whosoever of you seek to be justified \*\* by *the law*; ye  
5 are fallen from *the covenant of favour*. For we by the  
6 spirit look for the hope of justification through faith. For

\* So Wakefield. these are the two covenants, N.

† this character Agar. Wakefield.

‡ the mother of us all, R. T.

§ according to the manner of, N.

¶ Some copies read, “we are not children of the bond-woman but of the free, with which liberty Christ has made us free. Stand firmly, therefore, and hold,” &c. See Griesbach.

¶ Gr. enumbered with, N. m.

\*\* Gr. are justified, N. m.

in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Once ye ran well: who hindered you that ye might not  
8 obey the truth? This persuasion *came* not from him who  
9 called you. A little leaven leaveneth the whole lump.  
10 I am persuaded concerning you, through the Lord, that  
ye will not think otherwise *than I do*: but he who troubleth  
you will bear *his* judgement, whosoever he be.

11 And *as to myself*, brethren, if I still preach circumcision, why do I still suffer persecution? then would the stumbling-block of the cross be done away.

12 I could wish that they were even cut off\* who disturb  
13 you. For, brethren, ye have been called to freedom: only use not freedom for an occasion to the flesh, but by  
14 love serve one another. For all the law is fulfilled in one commandment, *even this*; "Thou shalt love thy  
15 neighbour as thyself." But if ye bite and devour one another, take heed that ye be not consumed by one another.

16 Now I say, Walk by the spirit †, and fulfil not the  
17 desire of the flesh. For the flesh desireth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye do not the things  
18 which ye would. But if ye be led by the spirit †, ye are  
19 not under *the* law. Now the works of the flesh are manifest, which are *these*; [Adultery,] fornication, uncleanness, lasciviousness, idolatry, sorcery, hatred, contentions, rivalries, wrath, disputes, divisions, heresies,  
21 envyings, murders, drunkenness, revellings, and such-like: of which I tell you beforehand, as I have also  
22 told *you* before, that those who do such things will not inherit the kingdom of God. But the fruit of the spirit is love, joy, pence, long-suffering, gentleness, goodness,

\* Or, would even cut themselves off from you, N. m.

† Or, Walk spiritually, Wakefield.

‡ Or, spiritually led, Wakefield.

23 faithfulness, meekness, temperance: against such things  
24 there is no law. Now those that are Christ's have crucified the flesh with *its* passions and desires. If we live  
25 by the spirit, let us walk also by the spirit. Let us not be vain-glorious, provoking one another, envying one another.

Ch. vi. Brethren, if a man be even discovered in any offence\*, ye that are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.  
2 Bear ye one another's burthens; and thus fulfil the  
3 law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But  
4 let every man try his own work; and then he will have  
5 glorying in himself alone, and not in another. For every man will bear his own burthen.

6 Now let him that is taught in the word, make him that  
7 teacheth partaker of all good things. Be not deceived: God is not deluded: for whatsoever a man soweth, that  
8 he will reap also. For he who soweth to his flesh, from the flesh will reap destruction: but he who soweth to the  
9 spirit, from the spirit will reap everlasting life. And let us not be weary in well-doing: for in due time we shall  
10 reap, if we faint not. As therefore we have opportunity, let us do good to all *men*; but especially to those that are of the household of faith.

11 Ye see how large an epistle † I have written to you  
12 with mine own hand. As many as desire to make a fair show in the flesh, such would compel you to be circumcised, only lest they should be persecuted for the cross of  
13 Christ. For neither do they themselves that are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it  
14 that I should glory, except in the cross of our Lord Jesus

\* If a man be overtaken in any fault, Wakefield, with the public version.

† Or, in what large and elegant letters. See Whitby, Dodbridge, Wakefield.

Christ, by whom the world is crucified unto me, and I  
 15 unto the world. For in Christ Jesus neither is circum-  
 16 cision any thing \*, nor uncircumcision; but a new crea-  
 17 tion †. And as many ‡ as shall walk by this rule, peace  
 18 be upon them, and mercy; and upon the Israel of God.  
 17 Henceforth let no man trouble me: for I bear in my  
 18 body the marks of the Lord Jesus. Brethren, the favour §  
 of our Lord Jesus Christ be with your spirit. Amen.

\* neither circumcision availeth any thing. R. T.

† a new creature is every thing. N.

‡ N. adds, of you, which are unnecessary if not injurious to the sense.

§ Or, the gracious gospel. q. d. May the grace and kindness of the gospel be conferred upon you, and cordially received by you in preference to the severe injunctions of the law.

THE  
 EPISTLE  
 OF  
 SAINT PAUL  
 TO THE  
 EPHESIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God,  
 to the saints, and faithful in Christ Jesus, that are at  
 2 Ephesus \*: favour be to you, and peace, from God our  
 Father, and from our Lord Jesus Christ.  
 3 Blessed be the God and Father of our Lord Jesus  
 Christ, who hath blessed us with every spiritual blessing  
 4 in heavenly things through Christ: according as he chose  
 us in Christ, before the foundation of the world, that we  
 5 might be holy and spotless before him in love: having  
 predestinated † us to the adoption of sons by Jesus Christ  
 for himself, according to the good pleasure of his will.  
 6 to the praise of his glorious favour ‡, with which he hath

\* The words to Ephes, of Ephesus, are wanting in one manuscript: they were also wanting in some ancient copies in the time of Basil, in the fourth century. Marcion's copy read "Laodicea." And though the external evidence is very great in favour of Ephesus, yet Mill, Benson, Paley, and many others think it probable that this letter was addressed by Paul to the Laodiceans, and is alluded to Col. iv. 15. It is indeed hardly possible that the apostle should have dictated a letter to a society of Christians among whom he had resided three years, without once alluding to that circumstance, or to any of the extraordinary events which had occurred during his abode at Ephesus. See Acts xix. 2 Cor. i. 8. 1 Cor. xv. 32. Paley's Hor. Paul. p. 232.

† Or, foreappointed, or pre-terminated. N. m.

‡ Or, the glory of his grace, i. e. of his gratuitous goodness. So ver. 7. N. m.

7 favoured us through the beloved *Son* \* : through whom we have redemption by † his blood, *even* forgiveness of our offences ‡, according to the riches of his favour; in which he hath abounded toward us in all wisdom and understanding; having made known to us the mystery of his will, according to his good pleasure which he purposed in himself concerning the dispensation of the fulness of times, that he would gather together § *to himself in one* all things through Christ, which are in the heavens and which are on the earth ||, *even* through him; through whom we have obtained an inheritance also, having been predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, having first hoped in Christ: in whom ye also having believed, (after ye heard the word of truth, the glad tidings of your salvation, in whom, *I say*, ye also *having believed*,) have been sealed with the holy spirit of promise, (which is the earnest of our inheritance,) unto the redemption ¶ of the purchased \*\* possession, unto the praise of his glory.

\* by which he hath made us accepted through the beloved *Jesus*, N. See Mr. Limsey's *Ana. to Robinson*, p. 178.

† Or, deliverance through.

‡ By the terms *we* and *us*, the apostle often speaks affectionately of the gentiles. See Locke. Their redemption signifies their deliverance from idolatry and vice: this was through the blood of Christ, by whose death the new covenant was ratified. The forgiveness of sin was transferring them from a heathen state, in which they are represented as sinners, to a covenant and privileged state, in which they are said to be justified and holy.

§ The primary signification of the word *συναρτάω*, which the apostle here uses, is to run up an account, or, to reduce many sums to one. See Schleusner. The proper meaning of it in this place seems to be, to unite all things under one head. And in this view, as Mr. Locke justly observes, things in heaven and things on earth may be understood to signify the Jewish and the gentile world. The Jewish nation is called heaven, Dan. viii. 10. And the great men among the Jewish nation are called "the powers of heaven" by Christ himself, Luke xxi. 26; and Eph. iii. 10. 15. is best explained upon this supposition. See Locke's note, in loc. This remark of Mr. Locke is both curious and important, and will serve to explain many passages in this epistle, and in that to the Colossians, which was written at the same time, and in the same figurative style.

|| in heaven and on earth, N. ¶ Or, deliverance. \*\* Or, pecuniary, N. m.

15 Wherefore I also, having heard of your faith in the Lord Jesus, and love toward all the saints, cease not to give thanks for you; making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit \* of wisdom and of revelation, in the knowledge of him: that, the eyes of your mind † being enlightened, ‡ ye may know what is the hope of his having called you, and what *are* the glorious riches of his inheritance among the saints: and what *is* the exceeding greatness of his power toward us who believe, according to the working of his mighty strength, which he stewed in Christ, when he raised him from the dead, and seated him at his own right hand in the heavenly *places* §, far above all principality, and power, and might, and dominion, and every name which is named, not only in this age ||, but in that also which is to come; and put all things in subjection under his feet, and appointed him head over all things in the church, which is his body, that which filleth up him ¶ who filleth

\* the spirit, N.

† Or, heart, N. m. understanding, R. T.

‡ the eyes, &c., that ye may know, N.

§ In the figurative language of the apostle, all who enjoy the light of divine revelation, whether Jews or Christians, are said to dwell in heaven. See ch. ii. 6. And the unbelieving world are spoken of as inhabitants of earth. But the Jewish notion of heaven, borrowed not from divine revelation, which is silent upon the subject, but from the Oriental philosophy, which they appear to have imbibed in the Babylonian captivity, (see Mr. Limsey's valuable observations in the *Sequel to his Apology*, p. 456, & seq.) represented the celestial world as peopled by myriads of beings who were of different ranks and orders,—angels, archangels, principalities, powers, &c. Agreeably to this figurative representation, Jesus Christ is said, after his resurrection, to be seated at the right hand of God in heaven, i. e. to be advanced to the highest dignity in the Christian dispensation: above all principality, power and might, &c.; that is, above all the officers and ministers of the Jewish or Christian dispensation, expressed by the well-known phraseology of the present age and the age to come. This interpretation makes the apostle's discourse consistent, intelligible, and pertinent, but it gives no countenance either to the commonly received opinion of the existence of a celestial hierarchy, or the popular doctrine of the superiority of Christ to angels and other supposed celestial spirits. "The gospel dispensation," says Mr. Limsey, p. 464, "is preponderated under the idea of a new regulation of these heavenly communities, in which Christ is placed at the head of all."

|| world, N. See N. m.

¶ Or, the fulness of him, N. m.

Can. all *his members* with all things. And God hath given life  
 11. to you (who were dead in offences and sins\*, in which  
 2 ye formerly walked according to the course† of this  
 world, according to the powerful ruler of the air‡, and  
 of the spirit which now worketh in the sons of disobe-  
 3 dience: among whom all of us likewise lived formerly,  
 in the desires of our flesh, fulfilling the will of the flesh,  
 and of *our* minds; and were by nature children of  
 4 angers§, even as others: but God, who is rich in mercy,  
 5 for his great love with which he loved us, when we were  
 dead in offences, hath given life, *I say*, to us also) to-  
 6 gether with Christ, (by favour || ye are saved,) and hath  
 raised us up together, and made us sit together in the  
 7 heavenly places¶, through Christ Jesus: that in the ages  
 to come he might shew the exceeding riches of his fa-  
 vour||, in *his* kindness toward us through Christ Jesus.  
 8 For by favour are ye saved through faith: and this *salva-*  
 9 *tion is not from yourselves: it is the gift of God: not*

\* Some connect this clause with the preceding verse, q. d. who filleth all his members with all things, even you, who were dead in offences and sins. See Hollet's Obser. vol. i. p. 49. Chandler in loc.

† Manner, Manner. The state, or constitution, of the gentile world. Newcome,

‡ As Jews and Christians residing (figuratively) in heaven, are represented as constituting a polity under the government of angels, principalities, and powers, &c. so the unevangelized world are a polity under the government of a fictitious personage called Satan, the ruler of the air, &c. and his angels. This whole imagery is borrowed from the Oriental philosophy, and is not to be taken in a literal sense. See Mr. Lindsey, *ubi supra*.

§ "In our original state, before our conversion. Compare Gal. ii. 15. Heirs of the divine displeasure, on account of our actual vices." Newcome. Or, "children of anger may signify persons of wrathful dispositions, as sons of disobedience, ver. 2, mean the disobedient."

|| i. e. gratuitous goodness, N. m.

¶ As ch. i. 20, it is said that God hath seated Christ at his own right hand in heavenly places, so here it is said, that God hath raised us up, and made us sit together in heavenly places. "Where," says Mr. Lindsey (*ibid.* p. 463.) "it is observable that these Christians are actually supposed to be in heaven, and this change and exaltation to be effected whilst the apostles were alive. No real elevation therefore is intended, either of Christ, or his apostles, and the first Christians, but it is the exalted condition which the writer gives to the subject, to raise in his readers the most exalted ideas of the gospel, and of the mighty power of God by which it was propagated."\*

10 from works, lest any man should glory\*. For we are his workmanship, having been created through Christ Jesus to good works, in which God before designed that we should walk.

11 Wherefore remember that ye, formerly gentiles in the flesh, (who are called *the* uncircumcision by that which is  
 12 called *the* circumcision in the flesh made by hands: remember, *I say*, that ye then) were without Christ, being aliens from the citizenship of Israel, and strangers to the covenants of promise, having no hope, and without God  
 13 in the world. But now through Christ Jesus ye, who formerly were far off, are brought near by the blood of  
 14 Christ‡. For he is our peace, who hath made both one, and hath broken down the middle wall of partition be-  
 15 tween us; (having abolished by his flesh the *cause* of enmity, even the law of the commandments *consisting* in ordinances, to make‡ in himself§ of the two one new  
 16 man, *thus* causing peace; and to reconcile both unto God in one body by the cross, having destroyed by it  
 17 *their* enmity;) and hath come and proclaimed the glad tidings of peace to you that were far off, and to those  
 18 that were near. For through him we both have access by one spirit to the Father.

19 So then ye are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of  
 20 God; having been built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-  
 21 stone; by which all the building, being fitly framed to-  
 22 gether, groweth to an holy temple through the Lord:  
 22 by which ye also are built together, for an habitation of God through the spirit.

\* Or, so that no man can glory. N. m.

† Jews and gentiles are harmoniously united in that dispensation, which is ratified by the death of Christ, and by which the burdensome ritual of Moses was superseded, as the apostle asserts more particularly in the following verses.

‡ Or, create, N. m.

§ "In his mystical body, the church." Newcome.

Ch. III. For this cause I Paul, a prisoner on account of Jesus Christ for *preaching* to you gentiles; (since ye have heard \* the gracious dispensation of God, which is given me toward you; that by revelation the mystery was made known to me, as I have written before in few words, by which, when ye read, ye may understand my knowledge in the mystery of Christ, which in other generations was not made known to the sons of men, as it hath now been revealed to his holy apostles and prophets by the spirit; *namely*, that the gentiles should be joint-heirs, and a joint body, and joint-partakers of his promise in Christ, by the gospel; of which I have been made a minister, according to the gift of that favour † of God which hath been bestowed on me, according to the mighty working of his power: on me, who am less than the least of all the saints, this favour hath been bestowed, that I should preach among the gentiles the unsearchable riches of Christ; and should clearly manifest to all what *is* the dispensation of the mystery ‡, which from the beginning of the world was hidden in God, who hath created all things §. To the intent that the manifold wisdom of God might now be made known, by the church, to the principalities and powers || in the heavenly places; according to the eternal purpose ¶ which he formed through Christ

\* The apostle's expressions here, and in ver. 4, seem to indicate that the Christians to whom this epistle was addressed were not personally known to him; and therefore favour the supposition that the epistle was sent to the Laodiceans, and not to the Ephesians.

† Or, gift of the grace, N. m.

‡ fellowship of the mystery, R. T.

§ The words "by Jesus Christ" in the received text, and inclosed by the Primate in brackets, are not to be found in the Alexandrian, Vatican, Ephraim, or Clermont manuscripts, nor in the Syriac, Coptic, Ethiopic, Italian or Vulgate versions, and are plainly an interpolation, perhaps a marginal gloss introduced into the text. But if they were genuine, archbishop Newcome justly observes that "the sense most suitable to the place is this, Who hath created all things, that is, Jews and gentiles, new to holiness of life. See ch. ii, 10, 15; iv, 24."

|| "The angels." See 1 Pet. i, 12. In Abp. Newcome, with the generality of interpreters. But the more probable meaning is, that even the priests and teachers of the Jewish church should see and acknowledge the wisdom of God in the conciliatory spirit of the gospel dispensation, Acts vi, 7. See Eph. i, 20; ii, 6. and the notes there.

¶ according to a pre-disposition of the ages, Wakefield.

12 Jesus our Lord; through whom we have freedom of speech, and access with confidence by faith in him: 13 wherefore I entreat that ye faint not at my afflictions for you, which are your glory: *I say*, for this cause I) bow 15 my knees to the Father [of our Lord Jesus Christ,] of whom the whole family in heaven and upon earth is 16 named \*, to grant you, according to his glorious riches †, that ye may be strengthened with might by his spirit in 17 the inner man; that Christ may dwell in your hearts by faith; so that being rooted and grounded in love, ye, 18 and all the saints, may be able to comprehend what *is* the breadth, and length, and depth, and height, of *this* 19 *mystery*; and to know the surpassing love of the knowledge of Christ ‡, so that ye may be filled with all the fulness of God §.

20 Now unto him that is able to do exceeding abundantly || above all which we ask or think, according to the 21 power which worketh in us, unto him *be* glory in the church by Christ Jesus throughout all generations ¶, for ever and ever. Amen.

Ch. IV. I THEREFORE, a prisoner on account of the Lord, beseech you, that ye walk in a manner worthy of the calling with which ye have been called; with all humility of mind and meekness, with long-suffering, bearing with one another in love; earnestly endeavouring to preserve 4 the unity of the spirit in the bond of peace. *There is* one body and one spirit, even as ye have been called

\* heaven and earth, i. e. the body of believers collected from Jews and gentiles. See ch. i, 10, and Mr. Locke's note.

† Or, the riches of his glory, N. m.

‡ That is, the exceeding love of God in bringing us to the knowledge of Christ. Locke. This is the reading of the Alexandrian manuscript. See Griesbach, and Lindsay's Second Address, p. 236. The Primate's translation is, "the love of Christ which *indred* surpasseth knowledge."

§ Or, into all the fulness of God, i. e. that ye may be admitted into the Christian church. See Schleusner.

|| very abundantly, N. See Wakefield.

¶ Or, generations of the ago [of ages], N. m.



5 unto\* one hope of your calling; one Lord, one faith,  
 6 one baptism, one God and Father of all; who is above  
 7 all, and through all, and among us all †. But on every  
 one of us favour hath been bestowed according to the  
 8 measure of the gift of Christ. Wherefore it is said,  
 “When he ascended ‡ on high, he led a multitude of  
 9 captives, [and] gave gifts to men:” (now, this expres-  
 10 sion §, he ascended, what is it but that he [first] descend-  
 ed also into the lower [parts] of the earth? he that de-  
 11 scended is the same that ascended also far above all the  
 heavens, that he might fill all things:) and he gave some  
 12 to be apostles; and some, prophets; and some evange-  
 lists; and some, pastors and teachers; for the perfecting  
 13 of the saints, for the work of the ministry, for the edifi-  
 cation of the body of Christ: till we all come to the same  
 14 faith in the Son of God, and to the same knowledge of  
 him, to a perfect man, to the measure of the full stature ||  
 of Christ: that we may be no more children, tossed like  
 15 waves, and carried about by every wind of doctrine,  
 through the sleight of men, and through their craftiness  
 16 for the purpose of artful deceit; but embracing ¶ the truth  
 in love, may grow up in all things to him that is the  
 17 head, even Christ: from whom the whole body fitly com-  
 pacted and connected by every assisting joint, according  
 to the mighty working in the measure of every limb\*\*,  
 maketh its increase †† to the edification of itself in love.  
 18 This I say therefore, and charge you in the Lord, that  
 ye no more walk as the [other] gentiles walk, in the  
 vanity of their mind, having the understanding darkened,  
 being alienated from the life of God, through the igno-

\* in one hope, N. See Wakefield.

† you all, R. T. See Griesbach in [you] all. N.

‡ Or, when he had ascended.

§ now that, N. See Chandler.

|| Or, the stature of the fulness, N. m.

¶ speaking, N. See Chandler and Rosenmüller.

\*\* every part, R. T.

†† Or, increase of the body, N. m.

rance that is in them, because of the hardness\* of their  
 19 heart: who, being past feeling, have given themselves  
 over to lasciviousness, to the working of all uncleanness  
 with greediness.

20 But ye have not so learned Christ †; since ye have  
 21 heard concerning him, and have been instructed in him,  
 22 even as the truth is in Jesus; to put off, according to  
 your former behaviour, the old man, who was corrupt  
 23 according to deceitful desires; and to be renewed in the  
 24 spirit of your mind; and to put on the new man, who is  
 created, according to God, in righteousness and true ho-  
 lineess.

25 Wherefore put away lying, and speak every man truth  
 to his neighbour; for we are members one of another.  
 26 If ye be angry, yet sin not: let not the sun go down  
 27 upon your wrath: and give not advantage to the slan-  
 28 derer ‡. Let him that stole, steal no more: but let him  
 rather labour, acquiring by his hands what is good, that  
 29 he may be able to bestow on him that needeth. Let no  
 corrupt discourse proceed out of your mouth; but that  
 which is good to the edification of the faith §, that it  
 30 may minister benefit to the hearers ||. And offend ¶ not  
 the holy spirit of God, whereby ye have been sealed to  
 31 the day of redemption. Let all bitterness, and wrath,  
 and anger, and clamour, and evil-speaking, be put away

\* blindness, N. See Chandler and Rosenmüller.

† Or, it should not be so with you since ye have learned Christ: i. e. the doctrine of Christ. Chandler.

‡ Neque supplicite occasionem, et materiam criminandi calumniatoribus. Tertius Schensuer. Newcome with the public version translates the word, devil, which badly gives an intelligible sense.

§ “The reading of *sermo* is well established by MSS. &c., and is preferred by Bengelius and Griesbach. Wakefield understands *sermo* of the matter presented. If we render, according to the margin in our Bibles, ‘to edify profitably,’ or, which is equivalent, ‘to useful edification,’ we introduce a tautology unworthy of the apostle.” Newcome.

|| that it may be grateful to the hearers. Chandler.

¶ See Chandler. q. d. Offend not God, by whose holy spirit ye are sealed. Griesbach, N.

32 from you, and all malice. And be ye kind one to another, tenderly affectioned, forgiving one another, as God <sup>also</sup> through Christ hath forgiven you. Be ye therefore <sup>v.</sup> <sub>2</sub> imitators of God, as beloved children; and walk in love, as Christ also loved us, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell.

3 Now let not fornication, or any uncleanness, or covetousness\*, be even named among you, (as becometh 4 saints;) or filthiness, or foolish talking, or scurrilous jesting, which are not fit: but rather giving of thanks. 5 For this ye know †, that no fornicator, or unclean person, or covetous man ‡, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things the anger of God cometh on the sons of disobedience. Be not therefore partakers with them. For ye 8 were formerly darkness, but now ye are light in the 9 Lord: walk as children of light; (for the fruit of light § is in all goodness, and righteousness, and truth;) searching out what is well-pleasing to the Lord. And have no fellowship with the unfruitful works of darkness; but 12 rather even reprove them. For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are discovered, are made manifest by the light: (for it is the light which maketh every thing 14 manifest. Wherefore the spirit saith; "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.")

15 See then that ye walk exactly; not as unwise, but 16 as wise: redeeming the time, because the days are evil. 17 Wherefore be not inconsiderate, but understand what the 18 will of the Lord is. And be not drunk with wine,

\* "Some think that the word means excessive desire. See ch. iv. 19." Newcome.

† Or, For know this, N. m.

‡ Or, one of excessive appetites. Wakefield.

§ of the spirit, R. T.

wherein is dissoluteness; but be filled with the spirit; 19 speaking to one another in psalms, and hymns, and spiritual songs; singing and making melody with your heart to the Lord; giving thanks always for all things to God even the Father\*, in the name of our Lord Jesus 21 Christ; submitting yourselves one to another in the fear of Christ †.

22 Wives, submit yourselves to your own husbands, as to 23 the Lord. For the husband is the head of the wife, as Christ also is the head of the church: (and he [is] the 24 Saviour also of this his body;) however, as the church is subject to Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, as Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of water, through the word preached, that he might present it to himself a glorious church, not having blemish, or wrinkle, or any such thing; but that it might 28 be holy and spotless. Husbands ought so to love their wives, as their own bodies. He that loveth his wife, 29 loveth himself. For no man ever hated his own flesh; but every one nourisheth and cherisheth it, as Christ ‡ also 30 doth the church: for we are members of his body; we are 31 of his flesh, and of his bones. "Because of this a man shall leave his father and mother, and shall cleave to his 32 wife, and they two shall be one flesh." This mystery is great; but I speak concerning Christ, and concerning 33 the church. However, let every one of you likewise so love his wife as himself; and let the wife take care that she reverence her husband.

CH. VI. Children, obey your parents in the Lord: for this is 2 right: "Honour thy father and mother," (which is the

\* Or, to our God and Father, Gal. i. 4. N. m. In the name, i. e. under the authority of Christ, as instructed by him.

† of God, R. T. q. d. with Christian reverence and affection.

‡ as the Lord, R. T.

- 3 first commandment with promise,) "that it may be well  
 4 with thee, and thou mayest live long in the land." And,  
 fathers\*, provoke not your children to anger†; but bring  
 them up in the instruction and admonition of the Lord.  
 5 Servants‡, obey *your* masters according to the flesh,  
 with fear and trembling, in singleness of your heart, as  
 6 *ye obey* Christ: not with eye-service, as men-pleasers;  
 but as *the* servants of Christ, doing the will of God from  
 7 the heart; doing service with good-will as to the Lord,  
 8 and not to men: knowing that whatever good thing any  
 man doeth, he will receive it from the Lord, whether *he*  
 be servant or free.  
 9 And, masters, do the same to them, forbearing threats:  
 knowing that yourselves also have a Master in heaven,  
 with whom there is no respect of persons.  
 10 Finally, my brethren, strengthen yourselves in the  
 11 Lord, and in the power of his might§. Put on the whole  
 armour of God, that ye may be able to stand against the  
 12 wiles of the devil. For we wrestle not against blood and  
 flesh||, but against principalities¶, against powers, against  
 the rulers of this world of darkness, against spirits of wick-  
 13 edness in heavenly places\*\*.

\* Or, parents, N. m.

† anger not your children, N.

‡ Or, slaves, N. m.

§ Or, his mighty power, N. m.

|| blood and flesh only, N.

¶ As believers, being raised to heaven, are represented as subject to a celestial hierarchy, (see ch. ii. 6; i. 20, 21.) so unbelievers, dwelling upon earth, or in a world of darkness, are also figuratively described, as subject to the dominion of evil spirits, of whom Satan, or the evil One, is the chief. This scenic representation, borrowed from the Oriental philosophy, is not to be understood literally. Principalities, powers, &c., express a personification of all wicked opposition to the gospel, whether from the civil or the ecclesiastical power. The Primale, with Griesbach, omits the words *in aevi*, 'of this age,' which are in the received text.

\*\* So Doddridge and the margin of the public version. The apostle probably means to express emblematically the opposition of the Jewish priests and rulers to the progress of Christianity. See ch. iii. 10. "Spiritual wickedness in heavenly things." N. "The wickedness of spiritual men in a heavenly dispensation." Wakefield.

†† The armour of God here described is wholly allegorical; a plain proof that the persons against whom this armour is to be used are also figurative and allegorical.

- stand in the evil day, and to stand having performed\*  
 14 every thing. Stand therefore, having your loins girt  
 about with truth; and having put on the breast-plate of  
 15 righteousness; and having your feet shod with a readiness  
 16 for *preaching* the gospel of peace; besides all, having  
 taken up the shield of faith, with which ye will be able  
 17 to quench all the fiery darts of the evil *One*: take also  
 the helmet of salvation; and the sword of the spirit,  
 18 which is the word of God. Praying always with all  
 prayer and supplication with *your* spirit, and watching  
 thereto with all perseverance, and supplication for all the  
 19 saints; and for me, that utterance may be given unto  
 me, in opening my mouth with freedom, to make known  
 20 the mystery of the gospel, for which I am an ambassador  
 in a chain†; that therein I may speak freely, as I ought  
 to speak.  
 21 But that ye also may know the things concerning me,  
 what I do‡, Tychicus, a beloved brother and faithful  
 minister in the Lord, will make known to you all things;  
 22 whom I have sent unto you for this very purpose, that ye  
 might know our affairs, and that he might comfort your  
 hearts.  
 23 Peace be to the brethren, and love and faith, from God  
 24 the Father, and from the Lord Jesus Christ. Favour§ be  
 with all those who love our Lord Jesus Christ in incor-  
 ruption||. [Amen.]

\* Or, subdued, N. m.

† chains, N. See N. m.

‡ Or, how I am, N. m.

§ The divine favour, Newcome.

|| "Not adulterating the gospel with false doctrines, as the Judaizers did." Newcome.

THE  
EPISTLE  
OF  
SAINT PAUL  
TO THE  
PHILIPPIANS.

CHAP. I.

PAUL and Timothy, servants of Jesus Christ, to all the  
 2 the bishops and deacons: favour *be* to you, and peace,  
 from God our Father, and *from* the Lord Jesus Christ.  
 3 I thank my God upon every remembrance of you;  
 4 always, in every supplication of mine for you all, making  
 5 *my* supplication with joy, for your kind contribution to the  
 6 gospel †, from its first day until now; being confident  
 of this very thing, that he ‡, who hath begun a good  
 work in you, will finish *it* until the day of Jesus Christ:  
 7 as it is right for me to think this of you all, because I  
 have you in my heart, both in my bonds, and in my de-  
 fence of myself, and *my* confirmation of the gospel, even  
 all of you as being joint-contributors to the gift which I  
 8 have received §. For God is my witness, how greatly I

\* "To all that are holy by means of admission into the Christian covenant." See  
 1 Cor. i. 2. Newcome.

† partaking of the gospel, N. See Wakefield.

‡ Or, that each of you who hath begun a good work will go on, &c. Wakefield.

§ Compare ch. ii. 25—30; ch. iv. 10—18. See Paley, *the Paul*, p. 256. "Be-  
 cause I have you in my heart, and because both in my bonds, and in my defence of  
 myself, and *my* confirmation of the gospel, *I have you* all joint-partakers of the fa-  
 vour bestowed on me." N. Dr. Paley observes that the sense of joint-contributors  
 was first given by Mr. Peirce, and he believes that this exposition is now generally as-  
 sented to.

long after you all with the tender affection\* of Jesus  
 9 Christ. And this I pray, that your love may abound still  
 10 more and more in knowledge, and in all judgement, to  
 the end that ye may discern the things which are excel-  
 lent; and *I pray* that ye may † be sincere, and without  
 11 offence, till the day of Christ; being filled with the fruit  
 of righteousness which *is* by Jesus Christ, to the glory  
 and praise of God.

12 Now I wish you to understand, brethren, that the things  
 concerning me have fallen out rather to the further-  
 13 ance of the gospel; so that my bonds are well-known  
 to be for the sake of Christ in all the palace, and in all  
 14 other *places*; and that many of the brethren in the Lord,  
 growing confident by my bonds, are much more bold to  
 15 speak the word without fear. Some indeed preach Christ  
 even through envy and strife; and some also through  
 16 good-will. ‡ Those who *preach him* from love, *preach*  
 him knowing that I am appointed for the defence of the  
 17 gospel: † but those who *preach* from contention, preach  
 Christ not sincerely, thinking to add affliction to my  
 18 bonds. What then? notwithstanding, every way, whe-  
 ther in pretence or in truth, Christ is preached; and  
 19 herein I do rejoice, yea, and will rejoice. For I know  
 that this will end in my deliverance through your prayer,  
 20 and *through* the supply of the spirit of Jesus Christ; ac-  
 cording to my earnest expectation and hope, that I shall  
 be put to shame in nothing; but *that*, with all freedom  
 of speech *in me*, Christ, as always, so now also, will be  
 magnified in my body, whether *it be* by life or by death.  
 21 For as concerning me, to live *is* Christ, and to die *is*

\* Gr. bows, N. m.

† See Haller, vol. i. p. 68. The Primæ's version is, "in all judgement, that ye  
 may discern the things that are excellent, so as to be sincere." The margin of the pub-  
 lic version reads, "that ye may try things that differ."

‡ "The transposition and reading of these verses rest on very good external autho-  
 rity." Newcome.

22 gain\*. But if *it be given me* to live in the flesh, this  
*preaching of Christ* is the fruit of my labour: yet what I  
 23 should choose I know not: but I am in a strait between  
 the two, having a desire to depart, and to be with Christ;  
 24 for *this would be* very far better: nevertheless to remain  
 25 still in the flesh is more needful for you. And, confident  
 of this, I know that I shall remain, and shall *even* re-  
 main with you all, for your furtherance and joy in the  
 26 faith: that your glorying in Christ Jesus may abound  
 through me, by my presence with you again.  
 27 Only let your conduct be worthy † of the gospel of  
 Christ: that, whether I come and see you, or be absent,  
 I may learn concerning you that ye stand firmly in one  
 spirit, striving together with one mind for the belief of  
 28 the gospel: and in nothing terrified by those who oppose  
 it ‡: which is to them a declaration of destruction §, but  
 29 to you of salvation, and that from God. For to you it  
 hath been graciously given, as concerning Christ ||, not  
 30 only to believe on him, but also to suffer for him; hav-  
 ing the same contest which ye saw in me, and now hear  
*to be in me.* ¶

CH. II. If therefore *there be* any comfort \*\* in Christ, if any

\* The apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. iv. 15—18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution: though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection: for he hints at no such topic of consolation to the harassed Thesalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the dissolution of the body, it would have been impossible for him to have declared to the Corinthians, 1 Cor. xv. 17, 18, that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished.

† Or, conduct yourselves worthy of, &c. Wakefield. ‡ your adversaries: N.

§ a proof of destruction, N. See Theol. Rep. vol. iv. p. 241.

|| Or, to be for Christ, i. e. to be devoted to him. Hallet, vol. i. p. 69.

¶ Some think that ver. 30 is misplaced, and that it ought to be inserted immediately after ver. 27. See Theol. Rep. vol. iv. p. 211.

\*\* Or, encouragement, Wakefield.

consolation from love, if any mutual affection \*, if any  
 2 bowels and mercies; fill up my joy, that ye be of the  
 same mind, having the same love, joined together in  
 3 soul, of one mind: *doing* nothing through contention,  
 or vain-glory; but in humility of mind esteeming others  
 4 better than yourselves: not regarding every man his own  
 things *only*, but every man the things of others also  
 5 [For] let this mind be in you which was in Christ Je-  
 6 sus also: who, being in the form of God †, did not  
 7 eagerly grasp at the resemblance to God ‡: but divested  
 himself *of it* §, and took *on him* the form of a servant,  
 8 and was made in the likeness of men ||; and, when found  
 in fashion as a man ¶, humbled himself, and became obe-  
 9 dient to death, even the death of the cross. Wherefore  
 God on his part hath very highly exalted him, and of  
 his favour rewarded him with \*\* that name which is above  
 10 every name: that in †† the name of Jesus every knee should

\* partaking of the spirit, N. spiritual union, Wakefield.

† "being invested with extraordinary divine powers." Lindsey's Second Address, p. 288.

‡ did not esteem it a pry to be like God. N. The meaning is, he did not make an ostentatious display of his miraculous powers. Or, if it should be translated with the public version, 'he thought it not robbery to be as God,' the sense would be, he did not regard it as an act of injustice to exert upon proper occasions his miraculous powers.

§ made himself of none account, N. Not that our Lord absolutely relinquished his miraculous powers, but he submitted to indignity and crucifixion, as though he were destitute of power to help himself. See 2 Cor. viii. 9. Being rich, he led a life of poverty. That our Lord's sufferings were perfectly voluntary, and that it was at all times in his power to have delivered himself, see John, x. 18; Matth. xxvi. 53.

|| of common and ordinary mortals. See Mr. Lindsey, *ibid.* Christ invested with miraculous powers was in the form of God; but declining to use them for his own personal advantage, he appeared like any other frail and weak mortal. See Judges xvi. 7. Samson says, 'if they bind me I shall be weak, and be as a man,' i. e. as our translators very properly supply the word, as *another* man. See also ver. 11. 17.

¶ Or, "appearing only as an ordinary mortal." Mr. Lindsey.

\*\* and bestowed on him, N.

†† *Et in omnia, at the name, Newcome.* But in his note he cites Archbishop Serken's authority for *in* the name, i. e. all worship shall be offered to the Supreme Being according to the precept and under the authority of Christ. Dr. Jebb renders the preposition, "to the name of Jesus; i. e. in acknowledgment of his religion every creature shall bend. For things above the earth, below the earth, &c. mean only that all human creatures shall acknowledge his religion." See Dr. Jebb's note apud Lindsey, *ibid.* p. 291.

how, of *things* in heaven, and on earth, and under the  
 11 earth; and that every tongue should confess that Jesus  
 Christ *is* Lord, to the glory of God the Father.  
 12 Wherefore, my beloved, as ye have always obeyed,  
 not as in my presence only, but now much more in mine  
 absence, work out your own salvation with fear and  
 13 trembling. For it is God that worketh in you both to  
 14 will and to do, of *his* good pleasure. Do all things with-  
 15 out murmurings and disputings; that ye may be blame-  
 less and harmless, unproveable children of God, in the  
 midst of a crooked and perverse generation; among whom  
 16 do ye shine as lights in the world, holding fast the word  
 of life; that I may glory in the day of Christ, that I have  
 not run in vain, nor laboured in vain.  
 17 Yea, if I be even poured out upon the sacrifice and  
 public offering of your faith, I joy, and rejoice with you  
 18 all: and in the same manner do ye also joy, and rejoice  
 19 with me. But I trust in the Lord Jesus, to send Timothy  
 shortly unto you, that I may be of good comfort also  
 20 when I know your affairs. For I have no man like-  
 minded *with him*, who will sincerely care for your affairs.  
 21 For all seek their own things, not the things of Christ  
 22 Jesus. But ye know the proof of him; that, as a child  
*serveth* a father, he hath served with me as to the gospel.  
 23 I hope therefore to send him forthwith, as soon as I shall  
 24 see *how* the things concerning me *will out*. But I trust  
 25 in the Lord, that I myself also shall come shortly. Yet  
 I thought it necessary to send to you Epaphroditus, my  
 brother and fellow-labourer and fellow-soldier, and your  
 26 messenger and minister to my wants. For he greatly  
 longed after you all, and was full of anguish, because  
 27 ye had heard that he had been sick. For indeed he was  
 sick near death: but God had pity on him; and not on  
 him only, but on me also, lest I should have sorrow upon  
 28 sorrow. I have sent him therefore the more diligently,  
 that, when ye see him again, ye may rejoice, and that I  
 29 may be the less sorrowful. Receive him therefore in the

30 Lord with all joy; and hold such in reputation: because  
 for the work of Christ he was near death, having ha-  
 zarded his life, to fill up what remained behind of your  
 service toward me.  
 Ch. III. Finally, my brethren, rejoice in the Lord. To write  
 the same things to you *is* not grievous to me, and is safe  
 2 for you. Beware of dogs, beware of evil-doers, beware  
 3 of the concision. For we are the circumcision, who  
 worship God with *our* spirit, and glory in Christ  
 4 Jesus, and have no confidence\* in the flesh: though I  
*might* have confidence\* even in the flesh. If any other  
 man seem to have confidence\* in the flesh, I *have* more:  
 5 circumcised the eighth day, of the race of Israel, of the  
 tribe of Benjamin, an Hebrew of Hebrews; concerning  
 6 the law, a Pharisee; concerning zeal, persecuting the  
 church; concerning the justification which *can arise* by  
 7 the law, blameless. But what things were gain to me,  
 8 those I counted loss for the sake of Christ. Yea doubt-  
 less, and I count that all things are loss for the excellency  
 of the knowledge of Christ Jesus my Lord: for whom I  
 have suffered the loss of all things, and count them as re-  
 9 fuse † that I might gain Christ, and might be found in  
 him, not having mine own justification, which *is* from  
 the law, but that which *is* through faith in Christ, the  
 10 justification which is from God because of faith: that I  
 might know *Christ*, and the power of his resurrection, and  
 the partaking of his sufferings, being unto conformable  
 11 to his death; if by any means I might come to the resur-  
 12 rection of the dead. I *say* not that I have already at-  
 tained, or am already perfected: but I follow after, if  
 indeed I may apprehend that for which I have been ap-  
 13 prehended also by Christ †. Brethren, I count not my-  
 self to have apprehended: but one thing *I do*; forgetting  
 those things which are behind, and reaching forth to  
 14 those things which are before, I press toward the goal,

\* trust, N.

† dung, N. See N. m.

‡ by Christ Jesus, B. T.

for the prize of the heavenly calling of God by Christ  
15 Jesus. Let us therefore, as many as are perfect men,  
think thus: and if in any thing ye think otherwise, God  
16 will reveal even this unto you. However, as far as we  
have reached, let us walk therein\*.

17 Brethren, be joint-imitators of me †, and mark those  
18 that walk so as ye have us for an example. For many  
walk, of whom I have told you often, and now tell you  
even weeping, *that they are* the enemies of the cross of  
19 Christ; whose end is destruction, whose God *is* their belly,  
and whose glory *is* in their shame: who mind earthly  
20 things. For our citizenship ‡ is in heaven; whence we  
21 look also for our Saviour, the Lord Jesus Christ; who  
will change our debased body, *that it may be* of like form  
with his glorious body, according to the working by  
which he is able even to subject all things to himself.

CH. Wherefore, my brethren beloved and greatly desired, my  
14 joy and crown, thus stand firmly in the Lord, my be-  
loved.

2 I beseech Eudia, and I beseech Syntyché, to be of  
3 the same mind in the Lord. And I entreat thee also,  
true companion, help these women, that have laboured  
with me in the gospel, with Clement also, and *with* mine  
other fellow-labourers, whose names *are* in the book of  
life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.  
5 Let your mildness § be known to all men. The Lord *is*  
6 near. Take no anxious thought for any thing; but in  
every thing let your requests be made known to God by  
7 prayer and supplication and thanksgiving. And that  
peace with God, which exceedeth all comprehension,  
8 will keep your hearts and minds in Christ Jesus. Finally,

\* let us walk by the same rule, let us mind the same thing, R. T.

† Or, be ye together imitators of me, Wakefield.

‡ Or, right of citizenship, N. m.

§ reasonableness, Wakefield.

brethren, whatsoever things are true, whatsoever things  
*are* grave, whatsoever things *are* just, whatsoever things  
*are* pure, whatsoever things *are* kind, whatsoever things  
*are* of good report, if *there be* any virtue, and if *there be*  
9 any praise, think on these things. The things which ye  
have both learned, and received, and heard, and seen in  
me, do: and the God of peace will be with you.

10 But I have rejoiced in the Lord greatly, that now at  
length your care of me hath revived; wherein ye were  
11 careful also *before*, but wanted opportunity. Not that I  
speak in respect of want: for I have learned, in what-  
12 soever state I am, *therewith* to be content. I know both  
*how* to be brought low, and I know *how* to abound:  
always, and in all things, I am instructed both to be full  
13 and to be hungry, both to abound and to want: I can  
14 do all things through him\* who strengtheneth me. How-  
ever, ye have done well, that ye jointly contributed to  
15 relieve my affliction. Now, Philippians, ye also know †  
that, in the beginning of *my preaching* the gospel, when  
I was departed ‡ from Macedonia, no church had inter-  
course with me, as concerning giving and receiving, but  
16 ye only: and that § in Thessalonica ye sent, once and  
17 a second time also, *relief* to my necessity. Not that I  
further desire a gift: but I further desire fruit which may  
18 abound to your account. But I have every thing, and  
abound: I am full, having received from Epaphroditus  
the things *which were sent* from you, an odour of a sweet  
smell, an acceptable sacrifice, well-pleasing to God.  
19 And my God will supply all your wants, according to his  
20 riches in glory, through Christ Jesus. Now unto our  
God, and Father, *be* glory for ever and ever. Amen.

\* through Christ, &c. R. T.

† Or, And indeed ye know yourselves, O Philippians, that, &c. Wakefield.

‡ to you, when I was departing, N.

§ for even, N. See Daley, p. 263. The Philippians sent contributions to the apostle, both at Corinth and Thessalonica. See 2 Cor. xi. 8, 9.

- 21 Salute every one that is holy through Christ Jesus. The  
 22 brethren that *are* with me salute you. All the saints salute you; chiefly those *that are* of Caesar's household\*.  
 23 The favour of our Lord Jesus Christ *be* with you all.  
 Amen.

\* Or, family. N. m.

THE  
 EPISTLE  
 OF  
 S A I N T P A U L  
 TO THE  
 COLOSSIANS.

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CHAP. I.

- PAUL, an apostle of Jesus Christ by the will of God,  
 2 and Timothy *our* brother, to the holy and faithful brethren in Christ *that are* at Colossé: favour *be* unto you, and peace, from God our Father.\*  
 3 We give thanks to the God and Father of our Lord  
 4 Jesus Christ, (praying always for you, since we heard of  
 5 your faith in Christ Jesus, and of your love to all the saints,) because of the hope which is laid up for you in heaven, of which ye have heard before in the true  
 6 doctrine† of the gospel‡; which is come to you, *as it is* in all the world also; and bringeth forth fruit, and increaseth; even as it doth among you since the day ye  
 7 heard *of it*, and knew the favour of God in truth; as ye have learned [also] from Epaphras our beloved fellow-  
 8 servant, who is for you a faithful minister of Christ; who hath declared also to us your love in *your* spirit.  
 9 For this cause we also, since the day we heard *it*, cease not to pray for you, and to ask that ye may be filled with

\* and from the Lord Jesus Christ, H. T.

† Gr. word of truth, N. m.

‡ as it bringeth forth fruit and increaseth in all the world also, even as among you, MSS. N. m.



the knowledge of *God's* will, in all spiritual wisdom and  
 10 understanding; that *ye* may walk in a manner worthy of  
 the Lord so as to please \* him in all things, being fruit-  
 ful in every good work, and increasing in the knowledge  
 11 of God; strengthened with all might, according to his  
 glorious power, unto all patience and endurance with  
 12 joyfulness; and giving thanks to the Father, that hath  
 made us fit to be partakers of the inheritance of the saints  
 13 in light †: and that hath delivered us from the power of  
 darkness, and hath translated us into the kingdom of his  
 14 beloved Son ‡: by whom we have redemption §, even the  
 15 forgiveness of our sins; and who is the image of the in-  
 16 visible God, the first-born ¶ of the whole creation ¶¶: for  
 by him all things were created \*\* that are in heaven, and  
 that are on earth, visible and invisible, whether they be  
 thrones, or dominions, or principalities, or powers: all

\* Gr. to all pleasing, N. m.

† Or, hath made us fit by the light to be partakers, &c. See Rosenmüller.

‡ Or, the son of his love, N. m.

§ redemption through his blood, R. T.

¶ no image, a first-born, Wakefield.

¶¶ N. m. every creature, N. The apostle explains his meaning, ver. 18.

\*\* That the apostle does not here intend the creation of natural substances is evident; for, 1st, He does not say that by him were created heaven and earth, but things in heaven, and things on earth: 2dly, He does not, in descending into detail, specify things themselves, viz. celestial and terrestrial substances, but merely states of things, viz. thrones, dominions, &c. which are only ranks and orders of beings in the rational and moral world: 3dly, It is plain from comparing ver. 15 and ver. 18, that Christ is called the first-born of the whole creation, because he is the first who was raised from the dead to an immortal life: Athly, The creation of natural objects, the heaven, the earth and sea, and all things therein, when they are plainly and unequivocally mentioned, is uniformly and invariably ascribed to the Father, both in the Old Testament and the New. Hence it follows, that the creation which the apostle here ascribes to Christ expresses that great change which was introduced into the moral world, and particularly into the relative situation of Jews and gentiles by the dispensation of the gospel. This is often called creation, or the new creation, and is usually ascribed to Jesus Christ, who was the great prophet and messenger of the new covenant. See Eph. i. 10; ii. 10—15; iii. 9; iv. 24; Col. iii. 10; 2 Cor. v. 17. This great change the apostle here describes under the symbol of a revolution introduced by Christ amongst certain ranks and orders of beings, by whom, according to the Jewish demology, borrowed from the Oriental philosophy, the affairs of states and individuals were superintended and governed. See Mr. Linsley's Sermon, p. 477, and Wetstein in loc.

17 these\* things were created by him, and for him: and  
 he is before all things, and by him all these\* things  
 18 subsist: and he is the head of his body, the church: who  
 is the chief †, the first-born from the dead, that in all  
 19 things he might be the first ‡. For it hath pleased the  
 20 Father to inhabit all fullness by him §; and, having  
 made peace through his blood shed on the cross, that by  
 him he would reconcile all things to himself: by him, I  
 say, whether they be things on earth, or things in heaven ¶.  
 21 And you that were formerly aliens ¶¶, and enemies in your  
 22 mind, by wicked works, yet he hath now reconciled by  
 his fleshly body, through his death, to present you holy,  
 23 and spotless, and irreproachable in his sight; if ye con-  
 tinue grounded and steadfast in the faith, and not moved  
 away from the hope given by the gospel\*\* which ye have  
 heard, and which hath been preached to every creature  
 that is under heaven; of which I Paul have been made a  
 minister.

24 I now rejoice in my sufferings for you, and in my turn  
 fill up that which in my flesh remaineth behind of my  
 afflictions because of Christ, for the sake of his body,  
 25 which is the church: of which church I have been made  
 a minister, according to the dispensation of God which  
 hath been given me toward you, that I may fully preach  
 26 the word of God, even the mystery which hath been hid-  
 den from ages and from generations, but now hath been

\* all things, N. See Wakefield.

† beginning, N. See N. m.

‡ Or, have the first place, N. m.

§ See Peirce and Linsley's Ans. to Robinson, p. 45. The church is the fullness, or the completion of the body of Christ, Eph. i. 23, which God inhabits by his spirit communicated by Christ, Eph. ii. 22. The Primatæ adopts the public version of this text, "that in him all fullness should dwell."

¶ that is, gentiles or Jews, who were first reconciled to one another, and then to God, by Christ. See Eph. i. 10, and Mr. Locke's note, also Eph. ii. 14—16, and Mr. Peirce's note upon this text.

¶¶ In their heathen state they were ceremonially and morally sinners. They are now ceremonially reconciled, i. e. brought to the profession of christianity that they may be morally purified.

\*\* Gr. hope of the gospel, N. m.

27 made manifest to his saints: to whom God hath been willing to make known what are the glorious riches of this mystery among the gentiles; which *mystery* is Christ among you, the hope of glory: whom we preach, admonishing every man, and teaching [every man,] with all wisdom; that we may present every man perfect in Christ\*: for which I labour also, and contend according to his working which worketh in me mightily. For I would that ye knew what earnest care I have for you, and for those at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, they being knit together in love, and to all riches of the full assurance of their understanding, to the knowledge of the mystery of God †; in which are hidden all the treasures of wisdom and knowledge. Now I say this, lest any man should deceive you by persuasive words. For though I be absent in the flesh, yet I am with you in my spirit, rejoicing, and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding [therein] in thanksgiving.

8 Beware lest any man spoil you through philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. For in him dwelleth all the fulness of the deity ‡ bodily: and ye are filled through him, who is the head,

\* Christ Jesus, R. T.

† of God the Father and of Christ, R. T. The manuscripts vary: Griesbach omits the words in Italics. The Primate admits them, but with his usual mark of doubtful authenticity.

‡ Godhead, N. Compare Eph. iii. 14, where Christians are said to be filled with all the fulness of God. "The scholastic word *gaulherd*," says Mr. Lindsay, "is rejected, because to common readers it conveys the strange notion of a God consisting of three persons." Lindsay's Second Address, p. 283, 284. "All those blessings which proceed from the Godhead, and wherewith we are filled, dwell in Christ, truly and substantially." Peirce in loc.

11 of all principality and power: through whom ye have been circumcised also with a circumcision not made by hands, by putting off the fleshly body\* through the circumcision of Christ; having been buried with him in baptism, in which ye were raised also with him, through faith in the mighty working of God, who raised him from the dead. And to you, being dead in your sins, and in the uncircumcision of your flesh, hath God given life together with Christ, having freely pardoned all our † trespasses; having blotted out the hand-writing of ordinances which was against us, which was contrary to us, and taken it out of the way, and nailed it to the cross: and, having spoiled principalities and powers ‡, he made a shew of them openly, and triumphed over them by the cross.

16 Let no man therefore condemn you for your use of meats or drinks, or in respect of a feast, or new-moon, or sabbath: which are a shadow of things to come; but the body is of Christ. Let no man defraud you of your prize, in a voluntary humility of mind and worship of angels, intruding into those things which he hath not seen, rashly puffed up by his fleshly mind. And not holding fast the head, from whom all the body, supplied and connected by joints and bands, increaseth with the increase of God §.

20 If || ye have died with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances; (such as, "Do not touch things, nor taste, nor handle;" all which things are to be consumed by the use of them;) according to the com-

\* the body of the sins of the flesh, R. T.

† all your trespasses, R. T.

‡ By his death he put an end to the Mosaic Institution, and superseded the Levitical priesthood and all the splendid offices and rites of the temple service. See Schleusner in verb. Αεξα, and Rosenmüller in loc.

§ Or, with a great increase, N. m.

|| If therefore, R. T.

23 mandments and doctrines of men? Which *ordnances* have indeed a shew of wisdom in will-worship, and humility of mind; and not sparing the body: *yet are not* in any honour, *but serve* to the satisfying of the flesh.

CH. III. If then ye have been raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Mind the things above, not the things on the earth. For ye have died, and your life is hidden with Christ in God. When Christ, *who is* your life, shall be manifested, then ye also will be manifested with him in glory.

5 Deaden therefore your members as to the things on earth; *as to* fornication, uncleanness, passion, wicked lusts, and inordinate desire, which is idolatry\*; for which things the anger of God cometh on the sons of disobedience: in which ye also walked formerly, when ye lived in them. But now do ye also put away all these; anger, wrath, maliciousness, evil-speaking, filthy talking, out of your mouth. Lie not one to another, since ye have put off the old man with his deeds; and have put on the new man, that is renewed in knowledge, according to the image of Him who created him: where there is neither gentile nor Jew, circumcision nor uncircumcision; barbarian nor Scythian; slave nor free: but Christ is all things, and *that* among all. Put on therefore, as the elect of God, holy, and beloved, bowels of pity, kindness, humility of mind, meekness, long-suffering: (forbearing one another, and freely forgiving one another, if any one have a cause of complaint against another: even as Christ freely forgave you, so *do* ye also :) and, besides all these things, *put on* love, which is the bond of perfection. And let the peace of Christ †, preside in your

\* See Wakefield. "evil desire and covetousness," N.

† The peace of God, R. T. peace with Christ, N. The peace of Christ is that peace which Christ introduced between Jews and gentiles. See Eph. ii. 14.

hearts, to which ye have been called also in one body; and be ye thankful.

16 Let the doctrine of Christ dwell in you richly in all wisdom: while ye teach and admonish\* one another with psalms, and hymns, and spiritual songs; singing with thankfulness, *and* with your hearts, to God †. And whatsoever ye do in word or deed, *do* all in the name of [the Lord] Jesus, giving thanks to God, even the Father, through him.

18 Wives, submit yourselves to your husbands ‡, as it is fit in the Lord. Husbands, love *your* wives, and be not bitter toward them. Children, obey *your* parents in all things; for this is well-pleasing in the Lord §. Fathers, provoke not your children, lest they be discouraged ||.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord ¶: and whatsoever ye do, perform it heartily, as to the Lord, and not to men; knowing that from the Lord ye will receive the reward of the inheritance: [for] ye serve Christ *as your* Lord. But he that doth wrong, will be punished for the wrong which he hath done: and there is no respect

CH. IV. of persons. Masters, give to *your* servants that which is

IV. just and equal; knowing that ye also have a Master in heaven.

2 Persevere in prayer, watching therein with thanksgiving; praying at the same time for us also, that God would open to us a door of utterance, to speak the mystery of Christ, for which I am even in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward those that are without, redeeming the time. Let your discourse *be* always well-pleasing, seasoned with salt, so that ye may know how ye ought to answer every man.

\* ye teaching and admonishing, N.

‡ to your own husbands, R. T.

|| despair, N.

† to the Lord, R. T.

§ to the Lord, R. T.

¶ fearing God, R. T.

- 7 All things concerning me Tychicus will declare to you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord; whom I have sent to you for this purpose, that he may know your affairs \*, and comfort your hearts; together with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which *are done* here. Aristarchus my fellow-prisoner, and Mark son to the sister of Barnabas, concerning whom ye have received commandments, (if he come unto you receive him,) and Jesus called Justus, that are of the circumcision, salute you. These have been my only fellow-labourers as to the kingdom of God; and they have been a comfort unto me.
- 12 Epaphras, who is one of you, a servant of Christ, saluteth you, always earnestly striving for you in *his* prayers, that ye may stand perfect and complete in all the will of God.
- 13 For I bear him witness that he hath a great concern † for you, and *for* those at Laodicea, and *for* those at Hierapolis. Luke, the beloved physician, and Demas, salute you. Salute the brethren, that are at Laodicea; and Nymphas, and the church ‡ which *assembleth* in his house.
- 16 And when this epistle hath been read among you, cause that it be read in the church † of the Laodiceans also; and that ye likewise read the *epistle* from Laodicea. And say to Archippus; "Take heed to the ministry which thou hast received in the Lord, that thou fully discharge it."
- 18 The salutation by the hand of me Paul. Remember my bonds. Favour *be* with you.

\* Many good copies read "that ye may know our affairs." See Grisebach.

† great zeal, R. T.

‡ l. o. congregation. N. m.

THE  
FIRST EPISTLE  
OF  
SAINT PAUL  
TO THE  
THESSALONIANS.

CHAP. I.

- PAUL, and Silvanus, and Timothy, to the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ; favour *be* to you, and peace, from God our Father, and our Lord Jesus Christ.
- 2 We give thanks to God always for you all, making mention of you in our prayers, remembering \* without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election † *by him*. For the gospel preached by us came not to you in words only, but in power also, and in the holy spirit, and in full confirmation; as ye know what manner of men we were among you for your sake; and ye became imitators of us, and of the Lord, having received the word amidst much affliction, with joy in the holy spirit: so that ye have been examples to all in Macedonia and Achaia, who believe. For from you the word of the Lord hath sounded forth, not only in

\* mentioning, N.

† "that God hath chosen you gentiles to be his peculiar people." The s. ii. 12. Newcome.

Macedonia and Achaia; but in every place also your faith toward God hath spread abroad, so that we need not to speak any thing *concerning it*. For they themselves declare of us, what kind of entering in among you we had, and how ye turned to God from idols, to serve the living and true God; and to look for his son from heaven, whom he raised from the dead, *even Jesus*, who delivereth us from the punishment *which is to come*.

Ch. II. For yourselves, brethren, know that our entering in among you was not in vain: but *even* after we had before suffered, and had been shamefully treated, as ye know, at Philippi; we had freedom of speech through our God to preach unto you the gospel of God with much earnestness. For our exhortation *was* not of error, nor of uncleanness, nor in guile: but as we were approved of God to be entrusted with the gospel, we so speak, not as pleasing men, but God, who proveth our hearts. For neither at any time used we flattering words, as ye know, nor a pretence of covetousness: (God is witness:) nor from men sought we glory, either from you or from others; when we might have used authority, as apostles of Christ: but we were gentle among you, as a nursing-mother\* cherisheth her children. Being thus affectionately desirous of you, we are willing to bestow on you, not the gospel of God only, but our own lives also, because ye are become dear to us. For ye remember, brethren, our labour and toil: *how* working night and day, that we might not be burthensome to any of you, we preached to you the gospel of God. Ye are witnesses, and God *also*, how halily, and righteously, and unblameably we behaved ourselves among you that believe: 11 as ye know how we exhorted, and comforted, and charged 12 every one of you, as a father *doth* his children, that ye should walk in a manner worthy of God, who calleth you to his glorious kingdom.

\* So Wakefield, muse, N.

13 For this cause we thank God also without ceasing, that, when ye received the word of God which ye heard from us, ye embraced *it*, not as the word of men, but (as it is in truth) the word of God\*, which powerfully 14 worketh also in you that believe. For ye, brethren, are become imitators of the churches of God in Judaea, which are in Christ Jesus: for ye also have suffered like things from your own countrymen, even as they *have* from the 15 Jews; who both killed the Lord Jesus, and the prophets†, and have persecuted us, and please not God, 16 and are against all men: forbidding us to speak to the gentiles, that they may be saved: so that *the Jews*‡ fill up *the measure of their sins* always: for anger hath overtaken them to utter destruction.

17 Now we, brethren, having been bereaved of you for a short time§, in presence, not in heart, have abundantly 18 endeavoured with great desire to see your face. Wherefore we have been willing to come unto you (even I Paul) both once and again; but Satan|| hath hindered 19 us. For what is ¶ our hope, or joy, or crown of glorying? *are*\*\* not even ye in the presence of our Lord 20 Jesus [Christ] at his coming? for ye are *indeed* our glory and *our* joy.

Ch. III. Wherefore, being no longer able to bear *our solicitude*, we thought it good to be left at Athens alone; and sent Timothy our brother ††, and fellow-worker together with God in the gospel of Christ, to establish you, and 3 to comfort you concerning your faith; that no man should be moved by these *mine* afflictions: for yourselves 4 know that we are appointed to this. For, when we were

\* Or "not as a word of men, but (as it truly is) a word of God." See Chandler.

† Their own prophets, R. T.

‡ Synonims. 5.

§ Or, at a moment's warning, Wakefield.

|| "Wicked men, the instruments of Satan," N. Or, in general, any other obstruction.

¶ *will be*, N.

\*\* *will*, N.

†† our brother, and minister of God, and our fellow-labourer in the gospel, R. T.

with you, we told you beforehand that we should suffer affliction; even as it hath come to pass, and ye know. 5 For this cause also, being no longer able to bear *my solicitude*, I sent to know your faith; *fearing* lest by some means the tempter had tempted you\*, and our labour 6 might be in vain. But now, when Timothy came from you to us, and brought us glad tidings of your faith and love, and that ye have a good remembrance of us al- 7 ways, longing to see us, as we also *do to see* you; for this cause, brethren, we were comforted concerning you 8 in all our affliction and distress, *even* by your faith: for 9 now we live *indeed*, if ye stand firmly in the Lord. For what thanks can we return to God because of you, for all the joy with which we rejoice for your sakes before our 10 God; night and day praying very exceedingly, that we might see your face, and might perfect that which re- 11 maineth behind of your faith? Now may our God and Father himself, and our Lord Jesus Christ †, direct our 12 way to you. And may the Lord make you to increase and abound in love one toward another, and toward all 13 *men*, even as we *do* toward you: that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus [Christ] with all his saints.

CH. IV. FINALLY then we beseech you, brethren, and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk, and to please God, ye would 2 abound more and more. For ye know what commandments we gave you by *the authority of* the Lord Jesus. 3 For this is the will of God, *even* your sanctification; that 4 ye abstain from fornication; that every one of you know

\* i. e. lest you had suffered some grievous persecution. Or, "lest you should be shaken by the persecutions which I suffer." Newcome.

† The apostle in his missionary labours was under the immediate direction of Christ, who occasionally appeared to him for his guidance and encouragement. See Acts xvii. 17; 2 Cor. xii. 8, 9.

how to keep his body\* in sanctification and honour; 5 (not in the passion of desire, even as the gentiles who 6 know not God;) so as not to go beyond and overreach his brother in this matter: because the Lord is an avenger of all such, as we have formerly also told you, and testified. For God hath not called us to uncleanness, but 8 to sanctification. He therefore who despiseth, despiseth not man, but God; who hath also given to us his holy spirit †. 9 Now as concerning brotherly kindness, ye need not that I write unto you: for ye yourselves are taught of 10 God to love one another: and indeed ye do this toward all the brethren that are in all Macedonia. But we beseech you, brethren, that ye abound *in love still* more; 11 and that ye earnestly strive to be quiet, and to do your own business, and to work with your [own] hands, as 12 we *formerly* commanded you; that ye may walk becomingly toward those that are without, and *that* ye may have need of nothing. 13 Now we would not ‡ have you ignorant, brethren, concerning those that are fallen asleep; that ye grieve not, 14 even as others that have no hope. For if we believe that Jesus died, and rose again; so also that § God, through Jesus, will bring with him those also that are fallen 15 asleep. For this we say unto you by the word of the Lord, that we who *shall be* alive ||, and who *shall re-*

\* Or, vessel, N. m.

† Or, who hath given his holy spirit for our (or, as some copies read, for your) benefit. So Wakefield.

‡ I would not, &c. R. T.

§ "Even so," N. The sense of this verse is: "If we believe, as we do, the death and resurrection of Christ; we have equally just reason to believe that God has power to raise the dead at the last day." N.

|| "We Christians, who may be considered as one body, church, or people, in whatever age we live." See Deut. xxvi. 6-9, Ps. lxxi. 6, Matt. xxiii. 35. "ye slew." Newcome. This is true; but it is not certain that the apostle might not expect to live till the second appearance of Christ. It appears from the second epistle, that he knew that the day of Christ was not immediately approaching, and that great

main to the appearance of the Lord, shall not be before  
 16 those that are fallen asleep. For the Lord himself will  
 come down from heaven with a shout, with the voice of  
 the archangel, and with the trumpet of God: and the  
 17 dead in Christ will rise first: afterward, we who shall  
 be alive, and who shall remain, shall be caught up to-  
 gether with them into the clouds\*, to meet the Lord in  
 18 the air: and then we shall ever be with the Lord. Where-  
 fore comfort ye one another with these words †.

CH. V. But concerning the times and the seasons ‡, brethren,  
 2 ye have no need that I write unto you. For yourselves  
 well know that the day of the Lord will come as a thief  
 3 in the night. When men shall say, "Peace and safety;"  
 then sudden destruction will come upon them, as pangs  
 upon a woman with child: and they shall not escape.  
 4 But ye, brethren, are not in darkness, that the last day  
 5 should overtake you as a thief. All ye are sons of light,  
 and sons of the day; we are not of the night and of dark-  
 6 ness. So then let us not sleep, even as others; but let  
 7 us watch, and be sober. For those that sleep, sleep by  
 night; and those that are drunken, are drunken by night.  
 8 But let us, that are of the day, be sober; and put on the  
 breast-plate of faith and love, and, for an helmet, the  
 9 hope of salvation. For God hath not appointed us to  
 anger, but to the obtaining of salvation by our Lord  
 10 Jesus Christ; who died for us, that, whether we are waking

events would antecedently take place. Had he might not know how long a period these events would occupy. The times and seasons were reserved by the Father in his own power, Acts i. 7. and Jesus himself was not informed of the exact period when his second advent was to be introduced. Mark xiii. 32.

\* "In clouds," as in triumphal chariots. Chandler. Comp. Acts i. 9.

† Observe here, that all the consolation which the apostle administers to the bereaved and mourning Thessalonians is derived from the Christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perception and felicity of which their deceased friends were even then in possession. A circumstance which the apostle could hardly have omitted had the existence of such a state been revealed to him.

‡ the time and the season of this, N.

or sleeping\* at that day, we may live together with him.  
 11 Wherefore comfort each other, and edify one another,  
 even as ye do.  
 12 Now we beseech you, brethren, to acknowledge those  
 who labour among you, and preside over you in the  
 13 Lord, and admonish you; and to esteem them very highly  
 in love for the sake of their office. Be at peace among  
 14 yourselves. And we exhort you, brethren, admonish  
 those that are disorderly, comfort the feeble-minded, sup-  
 15 port the weak, be long-suffering toward all men. See  
 that none render evil for evil to any man; but always  
 follow that which is good, [both] toward one another  
 16 and toward all men. Rejoice always. Pray without  
 17 ceasing. For every thing give thanks: for this is the  
 18 will of God through Christ Jesus concerning you.  
 19 Quench not the spirit. Despise not prophesyings: but  
 20 prove all things; hold fast that which is good. Abstain  
 22 from all appearance of evil. And may the God of peace  
 23 himself sanctify you wholly: and may your whole spirit,  
 and soul, and body be preserved unblameably to the ap-  
 24 pearance of our Lord Jesus Christ. Faithful is he who  
 25 calleth you; and he will also do this. Brethren pray for  
 26 us. Salute all the brethren with a holy kiss. I adjure  
 27 you by the Lord that this epistle be read to all the [holy]  
 28 brethren. The favour of our Lord Jesus Christ be with  
 you. Amen.

\* "whether we wake or sleep at the last day," N. "Whether we be alive at the last day, or whether we sleep in death." Ch. iv. 15. 17. Newcome.

THE  
SECOND EPISTLE  
OF  
SAINT PAUL  
TO THE  
THESSALONIANS.

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CHAP. I.

PAUL, and Sylvanus, and Timothy, to the church of the Thessalonians *which is* in God our Father, and *in our* Lord Jesus Christ: favour *be* to you, and peace, from God our Father, and *from our* Lord Jesus Christ.

3 We ought to thank God always for you, brethren, as it is fit, that your faith increaseth exceedingly, and that the love of every one of you all toward each other aboundeth: so that we ourselves glory in you among the churches of God, for your patience and faith in all your persecutions and afflictions which ye endure; for a manifestation of the just judgement of God, *and* to the end that ye may be rendered worthy\* of the kingdom of God, 6 for which ye even suffer: since *it is* a just thing with God, to recompense affliction to those who afflict you: 7 but to you that are afflicted, rest with us, when the Lord Jesus shall be manifested from heaven, with his mighty † 8 angels, in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our Lord 9 Jesus [Christ:] and these shall suffer punishment,

\* counted worthy, N.

† Gr. the angels of his might, N. m.

*even* everlasting destruction, from the face of the Lord, 10 and from the glory of his power\*; when he shall come in that day † to be glorified by his saints, and to be admired by all those that have believed: (for our testi- 11 mony among you hath been believed.) To which end we pray also for you always, that our God would render you worthy of *this* calling, and accomplish with power, every kind intention of beneficence and work of faith ‡: 12 that the name of our Lord Jesus Christ may be glorified by you, and ye by him, according to the favour § of our God and of *our* Lord Jesus Christ.

CH. II. Now we beseech you, brethren, concerning the appearance of our Lord Jesus Christ, and our gathering 2 together unto him, that ye be not easily shaken from *your* judgement, or troubled either by *revelation of the* spirit, or by word, or by epistle, as from us, that the 3 day of the Lord || is instantly coming ¶. Let no man deceive you by any means: for *that day will not come*, unless there come a falling away first, and the man of sin 4 be revealed, the son of destruction; who opposeth, and exalteth himself above, every one that is called god, or *the object of worship*: so that he sitteth \*\* in the temple 5 of God, shewing himself to be a god. Remember ye not that, when I was yet with you, I told you these 6 things? And now ye know what hindereth; to the end 7 that he may be revealed in his own time. For the my-

\* Or, his glorious power, N. m.

† that great day, N.

‡ See Wakefield. "count you worthy of *this* calling, and accomplish all the gracious pleasure of his goodness, and your work of faith with power," N.

§ I. e. gratuitous goodness, N. m. Or, gracious gospel.

|| the day of Christ, R. T.

¶ See Chandler, near, N. Nempe hoc anno; nam *ostendit* dicitur de re present. Rom. viii. 38. 1 Cor. iii. 22. Gradus. The apostle had never affirmed that the second coming of Christ was to take place instantaneously, or that very year, as he knew that some important events were to intervene. But this is by no means inconsistent with the supposition that he might expect this event to take place before the decease of some who were then living. See the note upon 1 Thess. iv. 15.

\*\* as God he sitteth, &c. R. T.



1 story of unrighteousness already worketh : only he who  
 2 now hindereth \* *will hinder*, until he be taken out of the  
 3 way. And then the unrighteous one will be revealed,  
 4 whom the Lord Jesus will consume with the breath of  
 5 his mouth, and will destroy with the brightness of his  
 6 appearance: *even him*, whose appearance is according  
 7 to the working of Satan, with all false miracles and  
 8 signs and wonders †, and with all iniquitous deceit among  
 9 those that are lost ; because they received not the love of  
 10 the truth, that they might be saved. And for this cause  
 11 God will send them a mighty working of error, that they  
 12 should believe falsehood ; so that all will be condemned  
 13 who believe not the truth, but have pleasure in iniquity.  
 14 But we ought to give thanks always to God for you,  
 15 brethren beloved of the Lord, that God from the begin-  
 16 ning chose you to salvation, through sanctification of the  
 17 spirit, and *through* belief of the truth : for which *end*, he  
 hath called you by the gospel which we preach ‡, to the  
 obtaining of the glory of our Lord Jesus Christ.  
 18 So then, brethren, stand firmly, and hold fast the tra-  
 19 ditions which ye have been taught, whether by our word  
 20 or epistle. Now our Lord Jesus Christ himself, and our  
 21 God and Father, that hath loved us, and hath given us  
 22 everlasting comfort and good hope through *his* favour,  
 23 comfort your hearts, and establish [you §] in every good  
 24 doctrine and work.  
 CH. III. FINALLY, brethren, pray for us, that the word of  
 25 the Lord may have *free* course, and be glorified, even as  
 26 *it is* among you ; and that we may be delivered from un-  
 27 reasonable and wicked men : for all have not faith. But  
 28 the Lord is faithful, who will establish you, and keep  
 29 you from evil ||. And we have confidence through the

\* Or, only there is who now hindereth, until &c. N. m.

† Gr. power and signs and wonders of falsehood, N. m.

‡ Gr. our gospel, N. m.

§ Or, establish them. MSS.

|| Or, the evil one, N. m. Syr. reads, "from all evil." Newcome.

Lord, concerning you, that ye both do, and will do, the  
 5 things which we command you. And may the Lord di-  
 6 rect your hearts to the love of God, and to patient wait-  
 7 ing for Christ.

8 Now, we command you, brethren, in the name of our  
 9 Lord Jesus Christ, to withdraw yourselves from every  
 10 brother that walketh irregularly \*, and not according to  
 11 the tradition † which they received ‡ from us. For your-  
 12 selves know how ye ought to imitate us ; for we behaved  
 13 not ourselves in a disorderly way among you : nor did  
 14 we eat bread from any man for nothing ; but worked with  
 15 labour and toil, night and day, that we might not be  
 16 burthensome to any of you : not because we have no  
 17 right ; but to make ourselves an example to you, that ye  
 18 might imitate us. For, when we were with you, this we  
 19 commanded you, that, if any be not willing to work,  
 20 neither let him eat. For we hear that there are some that  
 21 walk among you in a disorderly way, doing no business,  
 22 but prying into the business of others. Now those that  
 23 are such we command, and exhort by our Lord Jesus  
 24 Christ, that they do their own business with quiet, and  
 25 eat their own bread. But, brethren, be not ye weary in  
 26 well-doing. And if any man obey not our word by this  
 27 epistle, mark that man, and keep not company with him,  
 28 that he may be ashamed. Yet count *him* not as an  
 29 enemy, but admonish *him* as a brother. Now the Lord  
 of peace himself give you peace ever in every manner §.  
 The Lord *be* with you all.

30 The salutation by the hand of me Paul ; which is *my*  
 31 token in every epistle : thus I write. The favour of our  
 32 Lord Jesus Christ *be* with you all. Amen.

\* "in a disorderly way," N.

† i. e. doctrine, N. m.

‡ which he received, R. T.

§ Or, in every place. MSS. N. m.

THE  
FIRST EPISTLE  
OF  
SAINT PAUL  
TO  
TIMOTHY.

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CHAP. I.

1 PAUL, an apostle of Jesus Christ, by the appointment  
2 of God our Saviour and Christ Jesus\*, our hope, to Ti-  
mothy *my* own son in the faith; favour, mercy, and  
peace † from God [our] Father, and Christ Jesus our  
Lord.

3 As I besought thee to remain at Ephesus, when I went  
4 into Macedonia, that thou mightest charge some not to  
5 teach other doctrines, nor give heed to fables, and end-  
less genealogies, which minister questions rather than  
6 the dispensation of God which is by faith ‡; *so do*. Now  
7 the end of this charge *to thee* is love out of a pure heart,  
and of a good conscience, and of faith unfeigned: from  
all which some having erred, have turned aside to vain  
talk; desiring to be teachers of the law, *yet* not under-  
standing what they say, nor concerning what they strong-

\* and the Lord Jesus Christ, R. T. who is our hope, N.

† peace be to him, N.

‡ This is the reading of all the ancient manuscripts except the Clermont. The meaning is, that idle questions concerning the fabulous genealogies of the Oriental philosophy would rather lead to trifling and endless disputes than to a practical knowledge of the gospel dispensation. The Primate adopts the received text, and renders the passage "rather than that godly edifying which is by faith."

8 ly affirm. But we know that the law *is* good, if a man  
9 use it as the law requireth; knowing this, that *the* law is  
not made for a righteous man, but for the lawless and  
disobedient, for the ungodly and for sinners, for the un-  
holy and profane, for murderers of fathers and murder-  
10 ers of mothers, for murderers of mankind, for fornicators,  
for those who defile themselves with males, for man-  
stealers, for liars, for perjured persons, and if there be  
11 any other thing that is contrary to sound doctrine, ac-  
cording to the glorious gospel of the blessed\* God  
12 which hath been committed to my trust. And I thank  
Christ Jesus our Lord, who hath given me strength, that  
he counted me faithful, and put me into the ministry;  
13 who was before a blasphemer, and a persecutor, and in-  
jurious: but I obtained mercy, because I acted ignorant-  
14 ly through unbelief: and the favour † of our Lord was  
exceedingly abundant, with *that* faith and love which  
15 *are* in ‡ Christ Jesus. These are true words, and worthy  
to be received by all, that Christ Jesus came into the  
world to save sinners; of whom I am a chief *sinner*.  
16 However, for this cause I obtained mercy, that in me a  
chief *sinner* Jesus Christ might shew forth all long-suf-  
17 fering, for an example to those who should hereafter be-  
lieve on him to everlasting life. Now to the King eter-  
nal, immortal, invisible, the only God §, be honour and  
glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, ac-  
cording to the prophecies which went before concern-  
ing thee, that by them thou mightest war a good warfare;  
19 holding faith and a good conscience, which some having  
20 put away, have made shipwreck as to *their* faith: of  
whom are Hymenæus and Alexander; whom I have

\* happy, N.

† Or, by, N. m.

‡ I. e. gratuitous producers, N. m.

§ the only wise God, R. T.

delivered to Satan\*, that they may be taught not to blaspheme.

- Cu. II. I exhort therefore, first of all, that supplications, prayers, intercessions, and giving of thanks, be made for
- 2 all men; for kings, and for all that are in high station; that we may lead a quiet and peaceable life in all god-
  - 3 liness and gravity. For this is good and acceptable in
  - 4 the sight of God our Saviour; who desireth that all men should be saved, and come to the knowledge of the truth.
  - 5 For there is one God, and one mediator also between God
  - 6 and men, the man Christ Jesus; who gave himself a ransom for all †, a doctrine to be testified of in its proper
  - 7 time; of which I have been appointed a preacher and an apostle, (I speak the truth ‡, I speak not falsely,) an instructor of the gentiles in faith and truth.
  - 8 I will therefore that men pray in every place, lifting
  - 9 up holy hands, without anger and disputing: in like manner that women also adorn themselves in decent apparel, with modesty and soberness of mind; not with
  - 10 plaited hair, or gold, or pearls, or costly array: but (which becometh women professing the worship of God)
  - 11 by good works. Let the woman learn in silence, with
  - 12 all subjection. But I suffer not the woman to teach, or to usurp authority over the man; but command her to remain in silence. For Adam was formed first, and Eve
  - 13 afterward: and Adam was not deceived; but the woman, having been deceived, was in the transgression. Notwithstanding, she shall be preserved in § child-bearing;

\* "That is, he had excommunicated them." Dr. Priestley. See 1 Cor. v. 5. He had expelled them from that community of which Christ was the head and ruler, to the kingdom of heathenism and darkness, of which Satan was the supposed chief.

† i. e. a means of deliverance from the bondage of the ceremonial law and of heathen idolatry.

‡ I speak the truth in Christ, R. T.

§ "See *deus, in the state of*, Rom. ii. 27; iv. 11. 2 Cor. v. 10. I am apt to consider *deus in statu* as an ancient marginal note; though I do not find any external authority for such a supposition." Newcome.

if they continue in faith, and love, and holiness, with soberness of mind.

- Cu. III. These are true words: "If a man wish for the office of a bishop\*, he desireth an honourable employment."
- 2 A bishop\* then must be blameless, the husband of one wife †, sober, self-governed, decent, hospitable, apt to
  - 3 teach; not a continuer at wine, not a striker ‡; but
  - 4 mild, not contentious, not covetous; one that ruleth his own family well, having his children in subjection with
  - 5 all gravity: (but if a man know not how to rule his own family, how can he take care of the church of God?)
  - 6 Not a new convert, lest he be lifted up with vanity, and
  - 7 fall into the condemnation of the accuser §. Moreover, he must have a good testimony from those that are without: lest he fall into reproach, and the snare of the accuser §.
  - 8 In like manner the deacons must be grave, not double-tongued; not given to much wine, not greedy of base
  - 9 gain: holding the mystery of the faith with a pure conscience. And let these first be proved; then let them use
  - 10 the office of deacon, being found irreproachable. In like manner the women || must be grave, not slanderers, sober,
  - 12 faithful in all things. Let the deacons be husbands of one wife, ruling their children and their own families well.
  - 13 For those that have used the office of a deacon well, acquire to themselves an honourable rank, and great freedom of speech in the faith which is in Christ Jesus.
  - 14 I write these things unto thee, hoping to come unto

\* Or, an overseer, a superintendent of the church, the same as a presbyter, or elder. See Acts xx. 17. 28.

† "Not guilty of polygamy, or of causeless divorce." Newcome.

‡ The received text here adds, "not given to filthy lucre."

§ devil, N. "lest he be justly condemned by those who watch for an occasion to calumniate and accuse Christians." Newcome. "Accuser" is the Primate's marginal version. His text is, "such condemnation as that of the devil."

|| "Who were deaconesses, Rom. xvi. 1." Newcome.

15 thee shortly: but if I delay, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, as a pillar and support of the truth.

16 And, without controversy, the mystery of godliness is great\*: He who was manifested † in the flesh ‡ was justified by the spirit §, seen by messengers ||, preached to the gentiles ¶, believed on in the world \*\*, received in glory ††.

CH. IV. But †† the spirit saith expressly that, in latter times, some will fall away from the faith, giving heed to deceitful spirits, and to doctrines concerning demons; through the hypocrisy of those who speak falsehoods, of those whose conscience is seared with a hot iron; who forbid to marry, and command to abstain from kinds of food,

\* Or, And the mystery of the true worship is confessedly great. N. m.

† The *Crimate* adopts the received text, "God was manifested." But in the margin he gives the reading retained here; which is also the reading in the text of Griesbach's second edition. This is supported by the Alexandrian and Ephrem MSS. The *Vatican* is mutilated. The *Clement* reads (‡) that which. Later copies have *Omni*, *Gen.* "All the old versions," says Dr. Clarke, (*Disc.* of *Tim.* No. 28, 29) "have *whom* or *which*. And all the ancient fathers, though the copies of many of them have it now in the text itself *Omni*, *Gen.* yet from the tenor of their comments upon it, and from their never citing it in the Arian controversy, it appears that they always read it (*he*) *who*, or (*2*) *which*.—*Note*, it must not be judged from the present copies of the text in *Byssion* and others, but from their manner of commenting upon the place, how the text was read in their days." Alp. Newcome observes, that if we read (*he*) *he who*, we have a construction like *Mark* iv. 25. *Luke* viii. 18. *Rom.* viii. 32.

‡ was evidently a real man, a proper human being, and not a man in appearance only, as the *Thomasists* and *Doctes* taught, to whom the apostle seems to allude *ch.* i. 4; vi. 20. Compare *1 John* iv. 2, 3; *2 John*, ver. 7.

§ † declared to be righteous, and the Christ, by the attestation of the holy spirit." N. we are.

|| "by the apostles, who were his angels or messengers to the world," *Benson*. "angels," N.

¶ "This mystery St. Paul particularly insisted on, *Eph.* iii. 4, 5, 6." *Newcome*.

\*\* "Among distant nations, as well as among the Jews." *Newcome*.

†† "met with a glorious reception," *Benson*, who refers to *Acts* xx. 13, 14; xxiii. 31. *Eph.* vi. 15. *2 Tim.* iv. 11, in support of this sense of the word *ἀναστρέφω*. He interprets the apostle's language of the multitudes which in the apostolic age embraced the Christian religion. *Newcome* renders the clause "taken up into glory," explaining it of the exalted process of Christ's ascension.

|| *Ver.* 7.

which God created to be partaken of with thanksgiving by those who are believers, and who know this truth\*, 4 that every creature of God is good, and nothing is to be 5 refused, if it be received with thanksgiving: for it is 6 sanctified † by the word of God, and by prayer. If thou tell the brethren these things ‡, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith, and of the § good doctrine to which thou hast attained.

7 But reject profane and old women's fables; and exercise thyself to godliness: for bodily exercise profiteth little; but godliness is profitable for all things ||, having promise of the life which now is, and of that which is to come. These are true words, and worthy to be received 10 by all. For on this account we both labour and suffer reproach, because we trust in the living God, who is a preserver ¶ of all men, but especially of those who believe. These things give in charge and teach.

12 Let no man despise thy youth: but be thou an example to the believers, in discourse, in behaviour, in love, in faith, in purity \*\*. Till I come, give attention 14 to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, 15 with the putting on of the hands of the elders. Meditate on these things; give thyself wholly to them; that thy 16 progress may appear to all: take heed to thyself, and to thy teaching; continue in them: for by doing this thou wilt save both thyself, and those that hear thee.

CH. V. Rebuke not an elder, but exhort him as a father;

\* know the truth. For, &c. N. See *Wakefield* and *Macknight*.

† i. e. made lawful by a divine warrant.

‡ Or, "suggest these things to the brethren," N. m. Or, "laying these things before the brethren."

§ that, N.

|| Or, bodily exercise is profitable for a short time only, but godliness is profitable for all time, &c. See *Wakefield* and *Rossmuller*.

¶ the Saviour, N. See *Macknight*.

\*\* Or, in chastity.

2 *and* the younger men as brethren: the elder women as mothers; the younger, as sisters, with all purity\*.

3 Support † widows that are widows indeed. But if any

4 widow have children or grand-children, let them learn in the first place to treat their own family piously, and to requite their progenitors; for this is acceptable before

5 God. Now she that is a widow indeed, and left alone, hopeth in God, and continueth in supplications and

6 prayers night and day: but she who rioteth in pleasure, is dead while she liveth. These things also give in charge;

8 that they may be blameless. But if any provide not for his own, and especially for those of his own household, he denieth ‡ the faith, and is worse than an unbeliever.

9 Let not a widow be taken into the number § of *deaconesses* under sixty years old, having been the wife of

10 one husband, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the feet of the saints, if she have relieved the afflicted, if she have diligently followed every

11 good work. But reject younger widows; for when they grow weary of the restraints of Christ, they desire to

12 marry; *and* are blamable, because they have laid aside their first resolution ||: and at the same time they learn to

13 be idle also, going about from house to house; and not idle only, but tattlers also, and busy-bodies, speaking what

14 they ought not. I will therefore that the younger *widows* marry, bear children, guide their family, give no occasion to the adversary of speaking reproachfully. For

16 some ¶ have already turned aside after Satan. If any man or woman who believeth have widows, let such re-

\* Or, chastity.

† Or, Honour.

‡ Or, he hath denied.

§ Or, Let not a widow be registered, i. e. to be supported at the public expense. But the other is more probable. See Thomson.

|| See Wakefield. The Primate's version is, "But reject the younger widows; for when they become inordinate against Christ, they desire to marry; having condemnation, because they have cast off their first faith."

¶ some women, N. To turn aside after Satan is to apostatize from the Christian faith. See chap. i. 20.

lieve them, and let not the church be burthened; that it may relieve those who are widows indeed.

17 Let the elders who preside well, be counted worthy of double reward\*; especially those who labour in the word †

18 *and* in teaching: for the scripture saith, "Thou shalt not muzzle the ox that is treading out the corn." And, "The

19 labourer is worthy of his hire." Against an elder receive not an accusation, but before two or three witnesses.

20 Those who sin rebuke before all, that others also may

21 fear. I charge *thee* in the presence of God, and of [the Lord] Jesus Christ, and of the chosen messengers ‡, that thou observe these things without prejudice §, doing nothing by partiality.

22 Put *thine* hands hastily on no man; and partake not in

23 the sins of others. Keep thyself pure. (Drink no longer water; but use a little wine, because of thy stomach and

24 thy frequent infirmities.) The sins of some men are manifest beforehand, going before to judgement ||; but some

25 *men* they follow after. In like manner, the good works also *of some* are manifest beforehand; and those *works* that are otherwise cannot be hidden.

CH. VI. Let as many servants as are under the yoke, count their own masters worthy of all honour; that the name

2 of God, and *his* doctrine, be not evil-spoken of. And let not those that have believing masters despise *them*, because they are brethren: but let them serve the more

\* Or, honour.

† In preaching, Macknight.

‡ chosen messengers, i. e. the apostles of Christ, who were chosen to bear testimony to his resurrection. Acts i. 2. q. d. I charge you as in the presence of God your creator and judge, of Christ your master and chief, and of the apostles of Jesus, whose example you are to follow, &amp;c. Alp. Newcome, with the public version, renders the words, "the elect angels," and some suppose an allusion to the court of heaven, as analogous to the Persian court. See Benson and Priestley. But the former interpretation best suits the connexion. If it be objected that Timothy was not actually in the presence of the apostles, it may be replied, that the apostle's language does not necessarily imply this. Nor can it be proved that he was in the presence of the elect angels, whoever may be the persons intended.

§ preferring one man before another, N. See Wakefield.

|| Or, leading before to a judgement.

willingly, because those who partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to the doctrine which  
4 is according to godliness, he is lifted up with vanity, knowing nothing, but doting about questions and strifes of words; whence cometh envy, contention, evil-speak-  
5 ings, wicked surmisings, perverse disputings among men of corrupt minds, and destitute of the truth, supposing  
6 that godliness is gain: [from such withdraw thyself.] But  
7 godliness with contentment is great gain. For we brought nothing into *this* world; and *it* is certain that we  
8 can carry nothing out. And, having food and raiment, 9 let us be content with these. But they that would be rich, fall into temptation, and a snare, and *into* many foolish \* and hurtful desires, which drown men in † de-  
10 struction and perdition. For the love of money is the root of all evil: which while some covet, they have erred from the faith, and have pierced themselves through with many sorrows.

11 But, O man of God, do thou flee these things; and follow after righteousness, godliness, faith, love, patience,  
12 meekness. Contend the good contest of faith; lay hold on everlasting life, to which thou hast been called, and hast confessed a good confession ‡ before many witnesses.  
13 I charge thee in the sight of God, who giveth life to all, and *in the sight* of Christ Jesus, who before Pontius Pi-  
14 late witnessed a good confession, that thou keep *this* commandment, so as to be without spot, and unrebuke-  
15 able, till the appearance of our Lord Jesus Christ; which in its proper time He will shew, *who* is the blessed § and only Potentate, the King of kings, and Lord of lords;  
16 who only hath immortality, dwelling in *that* light which

\* inconsiderate, N.

† Or, plunge men into, Macknight.

‡ Or, and with respect to which (thou made:) the honourable confession.

§ happy, N.

none can approach to \*; whom no man hath seen, or can see: to whom *be* everlasting honour and dominion. Amen.

17 Charge the rich in this world †, not to be high-minded, nor to trust in uncertain riches, but in the living God,  
18 who richly giveth us all things to enjoy; to do good, to be rich in good works, ready to distribute, willing to  
19 bestow; treasuring up for themselves a good foundation against the time to come, that they may lay hold on the true life.  
20 O Timothy, keep that *doctrine* which is committed to thy trust, avoiding profane emptiness of speech ‡, and op-  
21 positions of knowledge falsely so called §: which some professing, have erred concerning the faith. *The favour of God be with thee.* [Amen.]

\* Or, in light inaccessible.

† Or, in the present age, i. e. under the gospel dispensation.

‡ Or, and empty words. N. m.

§ "See Col. iii. 8; i. 6, 7." Newcome.

THE  
SECOND EPISTLE  
OF  
SAINT PAUL  
TO  
TIMOTHY.

CHAP. I.

2 PAUL, an apostle of Jesus Christ, by the will of God,  
3 us to the promise of life which is by Christ Jesus, to Ti-  
mothy *my* beloved son, favour, mercy, and peace \* from  
God our Father †, and Christ Jesus our Lord.

3 I thank God, whom I serve as *my* forefathers did with  
a pure conscience, that without ceasing I make mention  
4 of thee in my prayers night and day; longing to see  
thee, being mindful of thy tears, that I may be filled with  
5 joy; and calling to remembrance the unfeigned faith  
that is in thee, which dwelt first in thy grandmother  
Lois, and in thy mother Eunice; and I am persuaded  
that it dwelleth in thee also.

6 Wherefore I remind thee that thou stir up † the free  
gift of God, which is in thee by the putting on of *my*  
7 hands. For God hath not given us a spirit § of fear, but  
8 of power, and of love, and of prudence. Be not there-  
fore ashamed of the testimony concerning our Lord, or  
of me a prisoner because of him: but suffer affliction to-

\* peace be to him, N. † the Father, N. ‡ Or, kindle up. § the spirit, N.

gether with the gospel, according to the power *given thee*  
9 of God; who hath saved us \*, and called us with a holy  
calling, not according to our works, but according to  
his own purpose, and *that* favour which was bestowed on  
us in Christ Jesus †, before the ancient dispensations;  
10 but *which* hath now been made manifest by the appearance  
of our Saviour Jesus Christ, who hath abolished death,  
and hath brought life and incorruption to light, by the  
11 gospel: of ‡ which I have been appointed a preacher,  
12 and an apostle, and a teacher of the gentiles. For which  
cause I suffer also these things: nevertheless I am not  
ashamed: for I know whom I have believed, and I am  
persuaded that he is able to keep that which he hath  
committed to me § against that day ||.

13 Hold fast the form of sound words, which thou hast  
heard from me, together with that faith and love ¶ which  
14 are in \*\* Christ Jesus. That good doctrine, which is  
committed to thy trust, keep †† through the holy spirit  
which dwelleth in us.  
15 Thou knowest this, that all those who are in Asia have  
turned away from me; of whom are Phygellus and Her-  
16 mogenes. The Lord shew mercy to the household of  
Onesiphorus: for he often refreshed me, and was not  
17 ashamed of my chain; but, when he was in Rome, sought  
18 for me very diligently, and found me. The Lord grant  
unto him that he may find mercy from the Lord in that

\* i. e. has rescued us from the yoke of the law, or from the bondage of heathen  
idolatry.

† through Christ Jesus, N. ‡ Gr. us concerning, N. m.

§ i. e. the gospel. See ver. 14; 1 Tim. v. 20, which are the only places in which  
the same word occurs. The apostle triumphed in the thought that, though he was per-  
secuted, and soon to fall a sacrifice to the fury of his enemies, the gospel which was  
intrusted to him would not perish with him, but would be preserved by the power of  
God to the end of time. See Slichtingius in loc. The Primate renders the clause,  
"he is able to keep what I have committed to him."

|| that great day, N.

¶ Or, A form of sound words which thou heardest from me, hold fast in faith and  
love.

\*\* Or, by, N. m. †† Or, the honourable trust committed to thee, keep, &c.

day\*. And in how many things he ministered to me at Ephesus, thou knowest very well.

CH. II. Thou therefore, my son, be strong in the favour †  
 2 which is by Christ Jesus. And the things which thou  
 hast heard from me amidst many witnesses, these com-  
 mit to faithful men, who will be able to teach others also.  
 3 Wherefore suffer thou hardships, as a good soldier of  
 4 Jesus Christ. No man that warreth entangleth himself  
 with the affairs of *this* life; that he may please him who  
 5 hath chosen him to be a soldier. And if a man contend  
 also *in the games*, he is not crowned unless he contend  
 6 according to the laws. The husbandman must first labour,  
 7 and then partake of the fruits. Consider what I say;  
 8 and the Lord give thee understanding in all things. Re-  
 member Jesus Christ of the race of David, who was  
 raised from the dead ‡, according to the gospel which I  
 9 preach: for which I suffer hardships, unto bonds, as an  
 10 evil-doer: but the word of God is not bound. Where-  
 fore I endure all things for the sake of the chosen §, that  
 they also may obtain the salvation which is through Christ  
 11 Jesus, with everlasting glory. These are true words:  
 for if we have died with him, we shall live also with *him*:  
 12 if we suffer, we shall reign also with *him*: if we deny  
 13 *him*, he also will deny us: if we be faithless, *yet* he con-  
 tinueth faithful: he cannot deny himself.  
 14 Of these things put *men* in remembrance, charging *them*  
 before the Lord that they contend not about words, to no  
 15 profit, *but* to the subversion || of the hearers. Study to  
 present thyself before God approved *by him*, a workman  
 who needeth not to be ashamed, rightly dividing the word  
 16 of truth. But avoid profane emptiness of speech: for  
 17 they *that use it* will increase to more ungodliness: and  
 their speech will eat as *doth* a gangrene: of whom are

\* that great day, N. † the favour of God, N. Or, the gracious gospel.

‡ Or, Remember that Jesus Christ hath been raised, &c.

§ The Primato supplies the word "gentles."

|| subverting, N.

18 Hymenæus and Philetus: who have erred concerning the  
 truth, saying that the resurrection is already past; and  
 19 overthrow the faith of some. Nevertheless the firm founda-  
 tion of God standeth, having this inscription, "The  
 Lord knoweth those that are his." And, "Let every one  
 who nameth the name of the Lord\* depart from ini-  
 20 quity." But in a great house there are not only vessels  
 of gold, and of silver, but of wood also, and of earth;  
 21 and some to honour, and some to dishonour. If a man  
 therefore cleanse himself thoroughly from these things,  
 he will be a vessel to honour, sanctified, [and] fit for the  
 22 master's use, and prepared to every good work. Flee  
 also youthful desires: but follow righteousness, faith †,  
 love, peace, together with those who call on the Lord ‡  
 23 out of a pure heart. But foolish and unlearned ques-  
 24 tions avoid, knowing that they beget contentions. And  
 the servant of the Lord must not contend; but *must* be  
 25 gentle to all *men*, apt to teach, forbearing§, with meekness  
 instructing those that oppose themselves; if by any means  
 God may give them repentance to the acknowledgment  
 26 of the truth: and they who have been taken captive by  
 the accuser|| may recover themselves out of his snare, to  
 the will of God.

CH. III. But know this, that in the last days difficult times will  
 2 come. For men will be lovers of their own selves, lovers  
 of wealth, boasters, proud, blasphemers, disobedient to  
 3 parents, unthankful, unholy, without natural affection,  
 covenant-breakers, false accusers, incontinent, fierce,  
 4 haters of good men, treacherous, rash, vain, lovers of  
 5 pleasure more than lovers of God; having a form of god-

\* of Christ, R. T.

† Or, faithfulness, N. m.

‡ Mr. Wakefield translates, "who call themselves by the name of the Lord with a pure heart." This is favoured by the Armenian and Coptic versions. See Griesbach.

§ patient of wrong, Wakefield.

|| that is, they who through fear of calumny and persecution have apostatized from the Christian faith. 1 Tim. iii. 6, 7. 11. See Simpson on the Existence of the Devil, p. 147: "taken captive by the devil," N.



liness, but denying its power: from such also turn away.  
 6 For of such are those that enter into families, and lead captive weak women laden with sins, led away by many  
 7 evil desires, ever learning, and never able to come to the  
 8 knowledge of the truth. Now as Jaannes and Jambres withstood Moses, so these also withstand the truth: men  
 9 of corrupt minds, reprobate concerning the faith. But they will not proceed far: for their folly will be manifest to all men, as that of the others also was.  
 10 But thou hast fully known my doctrine, manner of  
 11 life, purpose, faith\*, long-suffering, love, patience, persecutions, sufferings; what things befel me at Antioch, at Iconium, at Lystra, what persecutions I endured: but  
 12 out of all the Lord delivered me. Yea, and all that would live religiously in Christ Jesus, will suffer persecution:  
 13 and evil men and seducers will grow worse and worse,  
 14 deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of,  
 15 knowing from whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through † the  
 16 faith which is in Christ Jesus. All scripture given by inspiration of God ‡ is profitable for teaching, for reproof, for correction, for instruction in righteousness:  
 17 that the man of God may be perfect, perfectly fitted to all good works.  
 Cn. iv. I charge thee [therefore] before God, and before Jesus Christ § who will hereafter judge the living and the dead  
 2 at his || appearance and his kingdom; preach the word; be urgent in season, out of season; confute, rebuke, ex-  
 3 hort, with all long-suffering and teaching. For the time

\* Or, faithfulness, N. m.

† Or, by faith in Christ Jesus. N. m.

‡ All scripture is given by inspiration of God, and is profitable, &amp;c. N. But in his note the Primato observes, that, "Some render, All scripture, given by inspiration of God, is profitable, &amp;c. So Syr., the three Arabic versions, Vulg., Grotius, the English Bible of 1549, &amp;c. Thus it is not desired what scripture was divinely inspired."

§ The Lord Jesus Christ, R. T.

|| Or, and by his appearance, MSS. N. m.

will come when men will not endure sound teaching; but will heap to themselves teachers according to their own  
 4 evil desires, having itching ears; and will turn away their  
 5 ears from the truth, and will be turned to fables. But watch thou in all things, suffer hardships, do the work of an evangelist, fulfil thy ministry.  
 6 For I am now ready to be poured out, and the time of  
 7 my departure is near. I have maintained\* the good contest, I have finished my course, I have kept the faith.  
 8 As for what remaineth, a crown of righteousness is laid up for me, with which the Lord, the righteous Judge, will reward me † at that day ‡: and not me only, but all those likewise who love his appearance.  
 9 Endeavour to come unto me speedily. For Demas hath  
 10 forsaken me, having loved this present world, and is departed to Thessalonica; Crescens to Galatia, Titus to  
 11 Dalmatia. Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the  
 12 ministry. Now Tychicus I have sent to Ephesus. The  
 13 cloke which I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially  
 14 the parchments. Alexander the coppersmith hath done me much evil: the Lord will reward him according to his  
 15 works. Of whom beware thou also; for he hath greatly  
 16 withstood our words. At my first defence none was with me, but all forsook me: may it not be laid to their charge.  
 17 But the Lord stood with me, and strengthened me: that by me the preaching of his gospel may be fully known, and that all the gentiles may hear: and I was delivered out  
 18 of the mouth of the lion. And the Lord will deliver me from every evil work, and will preserve me to his heavenly kingdom: to whom be glory for ever and ever, Amen.

\* See Newcome's margin. In the text "contended a good contest."

† which the Lord will give, N.

‡ great day: N.

19 Salute Prisca and Aquila, and the household of Onesiphorus. Erastus remained at Corinth: and Trophimus  
 20 I left sick at Miletus. Endeavour to come before winter. Eubulus, and Pudens, and Linus, and Claudia,  
 22 and all the brethren, salute thee. The Lord Jesus Christ be with thy spirit. *The favour of God be with you.*  
 [Amen.]

THE  
 EPISTLE  
 OF  
 SAINT PAUL  
 TO  
 TITUS.

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CHAP. I.

PAUL, a servant of God, and an apostle of Jesus Christ, (as to the faith of God's elect, and the acknowledgment  
 2 of the truth which is according to godliness; in hope of everlasting life, which God, who cannot lie, promised  
 3 before the ancient dispensations; and in due time hath manifested his word through that preaching which hath  
 been committed unto me, according to the appointment  
 4 of God our Saviour;) to Titus, *my own son as to the common faith\**: favour, mercy, and peace † from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set right the things which are wanted, and appoint elders  
 6 in every city, as I directed thee: if any one be irreproachable, the husband of one wife, having believing children,  
 7 *who are not under accusation of dissoluteness, or disobedient.* For the bishop ‡ must be irreproachable, as the steward of God; not self-willed, not soon angry, not a

\* Or, my true son according to our common faith.

† peace be to him, N.

‡ a bishop, N. Or, a superintendent, the same as a presbyter or elder. See ver. 5, and Acts xx. 17. 28.

continuer at the wine, not a striker, not greedy of base  
8 gains\*; but a lover of hospitality, a lover of good men,  
9 self-governed †, just, holy, temperate; holding fast the  
true word as he hath been taught, that he may be able  
both to exhort by sound doctrine ‡, and to confute the  
gainsayers.

10 For many are disobedient, vain-talkers, and deceivers,  
11 especially those of the circumcision: whose mouths must  
be stopped, who subvert whole families, teaching things  
12 which they ought not, for the sake of base gain. One  
of themselves, a poet§ of their own, hath said, "The  
13 Cretnus are always liars, evil beasts, idle gluttons ||." This  
witness is true: wherefore reprove them sharply, that they  
14 may be sound in the faith; not giving heed to Jewish  
fables, and commandments of men who turn away from  
15 the truth. To the pure all things are pure: but to those  
that are defiled, and unbelieving, nothing is pure; but  
16 even their mind and conscience are defiled. They pro-  
fess to know God: but in *their* works they deny *him*,  
being abominable, and disobedient, and to every good  
work reprobate.

Ch. II. But speak thou the things which become sound doc-  
2 trine; that the aged men be sober, grave, self-governed ¶;  
3 sound in faith, in love, in patience: that the aged women  
in like manner be in behaviour as becometh holy per-  
sons, not false accusers \*\*, not enslaved †† to much wine,  
4 teachers of good things; that they may instruct the young  
5 women to love their husbands, to love their children, to  
be self-governed ¶, chaste, keepers at home, good, sub-  
6 missive to their own husbands, that the word of God be  
not evil spoken of. In like manner exhort the young  
7 men to be self-governed: in all things shewing thyself a  
pattern of good works; in doctrine shewing uncorrupt-

\* filthy here, N. See ver. 11.

† Or, discreet.

‡ Or, by wholesome teaching.

§ Or, prophet, N. m.

|| slow gluttons, N.

¶ Or, discreet;

\*\* Or, devils.

†† Or, addicted, N. m.

8 ness, gravity, sound speech which cannot be condemned;  
that he who is of the contrary *part* may be ashamed,  
9 having no evil thing to say of us\*. Exhort servants to  
submit themselves to their own masters, and to please  
10 them well in all things, not contradicting, not thieving †,  
but shewing all good fidelity; that they may adorn the  
doctrine of God our Saviour in all things.

11 For the favour ‡ of God hath appeared, which bringeth  
12 salvation to all men, teaching us that we should deny  
ungodliness and worldly desires, and live soberly, and  
righteously; and religiously, in this present world §;  
13 looking for the happy *end of our* hope ||, and the glorious  
appearance of the great God, and of our Saviour Jesus  
14 Christ; who gave himself for us, that he might redeem  
us from all iniquity, and purify to himself a peculiar  
15 people, zealous of good works. These things speak, and  
exhort, and reprove with all authority. Let no man de-  
spise thee.

Ch. III. Put men in mind to be subject to principalities and  
powers, to obey magistrates, to be ready to every good  
2 work, to speak evil of no man, not to be contentious, but  
3 gentle, shewing all meekness to all men. For we our-  
selves also were formerly unwise, disobedient, deceived,  
slaves to various desires\*\* and pleasures, living in mali-  
4 ciousness and envy, odious, and hating one another. But  
when the kindness of God our Saviour and *his* love to-  
5 ward man appeared; he saved us ††, not by works of  
justification ‡‡ which we did, but according to his mer-

\* of you, R. T.

† Or, embezzling,

‡ Or, gracious gospel, N. m.

§ Or, this present age, or life.

|| Or, our blessed hope, N. m.

¶ Or, deliver.

\*\* many evil desires, N.

†† he delivered us from our heathen state, and introduced us to the privilege of the gospel.

‡‡ not by submission to the Mosaic ritual. The apostle treats this subject at large in the Epistles to the Romans and the Galatians. See Rom. iii. 29; v. 1.

cy, by the washing of regeneration\*, and the reno-  
 6 vation of the holy spirit †; which he shed on us richly,  
 7 through Jesus Christ our Saviour; that, having been  
 justified through his favour, we might become heirs as  
 8 to the hope of everlasting life. These are true words,  
 and these things I will that thou strongly affirm; so that  
 those who have believed in God may be careful to main-  
 9 tain good works ‡. These are the things which are good  
 and profitable among men. But avoid foolish questions,  
 and genealogies, and contentions, and strifes about the  
 10 law; for they are unprofitable and vain. Reject § a  
 sower of divisions ||, after the first and second ad-  
 11 monition; knowing that such an one is perverted, and  
 sinneth, being self-condemned.

12 When I shall send to thee Artemas, or Tychicus, en-  
 deavour to come unto me to Nicopolis: for I have de-  
 13 termined to winter there. Diligently conduct on their  
 way Zenas the former teacher of the law, and Apollos;  
 14 that nothing may be wanted by them. And let our dis-  
 ciples also learn to maintain good works for necessary  
 15 uses; that they be not unfruitful. All that are with me  
 salute thee. Salute those who love us in the faith. *The  
 favour of God be with you all.*

\* that is, by Christian baptism, by which the convert publicly professes faith in Christ, and becomes entitled to the privileges of the gospel covenant, and is, as it were, born into a new world.

† that is, by the gifts of the holy spirit, which prove that the believer is really introduced into this new covenant, and admitted into the family of God. See Rom. viii. 16. "renewing of our minds through the holy spirit." N.

‡ Or, may study to be foremost in good works. Wakefield.

§ Or, have no company with. Lindsey's Hist. View, p. 132. Suge, Schleunier. See Rosenmuller.

|| an heretic, N. See Wakefield. 1 Cor. xi. 19, Rom. xvi. 17.

THE  
 EPISTLE  
 OF  
 SAINT PAUL  
 TO  
 PHILEMON.

PAUL, a prisoner for Christ Jesus, and Timothy our  
 brother, to Philemon our beloved, and our fellow-la-  
 2 bourer, and to our beloved Apphia, and to Archippus  
 our fellow-soldier, and to the church\* in thy house:  
 3 favour be to you and peace from God our father, and  
 from the Lord Jesus Christ.

4 I thank my God, making mention of thee always in  
 5 my prayers, (hearing of thy faith and love, which thou  
 6 hast toward the Lord Jesus, and to all the saints,) that  
 thy partaking of the faith may become effectual, in the  
 knowledge of every good thing which is among us † as  
 7 concerning Christ [Jesus]. For we have great joy and  
 comfort on account of thy love, because the minds ‡ of  
 the saints are refreshed by thee, brother.

8 Wherefore, though I have much freedom of speech in  
 9 Christ to enjoin thee what is fit; yet because of my love,  
 I rather beseech thee, as Paul § the aged, and now a pri-  
 10 soner also for Jesus Christ, I beseech thee, for my son ||

\* the church which assemblieth, N. in the margin, congregation.

† among you, R. T.

‡ So Wakefield. Gr. bowels, N.

§ Or, in the character of Paul, N. m.

|| I beseech thee, I say, for my son Onesimus, whom, &c. N.

11 whom I have begotten in [my] bonds, Onesimus: who  
 formerly was unprofitable to thee, but is now profitable  
 12 to thee and to me: whom I have sent again: do thou  
 13 therefore receive him, that is, myself\*: whom I was  
 willing to retain with me, that in thy stead he might  
 14 have ministered to me in my bonds for the gospel: but  
 without thy consent I would do nothing: that thy benefit  
 15 might not be as it were of necessity, but willingly. For  
 perhaps he therefore departed for a time, that thou might-  
 16 est receive him for ever; no longer as a servant †, but as  
 above a servant †, a beloved brother: especially so to me;  
 but how much more to thee, both in the flesh and in the  
 17 Lord? If therefore thou consider me as thy companion ‡,  
 18 receive him as myself. But if he have wronged thee in  
 any thing, or owe thee any thing, put that to my ac-  
 19 count: I Paul have written it with my own hand, I will  
 repay it: however, I do not say to thee that § thou owest  
 20 to me even thy own self. Yes, brother, let me have  
 joy of thee in the Lord: refresh my feelings || in Christ ¶.  
 21 Having confidence in thy compli-ance\*\*, I have thus writ-  
 ten to thee, knowing that thou wilt do even more than I  
 22 say. At the same time also prepare me a lodging; for I  
 trust that through your prayers I shall be graciously  
 given unto you.  
 23 Epaphras, my fellow-prisoner in Christ Jesus, Mark,  
 24 Aristarchus, Demas, Luke, my fellow-labourers, salute  
 25 thee. The favour of our Lord Jesus Christ be with your  
 spirit.

\* my own bowels, N. and Gr.

† i. e. slave, N. m.

‡ Or, "as a friend," or, "as a sharer with thee in what thou hast."

§ Or, not to say unto thee that, N. m.

|| Wakefield. bowels, N. and Gr.

¶ in the Lord, R. T.

\*\* Or, in confident expectation of thy compli-ance.

THE  
 EPISTLE  
 TO THE  
 HEBREWS.

CHAP. I.

GOD who, in several parts, and in several manners,  
 2 formerly spake to our fathers by the prophets, in these  
 last days hath spoken to us by his Son, whom he hath  
 appointed heir of all things, for whom also he constituted  
 3 the ages\*: who, being a ray of his brightness, and an  
 image of his perfections †, and ruling all things by his  
 powerful word ‡, when he had by himself made a cleans-  
 ing of [our] sins §, sat down on the right hand of the  
 4 Majesty || on high; having been made so much greater  
 than those messengers ¶, as he hath obtained\*\* a more  
 excellent name than they.

\* *Et* *is*, for whom. For this sense of *is*, with a genitive, see Grotius in loc. Schleusner in verb. and Mr. Lindsey's Second Address, p. 297. *Æons*, ages, "This word," says Dr. Sykes (in loc.) "does not signify the heavens and earth, and all things in them, but it means properly ages, or certain periods of time:" the Antediluvian, the Patri-archal, the Mosaic ages or dispensations. These were all intended to prepare the way for the age or dispensation of the Messiah. Abp. Newcome adopts the common translation, "by whom he made the world also."

† So Wakefield. "who, being the brightness of his glory, and the express image of his person," N.

‡ ruling and directing all things in the new dispensation, by authority derived from the Father. Gr. "the word of his power."

§ when he had made a cleansing of our sins by the sacrifice of himself, N. But the judicious reader will observe that the words in Italics are not in the original. Cleansing of sin is bringing us out of an unholy into a holy state.

|| the divine Majesty, N.

¶ i. e. the prophets, who are mentioned in the first verse. See Wakefield. the angels, N.

\*\* Gr. inherited, N. m.

5 For to which of those messengers \* spake God at any time, "Thou art my Son, this day I have adopted thee †?" and again, "I will be to him a Father, and he shall be to me a Son?" And when God bringeth again ‡ the Firstborn into the world, he saith, "And let all the messengers of God pay homage to him §." And of these messengers the scripture saith ||, "Who maketh the winds his messengers ¶; and flames of lightning his ministers." 8 But to the Son he saith, "God is thy throne \*\* for ever and ever; a sceptre of rectitude is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy companions ††. And, "Thou, Lord, in the beginning didst lay the foundation of the earth: and the heavens are the works of thy hands: they will perish; but Thou wilt remain ††: and they all will grow old as doth a garment; and like a vesture thou wilt fold them up, and they will be changed; but Thou art the same, and thy years will not fail §§." 13 But to which of those messengers ||| said he at any time, "Sit thou on my right hand, until I make thine enemies

\* the angels, N. See ver. 4.

† begotten thee, Gr. and N.

‡ i. e. after his resurrection, by which he became the first-born from the dead, Col. i. 18. Rev. i. 5. See Peirce and Newcome.

§ i. e. Let all the prophets and messengers of God acknowledge him as their superior. "Let all the angels of God worship him." N. cited from Deut. xxvii. 40. LXX. where it is spoken of the Hebrew nation, and therefore cannot be understood of religious worship. See Sykes on Heb. i. 6.

|| So Wakefield. And of the angels he saith, N.

¶ So N. m. angels, N.

\*\* Wakefield, Lindsey. "Thy throne, O God, is," &c. N. "God is the support of thy throne," Sykes.

†† N. m. fellows, N. i. All who like him were messengers from God to men.

‡‡ remabest, N.

§§ This is a quotation from Psalm cii. 25. "The immutability of God is here declared as a pledge of the immutability of the kingdom of Christ. "To shew (says Mr. Emlyn, Works, vol. ii. p. 340.) how able his God, who had anointed him, was to make good and maintain what he had granted him, a durable kingdom for ever and ever." See Mr. Lindsey's Sequel, p. 488.

||| the angels, N.

14 thy footstool?" Are they not all servants \*, sent forth to serve the future heirs of salvation †? 15. 11. For this cause we ought to give the more earnest attention to the things which we have heard, lest at any 2 time we let them escape us. For if the words which were spoken by messengers ‡ were steadfast, and every transgression and disobedience received a just recompense of 3 punishment; how shall we escape, if we have neglected so great salvation, which began to be spoken by the Lord, and was confirmed to us by those that heard him; 4 God bearing witness at the same time §, by signs and wonders and various mighty works, and distributions of the holy spirit, according to his own will? 5 For || God hath not subjected to angels the succeeding 6 nge ¶, of which we speak. But David hath somewhere testified, saying, "What is man, that thou art mindful of him? or the son of man, that thou regardest him?"

\* Gr. and N. ministering spirits. The word spirit is a Hebrew to express a person's self, v. g. 1 Cor. ii. 11. the spirit of a man is a man, is a man himself: the spirit of God is God himself. 2 Tim. iv. 22. The Lord Jesus Christ be with thy spirit, i. e. with thee. Here the former prophets are called ministering spirits, i. e. they were ministers or servants, whereas Christ appeared under the character of a Son.

† So Wakefield. those who will be heirs of salvation, N. Rather, those who were about to be heirs of salvation, i. e. the former prophets were appointed for the encouragement and the confirmation of the faith of those who were at a future time to be delivered by Christ from the yoke of the law, or from the bondage of idolatry and vice.

‡ i. e. by former prophets and teachers, in contradistinction to the Messiah, who is called a son, and appointed a ruler. Angels, N.

§ Or, "God bearing joint-witness," viz. with the apostles, &c.

|| Or, "moreover," as introducing a collateral argument or fact. The writer having already proved that Christ was superior to angels, viz. to all preceding prophets and messengers from God, now proceeds, through the remainder of this chapter, to prove that he is in his nature inferior to angels considered as beings of an order superior to mankind, for that the nature of his commission required that he should be a proper human being. It is no objection that he uses the word angel in a different sense without giving notice of the change. This incorrectness of style is not uncommon in the sacred writers, and the author has before availed himself of the ambiguity of the word angel, ch. i. 7. For the use of *καὶ* as a connecting and not an illative particle, see Matt. i. 18. James i. 7. Heb. ii. 8.

¶ Or, "future world," Gr. "that future dispensation," Wakefield. Isaiah ix. 6, the Messiah is predicted as the Father of the age to come. See Sykes.

7 Thou madest him a little lower than the angels; but thou  
 8 hast crowned him with glory and honour\*, thou hast  
 subjected all things under his feet." Now in that he hath  
 subjected all things to him, he hath left nothing *that is*  
 9 not subjected to him. But we see Jesus for the suffering of  
 death crowned with glory and honour, who was made a  
 little lower than the angels †, that, by the favour ‡ of  
 God, he might taste death for every man §.  
 10 For it became Him for whom *are* all things, and by  
 whom *are* all things, in bringing many sons to glory, to  
 make the author of their salvation || perfect through suf-  
 11 ferings. For both *Christ* that sanctifieth, and those that  
 are sanctified, *are* all of one *Father*: for which cause  
 12 *Christ* is not ashamed to call them brethren; saying, "I  
 will declare thy name to my brethren; in the midst of  
 13 the congregation I will praise thee." And again, "I  
 will put my trust in him." And again, "Behold, I,  
 14 and the children whom God hath given me." Since then  
 the children are partakers of flesh and blood, *Christ* him-  
 self also in like manner partook of them ¶; that through

\* "and hast set him over the works of thy hands," R. T. and N. in brackets. This clause is wanting in the Vatican, Clermont, and other manuscripts of note, and is left out in Griesbach's text. This passage is cited from the eighth Psalm, and can therefore be applied to Christ only by way of accommodation. The apostle Paul reasons upon the same passage in a similar manner, 1 Cor. xv. 25—27, which is a presumptive proof that the epistle to the Hebrews was either written by him, or by some person, perhaps Barnabas, or Luke, who was an associate with him, and familiarly acquainted with the apostle's style of thinking and reasoning.

† Or, "who was a little inferior to angels," i. e. by nature, like other men, and not by the voluntary assumption of a human form. See ver. 7.

‡ i. e. gratuitous goodness, N. III.

§ To taste death for every man is to die for the benefit of all mankind, Jew and gentile, Sykes. All were admissible into that new covenant, of which the death of Christ was the ratification.

|| Or, to make the leader of their salvation, who is conducting many sons to glory.

¶ As the children were human beings, so their deliverer was a being of the same rank, and not an angel, or superior spirit. The words might be rendered, 'Since then the children partook in common of flesh and blood, he also completely shared in the same.'

death he might destroy him who hath the power of  
 15 death, that is, the devil\*; and might deliver those who,  
 through fear of death, were all their lifetime subject to  
 16 slavery. For indeed *Christ* helpeth not angels †; but he  
 17 helpeth the seed of Abraham. Wherefore it behoved him  
 to be like ‡ his brethren in all things; that he might be a  
 compassionate and faithful high-priest in things *relating*  
 to God, to make reconciliation for the sins of the people§.  
 18 For in that he himself hath suffered, having been tempted,  
 he is able to assist those that are tempted.

CH. III. Wherefore, holy brethren, partakers of a heavenly  
 calling ||, consider the Apostle and High-priest of our  
 2 profession ¶, Jesus; who was faithful to him that ap-  
 pointed him, as Moses also *was faithful* in all the house-  
 3 hold of God\*\*\*. For this *person* was counted worthy of  
 more glory than Moses, inasmuch as he who framed the  
 4 household hath more honour than the household. (Far  
 every household is framed by some one; but he who  
 5 framed all things, *is* God.) And Moses indeed *was* faith-  
 ful as a servant, in all the household of God ††; for a  
 testimony to those things which were to be spoken after-  
 6 ward: but Christ, as a Son, over the household of God ††;

\* the idolatrous and persecuting power. The death of Christ introduced a dispensation which, by gradually putting an end to heathenism and idolatry, and establishing the doctrine of a future life, abolished the power of death, and raised man above the fear of dissolution. See 2 Tim. i. 10, and Wetstein in loc.

† Or, "For truly it," i. e. the fear of death, or death itself, "doth not lay hold of" or seize on "angels, but of the seed of Abraham it doth lay hold." See Theol. Rep. vol. v. p. 165.

‡ To be made like, N. "It was right for him in all things to be like unto his brethren." Wakefield.

§ The expression is remarkable: *εις το διαμεσολαυειν των ημαρτων*, not to propitiate God, but to propitiate the sins of the people. The meaning probably is, q. d. to remove all legal obstructions and disqualifications, so that those who were excluded as *sinner*s from the privileges of the old covenant might be admitted to the benefits of the new dispensation, and might be called and made *holy*. See Theol. Rep. *ibid*.

|| the heavenly calling, N.

¶ Christ, H. T. and N. in brackets. See Griesbach.

\*\* See Wakefield, "the household committed to him," N. Gr. "in all his household."

†† See ver. 2.

whose household we are, if we keep the confidence and the glorying of *our* hope firm to the end.

7 Wherefore, as the holy spirit saith, "To-day, if ye  
8 shall hear his voice, harden not your hearts, as in the  
9 provocation \*, in the day of trial † in the desert: where  
10 your fathers ‡ tried me, proved me, and saw my works  
11 forty years: wherefore I was grieved with that genera-  
12 tion, and said, 'They always err in heart §; and they  
13 have not known my ways: ' upon which I swear in my  
14 anger, 'They shall not enter into my rest: ' " so likewise  
15 take heed, brethren, lest there be in any of you an evil  
16 heart of unbelief, in falling away from the living God:  
17 but exhort one another daily, while it is called to-day;  
18 lest any of you be hardened through the deceitfulness of  
19 sin. For we are made partakers of Christ, if we retain  
20 the beginning of our confidence firm to the end; while  
21 it is said, "To-day, if ye shall hear his voice, harden not  
22 your hearts, as in the provocation ||." For some, when  
23 they had heard, provoked ¶: however, not all who came  
24 out of Egypt under Moses. But with whom was *God*  
25 grieved forty years? *was it* not with those who sinned,  
26 whose carcases fell in the desert? And to whom did he  
27 swear that they should not enter into his rest, but to those  
28 who believed not? For we see that they could not enter  
29 in, because of unbelief.

CH. IV. Let us fear therefore, lest, a promise being left of enter-  
30 ing into his rest \*\*, any of you should appear to come  
31 short of it. For unto us glad tidings have been proclaimed,  
32 as well as unto them; but the word which they heard  
33 did not profit them, not being mixed with faith in those  
34 that heard it. For we that have believed enter into rest ††,

\* provocation of me, N.

‡ when your fathers, N.

|| See ver. 8.

¶ provoked God: N.

† the day of trying us, N.

§ err in their hearts, N.

\*\* God's rest, N.

†† The writer here represents the state of things under the gospel dispensation as a sabbath, which we enter upon and solemnize by faith in Christ. "Shall enter into rest," N. The public version is more correct, "do enter into rest"

35 as *God* saith; "So I swear in my anger, 'They shall not  
36 enter into my rest: ' " although *his* works were finished  
37 from the foundation of the world. For *Moses* some-  
38 where speaketh thus of the seventh day, "And *God* rest-  
39 ed on the seventh day from all his works." And in this  
40 place it is said again, "They shall not enter into my rest."  
41 Since therefore it remaineth that some *must* enter therein,  
42 and those to whom glad tidings were first proclaimed en-  
43 tered not in because of unbelief; *God* again limiteth a  
44 certain day, saying by David, "To-day," after so long  
45 a time, as it is said, "To-day if ye shall hear his voice,  
46 harden not your hearts." For if Joshua had given them  
47 rest, then *God* would not afterward have spoken of an-  
48 other day. There remaineth therefore a keeping of rest  
49 to the people of *God*. For he that hath entered into *God's*  
50 rest, hath rested also from his own works, as *God* did  
51 from his. Let us earnestly endeavour \*, therefore, to enter  
52 into that rest; lest any man fall after the same example  
53 of unbelief. For the word of *God* is lively † and powerful,  
54 and sharper than any two-edged sword, and pierceth even  
55 to the dividing asunder of soul and spirit, and of the  
56 joints and marrow, and is a discerner of the thoughts and  
57 intentions of the heart: nor is there any creature that is  
58 not manifest before it: but all things are naked and open-  
59 ed to the eyes of Him with whom we have to do ‡.

60 Having therefore a great High-priest, that hath passed  
61 into the heavens §, Jesus the Son of *God*, let us hold fast  
62 our profession. For we have not an High-priest who  
63 cannot have compassion for our infirmities; but one who  
64 was tempted || in all things like ourselves, though without  
65 sin. Let us therefore come with confidence to the throne  
66 of favour, that we may obtain mercy, and receive favour  
67 for reasonable help. For every high-priest taken from  
68 *Y.*

\* Let us endeavour, N. See Wakefield.

† Or, animated.

‡ Or, to whom we must give account, N. m.

§ through the heavens, Wakefield.

|| Or, tried, N. m.



among men; is appointed for men in things relating to  
 2 God, that he may offer gifts and sacrifices for sins; being  
 one who can be mildly affected toward the ignorant, and  
 those that wander out of the way; since he himself also  
 3 is compassed with infirmity. And because of this *infirmity*  
 he ought, as for the people, so for himself also, to offer  
*sacrifices* for sins\*.

4 And no man taketh this honour to himself, but he that  
 5 is called of God, as *was* Aaron. So Christ also glorified  
 not himself to be made a High-priest; but God who said  
 unto him, "Thou art my Son, to-day I have adopted†  
 6 thee:" as God saith also in another *psalm*, "Thou art a  
 priest for ever, according to the order of Melchisedec."  
 7 And Christ, when, in the days of his flesh, he had offered  
 up prayers and supplications with a strong cry, and *with*  
 tears, to him that was able to save him from death, and  
 8 was heard for his godly reverence‡, though he was a Son,  
 yet learned obedience by the things which he suffered;  
 9 and, having been made perfect, became the author of  
 10 eternal salvation to all that obey him; having been called  
 by § God a High-priest according to the order of Mel-  
 11 chisedec: of whom we have many things to say, and hard  
 to be explained, since ye are dull of hearing.

12 For wherens, by this time, ye ought to be teachers, ye  
 have need that one teach you again which *are* the first  
 elements of the oracles of God; and are become such as  
 13 have need of milk, and not of strong food. For every  
 one who partaketh of milk is unskilled in the doctrine  
 14 of justification: for he is a babe: but strong food be-  
 longeth to perfect men ||, even to those who, by use ¶,  
 have their senses exercised to the discernment both of  
 good and evil.

\* In what sense Christ is said to offer a sacrifice for sin for himself is explained in the note upon chap. vi. 27.

† begotten thee, N. and Gr.

‡ Or, and was delivered from fear.

§ called of God, N.

|| Or, full-grown men.

¶ by reason of use, N.

Ch. vi. Wherefore let us leave discoursing on the principles  
 of the doctrine of Christ, and go on to perfection; not  
 laying again the foundation of repentance from dead  
 2 works, and of faith toward God, of the doctrine of bap-  
 tisms, and of putting on of hands, and of the resurrec-  
 3 tion of the dead, and of the everlasting judgement: and  
 this will we do, if God permit.

4 For it is impossible\* to renew those unto repentance  
 who have been once enlightened, and have tasted the  
 heavenly gift, and have been made partakers of the holy  
 5 spirit, and have tasted the good word of God, and the  
 6 mighty works of the succeeding age †, and yet have fallen  
 away; since they again crucify to themselves the son of  
 7 God, and expose him to public shame. For the land  
 which drinketh ‡ in the rain that often cometh upon it,  
 and produceth herbage § useful to those for whom it is  
 8 tilled, receiveth blessing from God: but that which bear-  
 eth thorns and briars is rejected, and is near being cursed:  
 whose end is to be burned.

9 But, beloved, we are persuaded better things of you,  
 and things which belong to salvation, though we thus  
 10 speak. For God is not unjust, so as to forget your work  
 and the love || which ye have shewn toward his name, in  
 that ye have ministered to the wants of the saints, and still  
 11 minister. But we desire that every one of you shew the  
 same earnestness, to the full assurance of your hope unto  
 12 the end: that ye be not slothful, but imitators of those  
 who through faith and patience inherit the promises.  
 13 For when God made his promise to Abraham, because he  
 14 could swear by no greater, he swore by himself, saying,

\* It is highly difficult. Compare Mark x. 23. 27. It is impossible, because whatever could be said or done to that end had been said and done already." La Ciere on Hammond. Newcome.

† Or, of the age that was to come. "The miraculous powers of the Christian dispensation." Ch. ii. 5. Newcome.

‡ hath drunk, N.

§ bringeth forth herbs, N.

|| and labour of love, R. T.

“ Assuredly I will greatly bless thee, and I will greatly  
 15 multiply thee.” And accordingly \*, when *Abraham* had  
 16 waited patiently, he obtained the promise. For men in-  
 deed swear by one *that is* greater: and an oath for con-  
 17 firmation *is* to them an end of all gain-saying. In which  
*matter* God, being more abundantly willing to shew un-  
 to the heirs of the promise the unchangeableness of his  
 18 counsel, interposed by an oath: that by two unchange-  
 able things, in which *it was* impossible for God to speak  
 falsely, we may have † strong comfort, who have fled for  
 19 refuge to lay hold on the hope set before us; which *hope*  
 we have as a sure and steadfast anchor of the soul, and as  
 20 entering into *the part* within the veil; whither *our* fore-  
 runner hath entered for us, *even* Jesus, made a high-  
 priest for ever, according to the order of Melchisedec.

CH. VII. For this Melchisedec, king of Salem, priest of the  
 Most High God, who met Abraham returning from the  
 2 slaughter of the kings, and blessed him, to whom even  
 Abraham gave a tenth *part* of all *the spoils*, first being by  
 interpretation king of righteousness, and then king of  
 3 Salem also, which is, king of peace, without recorded  
 father, without recorded mother, without pedigree †,  
 having neither beginning of days nor end of life §, but  
 4 resembling the son of God, continueth perpetually. Now  
 consider how great this man *was*, to whom even the  
 5 patriarch Abraham gave a tenth *part* of the spoils. And  
 indeed those that are of the sons of Levi, who receive  
 the office of the priesthood, have a commandment to take

\* afterward, N.

† might have, N.

‡ N. in. genealogy, N.

§ Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield, who prefers this intelligible though free translation of the original to what most appear a strange paradoxical account to common readers. See his note. The short account of Melchisedec is contained in Genesis xiv. The writer runs a parallel between Melchisedec and Christ. Melchisedec was a priest, though not of a priestly family: of the termination of his priesthood we have no account: he was a king as well as a priest; and of an order superior to Aaron, who virtually paid tithes to Melchisedec in his ancestor Abraham. In all these respects Melchisedec is a type of Christ, who is a priest after the order of Melchisedec, and not after the order of Aaron.

tithes from the people according to the law, that is, from  
 their own brethren, though these are descendants of  
 6 Abraham \*: but he whose pedigree is not from *the same*  
*stock with* them, received tithes from Abraham, and  
 7 blessed him that had the promises. Now, without all  
 8 contradiction, the less is blessed by the greater. And  
 here men who die receive tithes; but there he *received*  
 9 *them*, of whom it is witnessed that he liveth. And, if I  
 may so speak, Levi also, who receiveth tithes, payed  
 10 tithes by Abraham. For he was yet unborn †, when  
 Melchisedec met him.

12 If therefore perfection were by the Levitical priest-  
 hood, (for under it the people received the law ‡,) what  
 further need *was there* that another priest should rise ac-  
 cording to the order of Melchisedec, and that he should  
 12 not be called according to the order of Aaron? For, the  
 priesthood being changed, there is § of necessity a change  
 13 of the law also. Now ¶ he of whom these things are  
 spoken belongeth to another tribe, of which no man  
 14 gave attendance at the altar. For *it is* manifest that our  
 Lord sprang out of Judah ¶; of which tribe Moses spake  
 15 nothing concerning *the* priesthood. And it is still far  
 more evident; because another priest *ariseth* according  
 16 to the likeness of Melchisedec, who became *such* \*\*, not  
 according to the law of a carnal commandment, but ac-  
 17 cording to the power of an endless life: for *the scrip-*  
*ture* †† witnesseth, “Thou *art* a priest for ever, according  
 18 to the order of Melchisedec.” For indeed there is a dis-  
 annulling of the former commandment, because of its  
 19 weakness and unprofitableness. For the law made nothing

\* their brethren, though these come out of the loins of Abraham, N.

† So Wakefield. He was then in the loins of his father, Gr. and N.

‡ Or, for concerning it, the people received a law. See Peirce.

§ there is made, N.

¶ For, Gr. N. See Wakefield.

¶ For it was plain of old that our Lord was to spring, &amp;c. Wakefield.

\*\* Or, if after the likeness of Melchisedec there arise another priest who has become such, &amp;c.

†† God, N.

perfect; but *it was* the bringing in of a better hope \*, by  
 20 which we draw near to God. And inasmuch as *he became*  
 21 a priest not without an oath; (for those were made  
 priests without an oath; but this with an oath, by him  
 who said to him, "The Lord sware, and will not re-  
 pent, 'Thou art a priest for ever, according to the or-  
 22 der of Melchisedec;'" ) by so much was Jesus made the  
 23 surety of a better covenant. And they indeed were many  
 priests, because they were not suffered to continue, by  
 24 reason of death: but this person, because he continueth  
 for ever, hath a priesthood which passeth not from one  
 25 to another. Wherefore he is able to save also in the  
 fullest degree those who come to God by him, since he  
 26 ever liveth to interpose for them †. For such a high-  
 priest became us, *who is holy, harmless, undefiled, se-*  
*parated from sinners, and made higher than the heavens;*  
 27 *who needeth not, as the high-priests, daily to offer up*  
*sacrifice, first for his own sins, and then for those of the*  
 people: for this he did once *for all*, when he offered up  
 28 himself ‡. For the law appointeth men high-priests that

\* Or, but the introduction of a better hope did, or will do so.

† "to make intercession for them," N. See Sykes. "To officiate, to discharge the office of a high-priest in their behalf," Comm. and Essays, vol. ii. p. 265. The word *προσχωρησας*, is of very general import. It signifies interposing in any way, either for or against another. It is applied to Christ only twice in the New Testament, here and Rom. viii. 34. There is no reason to limit the sense to *intercession, or praying for, or against another*. "The perpetual intercession of Christ here noted," says Mr. Lindsey, (Ser. p. 88. note) "may, perhaps, be the continual operation and effect of his miracles and doctrine in the world, by which men are brought to believe in God by him, and to be saved." Perhaps it may mean that Christ in his exalted state is exerting his powers in some unknown way for the benefit of his church. This text gives no countenance to the custom of offering prayers to God through the intercession of Christ. The only remaining places in which the word *προσχωρησας* occurs in the New Testament are Acts xxvii. 24. Rom. viii. 27; xi. 2.

‡ *This he did, i. e. offer up sacrifice, first, for his own sins. But Christ in a moral sense was sinless. See ver. 26, and ch. iv. 15. His sins therefore were merely ceremonial, that is, being a descendant of the house of Judah, ver. 14, he was, as to the priesthood, in an unconsecrated state. And as Aaron was consecrated to his priestly office by the blood of animal sacrifices, so Christ was consecrated to his nobler office by the sacrifice of himself. This way of representing the death of Christ was adapted to conciliate*

have infirmity; but the word of the oath, which *was* after  
 the law, *appointeth* the Son, who is made perfect for ever.  
 CH. VIII. Now the sum of what has been said *is this*: We  
 have such a high-priest, as sitteth on the right hand of  
 2 the throne of the Majesty \* in the heavens; a minister of  
 the most Holy Place, and of the true tabernacle, which  
 3 the Lord pitched, and not man. For every high-priest  
 is appointed to offer gifts and sacrifices; wherefore *it*  
*is necessary that this High-priest also have somewhat to*  
 4 *offer. For if he were on earth he would not be a priest;*  
 since there are priests that offer gifts according to the law:  
 5 who serve to the example and shadow of heavenly things,  
 as Moses was instructed of God, when he was about to  
 make the tabernacle. For, "See," saith God, "that thou  
 make all things according to the pattern which was shewn  
 6 thee on the mount." But now *our High-priest* † obtain-  
 ed a more excellent ministry, by how much he is *the me-*  
*diator of a better covenant, which is established ‡ on*  
 7 *better promises. For if that first covenant had been fault-*  
 less, then no place would have been sought for *the se-*  
 8 *cond. For, finding fault with those things §, God saith,*

the prejudices of the Hebrew Christians. Moreover, as the posterity of Aaron were successively removed by death, ver. 23, successive priests were consecrated by successive sacrifices; but Christ lives for ever, and has no successor. Also, priests under the law were subject to infirmity, and might desecrate themselves by ceremonial pollution, ver. 24; it was necessary, therefore, that they should be re-consecrated by the daily sacrifice. But Christ being incapable of ceremonial pollution, his one sacrifice was sufficient. He is now perfect for ever. But in the same sense in which Christ offered up a sacrifice for his own sins, in that very sense did he offer himself a sacrifice for the sins of the people. That is, not to appease the wrath of God for moral offences, which is an idea quite remote from the author's mind, and foreign to his argument; but, to consecrate believers, and to bring them out of an unholiness into a holy state by a figurative application of the blood of Christ, as the Israelites were formerly purified and made ceremonially holy by the real sprinkling of the blood of animal victims. See ch. ix. 11—24. These observations must be carried in mind by the reader of this epistle, in order to understand the writer's language and doctrine in the ninth and tenth chapters concerning the priesthood of Christ. See Grotius and Calvin on loc. and in ch. v. ver. 3.

\* the divine Majesty, N.

† Or, Christ, S. 7. N. m.

‡ whose law hath been established, Walsc. h. § Or, with O. N. i. e. the Jew's.

“ Behold, the days are coming \*, saith the Lord, when I will make † a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: when they continued not in my covenant, and I regarded them not, saith the Lord: for this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and will write them on their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow-citizen ‡, and every man his brother, saying, ‘ Know the Lord:’ for all shall know me, from the least of them to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.” In that God saith, “ A new covenant,” he hath declared the former void §. Now that which is declared void || and groweth old, is ready to disappear.

CII. IX. Now the first covenant ¶ also had ordinances of worship, and a worldly sanctuary. For the first tabernacle was prepared \*\*, which is called Holy; in which was the candlestick, and the table, and the shew-bread ††. And, behind the second veil, the tabernacle which is called the Holy of Holies: having the golden censer, and the ark of the covenant covered all over ††† with gold, in which was the golden pot that had the manna, and Aaron’s rod which budded, and the tables of the covenant: and above which were §§ the cherubim of glory, shadowing the mercy-seat: of which things we cannot at present speak particularly. Now these things having been thus pre-

\* the days come, N.

† his neighbour, R. T.

‡ decyrth, N.

\*\* Or, the outer division of the tabernacle was fitted up. See Nowcome’s note.

†† Or, the setting forth of loaves.

††† Wakefield, overlaid round about, N.

† Or, complete, or execute. See Wakefield.

§ he maketh the first old, N. See Schleusner.

¶ the first tabernacle, R. T.

pared, the priests enter always into the first tabernacle \*, 7 performing the services of God: but into the second the high-priest alone entereth once every year, not without blood, which he offereth for himself, and for the sins of 8 ignorance of the people †: the holy spirit signifying this, that the way into the most Holy Place is not yet laid open, 9 while the first tabernacle yet standeth ‡: which tabernacle is a figure for the present time, in which gifts and sacrifices are offered, which cannot make him that worship- 10 peth perfect as concerning his conscience; consisting only in meats and drinks, and different washings, and carnal ordinances, imposed till the time of reformation.

11 But Christ, a high-priest of the future good things, being come, entered once for all into the most Holy Place §, through the greater and more perfect tabernacle, not made by hands, that is, not of this present building; 12 nor by the blood of goats and calves, but by his own 13 blood; having obtained || an everlasting redemption. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctify to the cleansing of 14 the flesh; how much more shall the blood of Christ, who through the everlasting spirit ¶ offered himself spotless to God, cleanse your conscience from dead works \*\*, that 15 ye may serve the living God? And for this cause Christ is the mediator of the new covenant; that, death having

\* Or, the outer tabernacle.

† So Macknight. the errors of the people, N.

‡ Or, while the outer tabernacle is still standing.

§ But Christ having become a high-priest of future good things, entered once into the most Holy Place, N.

|| having obtained for us, N.

¶ who offered himself with a spotless mind unto God, Wakefield, who, with the Ethiopic, leaves out *eternus*, “ everlasting.” The Clermont and some other copies read *spiritus*, the holy spirit, which is supported by the Copie and the Vulgate versions. The phrase “ everlasting spirit,” is very unusual: but if admitted as genuine, it must signify that Christ offered himself by divine appointment.

\*\* i. e. release you from the condemning sentence of the law. Dead works are those, the non-performance of which exposes the delinquents to legal condemnation. See ch. vi. 1.

taken place for the redemption of the transgressions under the first covenant\*, those who are called might receive the promise of the everlasting inheritance. For where a covenant is, there is a necessity for the death of that which establisheth the covenant†. For a covenant is firm over the dead: whereas it is of no force while that which establishes the covenant‡ liveth. Wherefore neither was the first covenant confirmed without blood. For when Moses had spoken to all the people every commandment according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the covenant which God hath enjoined unto you." Moreover, in like manner he sprinkled with blood the tabernacle also, and all the vessels of the ministry. And, according to the law, almost all things are cleansed with blood; and without the shedding of blood there is no remission§. It was therefore necessary that the patterns of things in the heavens should be cleansed by these things; but the heavenly things themselves||, with better sacrifices than these. For Christ hath not entered into the Holy Place made with hands, which answereth to the true one; but into heaven itself, now to appear in the presence of God for us: nor was it necessary that

\* The Primate has supplied the words *by his death*, which are not necessary. See Wakefield.

† That is, of the victim by which the covenant is ratified. See Wakefield and Dodridge. The Primate's version is, "There is a necessity that the death of the covenanter should be brought in." Theol. Repos. vol. i. p. 213, 216; vol. iv. p. 139—152.

‡ "when the covenanter," N. See ver. 16.

§ Observe here, that even inanimate things, the books, the tabernacle, the vessels, &c. are, represented as in a sinful state till they obtain remission by the shedding of blood: i. e. they are ceremonially impure and unholly till they are ceremonially consecrated. See ch. vii. 27, note.

|| The patterns of heavenly things are things under the legal dispensation; heavenly things themselves are things under the Christian dispensation, of which the former was a type. The writer alludes to the celestial pattern shewn to Moses in the Mount, ch. vii. 5, which he here represents as the true tabernacle, of which Jesus is the high priest, and in which he is gone to officiate.

he should offer himself often\*, as the high-priest entereth into the most Holy Place every year with the blood of others; (for then he must have suffered often since the foundation of the world;) but now he hath been manifested once at the end of the ages†, to put away sin‡ by the sacrifice of himself. And as it is appointed unto men to die once, and after this the judgement; so Christ also was offered once to bear away the sins§ of many; and to those who wait for him|| he will appear a second time without a sin-offering¶ to salvation.

CII. x. For the law having a shadow of future good things, and not the very image of the things, can never make those who come to the altar perfect by the same sacrifices which are offered year by year continually. For then would they not have ceased to be offered? because the worshippers once cleansed would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins every year. For it is impossible\*\* that the blood of bulls and of goats should take away sins. Wherefore, when Christ cometh into the world, he saith, "Sacrifice and offering thou wouldest not; but a body thou hast prepared me. In burnt-offerings and sacrifices for sin thou hadst no pleasure. Then I said, 'Behold, I come (in the volume of the book†† it is written of me) to do thy will, O God.'" Above he saith ††, sacrifice, and offering, and burnt-offerings, and sacrifices

\* See ch. vii. 27, note.

† i. e. dispensations. N. m.

‡ Or, for a removal of sin.

§ To bear the sins, N. (to cause the forgiveness of them. See Newcome's note.

|| Or, to those who are waiting for him to salvation.

¶ In what sense the death of Christ is a sin-offering.—See ch. vii. 27, note.

\*\* That is, legally impossible; for the law limited the efficacy of these sacrifices to one year. After which new sacrifices were to be offered upon the annual day of atonement for sins of ignorance only, which, however free from moral turpitude, would exclude from the benefit of the Mosaic covenant, if not cancelled by the appointed sacrifices. See ch. ix. 7.

†† the holy book, N. "In a volume of a book," Gr.

‡‡ Or, saying before.

for sin, thou wouldest not, and hadst no pleasure *in them*;" (*namely those* which are offered according to the law;) 9 then he saith \*, " Behold, I came to do thy will †." He taketh away the first, that he may establish the second. 10 By which will we have been sanctified, through the offering of the body of Jesus Christ once *for all* ‡. 11 And every priest standeth ministering daily, and offering frequently the same sacrifices, which can never take 12 away sins §: but this person ||, after he had offered one sacrifice for sins, is for ever seated at the right hand of 13 God; waiting after this ¶ till his enemies be made his 14 footstool. For by one offering he hath made perfect for 15 ever those that are sanctified \*\*. Of which the holy spirit also is a witness to us: for after having said before, 16 " This is the covenant which I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds †† I will write them;" it then 17 saith ‡‡, " and their sins and iniquities I will remember 18 no more." Now where remission of these *is*, *there is no more any offering for sin* §§. 19 **WHEREFORE** brethren, having confidence to enter into

\* Or, he then said, or added.

† thy will, O God. R. T.

‡ The one sacrifice of Christ, a victim of the highest value, so consecrates all who by faith in him enter into the Christian covenant, that they can never exclude themselves from its benefits by sins of ignorance, so as to need another sacrifice to re-instate them. They are sanctified by the offering of Christ once for all. See ch. ix. 7.

§ That is, sins of ignorance, ix. 7. The sacrifices of the law could not take away sin, as their efficacy was limited to a year. See ver. 4.

|| Or, but he, or, this priest.

¶ Or, thenceforth.

\*\* See ver. 10. Believers are so far consecrated by this great sacrifice, that they can never forfeit their privileges by sins of ignorance. The writer labours to reconcile the Hebrews to a suffering Messiah by these bold figurative representations of the efficacy of his death. " Our Lord," says Mr. Lindsey (Sequel, p. 88), " never called himself a high-priest, nor is he so styled by any of the writers of the New Testament except the author of this epistle, from whence we may conclude that neither Christ nor the evangelists esteemed this to be any real part of his character, or needful to be attended to by his followers."

†† Or, on their minds.

‡‡ God then saith, N.

§§ " The Author here finishes the argumentative part of his epistle, in which he illustrates and proves the excellence of the New Covenant when compared with the Old. The practical part follows," Newcome.

20 the most holy place through the blood of Jesus, by a new and living way which he hath consecrated for us 21 through the veil\*, (that is, his flesh;) and *having* a 22 high-priest over the household of God; let us come near with a true heart, in full assurance of faith, having *our* hearts sprinkled from an evil conscience, and *our* body 23 washed with pure water: let us hold fast the steady profession of our hope; (for he *is* faithful that hath promised:) and let us consider one another, that we may 24 provoke *each other* to love and to good works: not forsaking the assembling of ourselves together †, as the manner ‡ of some *is*; but exhorting to *it*: and so much the more, as ye see the day approaching. 26 For if we sin wilfully, after we have received the knowledge of the truth, there no longer remaineth *any* 27 sacrifice for sins §: but a certain fearful looking for of judgement *remaineth*; and *that* fiery indignation which 28 will devour || the adversaries. He who despised the law of Moses, died ¶ without mercy, under two or three witnesses. Of how much greater punishment, think ye, will he be deemed worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and 30 hath injuriously treated the spirit of favour \*\*? For we know him that hath said, " Vengeance *belongeth* to me:

\* " through the blood of Jesus; that new and life-giving way which he hath first prepared for us by passing through the veil." N. See Wakefield. As the high-priest entered into the most holy place through the veil, so believers are introduced into the Christian covenant through the flesh, i. e. the person, or, in other words, by the instruction, the example, and the death of Christ. See Sykes.

† our association in the gospel, Wakefield.

‡ Or, the custom.

§ See ch. vi. 4—6. The meaning is, that for wilful apostasy there is no hope; because, having resisted the strongest evidence, even that of miracles themselves, it is hardly possible that they should be reclaimed. See Newcome's note.

|| Or, which is about to devour.

¶ Whoso breaketh a law of Moses dieth, Wakefield.

\*\* Or, offered an indignity to. " Shewn contempt of the holy spirit gratuitously shed on Christians," Newcome.

I will recompense;" saith the Lord. And again, "The  
 31 Lord will avenge his people\*." *It is* a fearful thing to  
 32 fall into the hands of the living God. But call to re-  
 membrance the former days, in which, after ye were en-  
 33 lightened, ye endured a great contest of sufferings; part-  
 ly, while ye were made a spectacle by reproaches and  
 afflictions; and partly, while ye became sharers † with  
 34 those who were so treated. For ye had compassion for  
 those who were in bonds ‡, and took joyfully the spoil-  
 ing of your goods; knowing that ye have for yourselves  
 35 a better and an enduring substance §. Cast not away  
 therefore your confidence, which will have great recom-  
 36 pence of reward. For ye have need of patience; that,  
 after ye have done the will of God, ye may receive *his*  
 37 promise. For yet a very little while, and "he that is to  
 come will come, and will not delay."

38 Now, "the just by faith shall live ||: but if he draw  
 39 back, my ¶ soul will have no pleasure in him." But we  
 are not of those who draw back to destruction; but of  
 those who have faith to their own salvation \*\*.

CIT. XI. Now faith is a confidence in things hoped for, a con-  
 2 viction of things not seen. For by it those of old time  
 3 obtained a good witness. By faith we understand that  
 the ages were so ordered by the word of God, that the

\* Or, will judge his people.

† *compassionate sharers*, N.

‡ on me, in my bonds, R. T. Or, for ye even suffered with those who were in bonds,  
 § in the heavens. R. T. and N, who marks them as doubtful. They are wanting in  
 the Alexandrian and Clermont MSS, and in the Coptic, Ethiopic, and Vulgate versions  
 and are omitted by Mr. Wakefield.

|| "the just shall live by faith: N. Hab. ii. 3, 4. See Rom. i. 17. They who by  
 faith are brought into a justified state, i. e. who are admitted into the Christian co-  
 venant, become entitled to the promise of life.

¶ i. e. I will have, N. in.

\*\* N. in. "to the saving of the soul." Or, and N. t. "To the deliverance of our lives,"  
 Wakefield. Faith under the new covenant is the condition of salvation or of deli-  
 verance from the condemning sentence of the first covenant, and placing believers in a  
 justified state (See ver. 38;) and giving them a title to the privileges of the new co-  
 venant.

present state of things arose not from what did then ap-  
 4 pear\*. By faith Abel offered to God a more excellent  
 sacrifice than Cain; by which *Abel* obtained witness that  
 he was righteous, God witnessing of his gifts: and by it  
 5 he, though dead, still speaketh †. By faith Enoch was  
 translated, that he might not see death; and was not  
 found, because God had translated him: for before his  
 6 translation he had this witness, that he pleased God. But  
 without faith *it is* impossible to please *him*: for he who  
 cometh to God must believe that *God* exists, and *that he*  
 7 is a rewarder of those who diligently seek him. By faith  
 Noah, having been warned of God concerning things not  
 then seen, moved with godly reverence, made ready an  
 ark for preserving ‡ his household: by which he con-  
 demned the world, and became heir of the justification  
 8 which is by faith. By faith Abraham obeyed, when he  
 was called to depart into the place § which he was after-  
 ward to receive for an inheritance; and departed, not  
 9 knowing whither he went. By faith he sojourned in the  
 land of promise, as in a foreign land; and dwelt in tents  
 with Isaac and Jacob, the joint-heirs of the same pro-  
 10 mise: for he was waiting for || that city which hath foun-  
 11 dations; whose framer and builder ¶ is God. By faith  
 Sarah herself also gained strength to conceive \*\*, even  
 when she was past age, because she thought him faithful

\* See Wakefield and Sykes, who observes that *αἰών* properly signifies ages, or  
 periods of time, and that there is no instance in the New Testament where more than  
 this seems to be meant by the word. Sykes's note on Heb. i. 3. In the present in-  
 stance the author's meaning is, that "It was so contrived that Christ's coming into  
 the world, which we see, was brought about by means which could not be seen."  
 Sykes's note in loc. and Rosenmuller. The Primato takes the words in the popular  
 sense. His version is, "By faith we understand that the worlds were framed by the  
 word of God; so that the things which are seen were not made of things which appeared."  
 † "But some read *ἔλαλετο*, 'he is still spoken of.'" Newcome's note. Or, "speak-  
 eth of himself." Wakefield.

‡ to the preservation of, N.

§ into a place, N.

|| looked for, N.

¶ Or, builder and ruler. See Macknight. \*\* and brought forth, even, &c. R. T.

12 that had promised. Wherefore even from one \*, and him too become *as dead*, sprang *as many* as the stars of heaven in multitude, and as the innumerable sand which is  
 13 by the sea-shore. All these died in faith, not having received the promises, but having seen them afar off, and having hailed *them* †, and having confessed that they were  
 14 strangers and foreigners on the earth ‡. For those who speak such things plainly declare that they are seeking §  
 15 *their country*. And indeed if they had borne in mind that *country* whence they came out, they might have had op-  
 16 portunity of returning to it ¶: but now they desire a better *country*, that is, a heavenly. Wherefore God is not ashamed to be called their God: because he hath pre-  
 17 pared for them a city. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only son ¶; with reference \*\* to whom it was said, "In Isaac shall thy seed be called:"  
 19 having concluded that God was able to raise up Isaac even from the dead; whence he had also in a manner ††  
 20 received him. By faith Isaac blessed Jacob, and Esau, 21 concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped †††, leaning on the top of his staff. By faith Joseph, when he was ending his life, mentioned the departure of the sons of Israel from Egypt; and gave commandment  
 23 concerning his bones. By faith Moses, when he was born, was hidden three months by his parents, because they saw that he was a goodly child: and they feared not the king's  
 24 commandment. By faith Moses, when he grew up §§, 25 refused to be called the son of Pharaoh's daughter; choos-

\* of one, N.

† and having been persuaded of them, and having hailed them, R. T.

‡ Or, strangers and pilgrims in the land. Wakerfield. § sought, N.

¶ to return, N. ¶ only-begotten son, Gr. and N. \*\* even he, N.

†† "By Isaac's miraculous birth Abraham had, as it were, received him from the dead." Newcome.

††† worshipped God, N.

§§ Or, after he was grown up.

ing \* rather to suffer cruel treatment with the people of God, than to enjoy the pleasures of sin for a short time;  
 26 and esteeming † such reproach as the unointed of God ‡ endured greater riches than the treasures of Egypt: for  
 27 he had respect to the recompense of the reward. By faith he left Egypt, and feared not the wrath of the king: for  
 28 he remained firm, as seeing Him that is invisible. By faith he kept the passover, and the sprinkling of the blood; that he who destroyed the first-born might not  
 29 touch them. By faith the Israelites passed through the Red sea as on dry land: which the Egyptians attempted  
 30 to do, and were drowned. By faith the walls of Jericho fell down, after they had been compassed about for seven  
 31 days. By faith the harlot Rahab did not perish with those who believed not, when she had received the spies with peace.  
 32 And why do I still go on? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah; of David also, and of Samuel, and of the  
 33 prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of  
 34 lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in war, turned to flight the armies of other  
 35 nations. Women received their dead by a resurrection to this life: but others were tortured, and did not accept deliverance, that they might obtain a better resurrection.  
 36 And others had trial of scoffs and scourgings; and of 37 bonds also and imprisonment: they were stoned, they

\* and chose, N.

† esteemed, N.

‡ Gr. the reproach of Christ, or, of the anointed. The Israelites are called *Christi*, or anointed, i. e. a chosen and favoured people, Psalm cv. 13, Hab. iii. 13. "The meaning is," says Dr. Sykes in loc., "that Moses looked upon the contempt and indignity which he underwent on account of his professing himself a Jew, as much preferable to all the riches and honours of Egypt." See also Whitby in loc. Dr. Newcome's version is, "such reproach as Christ endured," which is the interpretation of Photius, Crellius, and Mr. Lindsey, Sequel, p. 278.



were sawn asunder, they were pierced with stakes, they were slain with the sword: they went about in sheepskins *and* in goat-skins, destitute, afflicted, cruelly treated, (of whom the world was not worthy,) wandering in  
38 deserts, and in mountains, and in dens and caves of the  
39 earth. And all these, though they obtained a good witness through faith, *yet* received not the promise: God  
40 having provided a better *thing* for us, that they might not be made perfect without us \*.

CU. XII. Wherefore since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and the sin which easily entangleth us, and let us run with  
2 patience the race which is set before us, looking to Jesus the leader on to faith and its perfecter; who, for the joy which was set before him, endured the cross, and despised *its* shame, and is seated at the right hand of the  
3 throne of God. For consider him that endured such opposition of sinners to himself, lest ye be wearied, and faint in your minds.

4 Ye have not yet resisted to blood, contending against  
5 sin: and ye have forgotten the exhortation which speaketh to you as to sons, "My son, despise not the chastening of the Lord, nor faint when thou art rebuked by him:  
6 for whom the Lord loveth he correcteth, and scourgeth  
7 every son whom he receiveth." If ye endure chastisement, God dealeth with you as with sons: for what son  
8 is he whom *his* father chasteneth not? But if ye be without chastisement, of which all *others* are partakers, then  
9 ye are spurious, and not *lawful* sons †. Have we then had fathers of our flesh, who corrected us, and we gave  
10 them reverence: *and* shall not we much rather be in subjection to the Father of spirits, and live? For they indeed chastened *us* during a few days, as *it* seemed *fit* to them:

\* that these promises might not be performed before our days. Wakefield:

† See Wakefield: bastards and not sons. N.

but He for our profit, that we might be partakers of his  
11 holiness. Now no chastisement seemeth for the present to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness to those who have been \* exercised by it.

12 Wherefore lift up the hands which hang down, and  
13 *strengthen* the feeble knees; and make straight paths for your feet, that what is lame be not turned out of the way,  
14 but but rather be healed. Follow peace with all *men*; and the holiness † without which no man shall see the  
15 Lord: looking diligently lest any man fall short of the favour of God; lest any root of bitterness springing up  
16 trouble *you*, and by it many be defiled; lest there *be* any fornicator, or ‡ *any* profane person, as Esau, who for one  
17 meal sold his birthright. For ye know that afterward, when he desired to inherit the blessing, he was rejected:  
18 for he found no place for change of mind *in Isaac*, though he earnestly sought it with tears. For ye are not come near to the mount which might be touched §, and which burned with fire, nor to blackness, and darkness,  
19 and tempest, and to the blast of the trumpet, and to the sound of words ||; which *sound* those that heard, entreated that the word should not be spoken to them any more:  
20 (for they could not bear what was commanded; "If even a beast touch the mountain, it shall be stoned ¶:"  
21 and so terrible was the sight *that* Moses said, "I exceedingly fear and tremble:") but ye are come  
22 near \*\* to mount Zion ††, and to the city of the living

\* that here, N. † and holiness, N. | *lest there be any*, N.

§ "To Sinai, the earthly material mountain; in opposition to the heavenly one, mentioned ver. 22." Newcomb.

|| *God's* words. N.

¶ "or thrust through with a dart," R. T.

\*\* The writer describes a state present, not future: the state of believers under the gospel, as opposed to Israelites under the law, not the state of the virtuous in heaven.

†† It is foretold by the prophets that the law of the Messiah shall proceed from Mount Zion. Isaiah ii. 2, 5; xxviii. 16. The writer is not representing the happy state of the virtuous in heaven, but the superior privileges of the Christian dispensation as con-

God, the heavenly Jerusalem \*, and to myriads of mes-  
 23 sengers *from God* †, to the general assembly and congrega-  
 tion of the first-born ‡ that are enrolled in heaven §, and  
 to God the judge of all, and to righteous men that are  
 24 made perfect ¶, and to Jesus the mediator of the new  
 covenant, and to the blood of sprinkling, which speak-  
 eth a better thing ¶ than *that of Abel*.  
 25 See that ye refuse not *God* who speaketh \*\*. For if  
 those escaped not who refused him when he uttered oracles  
 on earth, much less *shall* we *escape*, if we reject him

trasted with that of Moses. "We that are the peculiar people of God," says Dr. Sykes (in his note upon the text), "are not brought to a dreadful mountain, where we could not hear the word spoken for storm, and thunder, and fire, as it was at Sinai; but we receive our law from Zion, which we may ascend ourselves without the terror which Moses felt."

\* The Christian church, figuratively represented by the city of God, the heavenly Jerusalem.

† A myriad is ten thousand: it is used proverbially for an indefinitely large number. The Primate's version is, "to very great numbers of angels," which is commonly interpreted of celestial spirits. But as the writer is evidently describing the Christian church and dispensation as contrasted with the Mosaic, the connexion requires that the word angels should be understood, as in chap. i., of prophets and messengers from God. And the writer may well be supposed to allude to the abundant effusion of the holy spirit in the apostolic age, by which multitudes were divinely qualified, as messengers from God, to teach and to confirm the doctrine of the gospel.

‡ "Not where others are to sacrifice for you, as the Levites for the first-born, but where all are numbered as the people of God, and where you may all sacrifice yourselves." Sykes.

§ "Among the citizens of heaven. The image of a city, ver. 22, is continued." Newcome.

¶ The spirits of righteous men, Gr. and N. but the spirits of men are men themselves. See I Cor. ii. 11. Gal. iv. 18. 2 Tim. iv. 22; and it seemed better to omit the word in the translation, because it leads the English reader to suppose that the writer is discoursing of disembodied spirits, when he evidently means men living in the world. Righteous or just men, are men who are brought into a justified state by believing in Jesus as the Messiah: and they are said to be perfect because they are consecrated by a sacrifice which needs no repetition. Ch. x. 1. The law could not make the comers thereto perfect, but, ver. 14, by one offering Christ has for ever perfected them that are sanctified.

¶ better things. R. T.

\*\* "See that ye refuse not him who speaketh." Gr. and N. That God is the speaker intended is evident from the quotation from Hag. ii. 6, 7. See Peirce in loc. God spoke on earth when he delivered the law upon Mount Sinai: he now speaks from heaven by the gifts of the holy spirit, 1 Pet. i. 12. See Lindsey's Seq. p. 356.

26 speaking from heaven: whose voice then shook the earth:  
 but now he hath promised, saying, "Yet once more I  
 27 shake not only the earth, but also the heaven \*." Now  
 this *expression*, "Yet once more," signifieth the remov-  
 ing of the things shaken, as of things which are made,  
 28 that the things which are not shaken may remain. Where-  
 fore, since we receive a kingdom which cannot be shaken,  
 let us hold fast favour †, by which we may serve God  
 29 acceptably with reverence and godly fear. For even our  
 God ‡ is a consuming fire.

CU. XIII. Let brotherly kindness continue. Be not forgetful  
 2 of hospitality: for by this some have unknowingly en-  
 3 tertained angels §. Remember those that are in bonds,  
 as if bound with them; and those that are cruelly treated,  
 4 as being yourselves also in the body. Marriage is ho-  
 nourable ¶ among all, and the bed undefiled ¶: but for-  
 5 nicators and adulterers God will judge. *Let your man-  
 6 ner\*\* of life be* without covetousness. Be content with  
 such things as ye have: for *God* himself hath said, "I  
 6 will never leave thee, nor utterly forsake thee ††." So  
 that we may boldly say, "The Lord *is* mine helper, and  
 7 I will not fear what man can do unto me." Remember  
 those who preside over you, who †† spake to you the word  
 of God: whose faith follow, considering the end of *their*  
 behaviour §§.

B Jesus Christ ||| is the same yesterday, and to-day, and

\* The shaking of heaven and earth denotes convulsions in the political and moral world; and, as the writer explains it, the abolition of the Jewish dispensation, to make way for the everlasting kingdom of the Messiah. See Acts ii. 19, 20. "I shake not the earth only, but heaven also." N.

† The gospel with its benefits, Newcome. Or, let us give thanks, &c.

‡ For our God, N.

§ "See Gen. xviii. xix. So among you hospitality may be attended with unexpected pleasure and reward." Newcome.

¶ Or, Let marriage be honourable, &c. Wakefield. ¶ the bed is, &c. N.

\*\* Or, conduct, N. m.

†† nor forsake thee. N. See Wakefield.

‡‡ Or, your rulers, or leaders, or guides, who, N. m.

§§ The issue of their course of life. Wakefield.

||| "The evangelical doctrine, as delivered by Christ and his apostles." Newcome.

God, the heavenly Jerusalem \*, and to myriads of messengers *from God* †, to the general assembly and congregation of the first-born ‡ that are enrolled in heaven §, and to God the judge of all, and to righteous men that are made perfect ¶, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh a better thing ¶ than *that of Abel*.

25 See that ye refuse not *God* who speaketh \*\*. For if those escaped not who refused him when he uttered oracles on earth, much less *shall* we *escape*, if we reject him

trusted with that of Moses. "We that are the peculiar people of God," says Dr. Sykes (in his note upon the text), "are not brought to a dreadful mountain, where we could not hear the word spoken for storm, and tempest, and thunder, and fire, as it was at Sinai; but we receive our law from Zion, which we may ascend ourselves without the terror which Moses felt."

\* The Christian church, figuratively represented by the city of God, the heavenly Jerusalem.

† A myriad is ten thousand: it is used proverbially for an indefinitely large number. The Primate's version is, "to very great numbers of angels," which is commonly interpreted of celestial spirits. But as the writer is evidently describing the Christian church and dispensation as contrasted with the Mosaic, the connexion requires that the word angels should be understood, as in chap. i., of prophets and messengers from God. And the writer may well be supposed to allude to the abundant effusion of the holy spirit in the apostolic age, by which multitudes were divinely qualified, as messengers from God, to teach and to confirm the doctrine of the gospel.

‡ "Not where others are to officiate for you, as the Levites for the first-born, but where all are numbered as the people of God, and where you may all sacrifice yourselves." Sykes.

§ "Among the citizens of heaven. The image of a city, ver. 22, is continued." Newcome.

¶ The spirits of righteous men, Gr. and N. but the spirits of men are men themselves. See 1 Cor. ii. 11. Gal. iv. 18. 2 Tim. iv. 22; and it seemed better to omit the word in the translation, because it leads the English reader to suppose that the writer is discoursing of disembodied spirits, when he evidently means men living in the world. Righteous or just men, are men who are brought into a justified state by believing in Jesus as the Messiah: and they are said to be perfect because they are consecrated by a sacrifice which needs no repetition. Ch. x. 1. The law could not make them comers thereto perfect, but, ver. 14, by one offering Christ has for ever perfected them that are sanctified.

¶ better things. R. T.

\*\* "See that ye refuse not him who speaketh." Gr. and N. That God is the speaker intended is evident from the quotation from Hag. ii. 6, 7. See Peirece in loc. God spoke on earth when he delivered the law upon Mount Sinai: he now speaks from heaven by the gifts of the holy spirit. 1 Pet. i. 12. See Lindsey's Seq. p. 356.

26 speaking from heaven: whose voice then shook the earth: but now he hath promised, saying, "Yet once more I will shake not only the earth, but also the heaven \*." Now this expression, "Yet once more," signifieth the removing of the things shaken, as of things which are made, that the things which are not shaken may remain. Wherefore, since we receive a kingdom which cannot be shaken, let us hold fast favour †, by which we may serve God acceptably with reverence and godly fear. For even our God ‡ is a consuming fire.

CU. XIII. Let brotherly kindness continue. Be not forgetful of hospitality: for by this some have unknowingly entertained angels §. Remember those that are in bonds, as if bound with them; and those that are cruelly treated, as being yourselves also in the body. Marriage is honourable ¶ among all, and the bed undefiled ¶: but fornicators and adulterers God will judge. Let your manner \*\* of life be without covetousness. Be content with such things as ye have: for God himself hath said, "I will never leave thee, nor utterly forsake thee ††." So that we may boldly say, "The Lord is mine helper, and I will not fear what man can do unto me." Remember those who preside over you, who †† spake to you the word of God: whose faith follow, considering the end of their behaviour §§.

8 Jesus Christ ||| is the same yesterday, and to-day, and

\* The shaking of heaven and earth denotes convulsions in the political and moral world; and, as the writer explains it, the abolition of the Jewish dispensation, to make way for the everlasting kingdom of the Messiah. See Acts ii. 19, 20. "I shake not the earth only, but heaven also." N.

† The gospel with its benefits, Newcome. Or, let us give thanks, &c.

‡ For our God, N.

§ "See Gen. xviii. xix. So among you hospitality may be attended with unexpected pleasure and reward." Newcome.

¶ Or, Let marriage be honourable, &c. Wakefield. ¶ the bed is, &c. N.

\*\* Or, conduct, N. m.

†† nor forsake thee. N. See Wakefield.

‡‡ Or, your rulers, or leaders, or guides, who, N. m.

§§ The issue of their course of life. Wakefield.

||| "The evangelical doctrine, as delivered by Christ and his apostles." Newcome.

- 9 for ever\*. Be not carried aside † by various and strange doctrines: for *it is a good thing that the heart be strengthened by the gracious gospel ‡, not by meats, which have not profited those that have attended to*
- 10 *them §. We have an altar of which they have no right to*
- 11 *eat who serve the tabernacle. For the bodies of those beasts the blood of which shed for sin is brought into the sanctuary by the high-priest ||, are burned without the*
- 12 *camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.*
- 13 *(Let us therefore go out into him without the camp,*
- 14 *bearing his reproach ¶: for here have we no con-*
- 15 *tinuing city, but we seek one to come.) By him there-*
- 16 *fore let us offer up the sacrifice of praise to God con-*
- 17 *tinually, that is, the fruit of our lips which render thanks*
- 18 *to his name \*\*. But to do good, and to distribute, forget*
- 19 *not: for with such sacrifices God is well pleased.*
- 20 *Obey those who preside over you ††, and submit your-*
- 21 *selves: for they watch for your benefit ††, as those who*
- 22 *must give account: that they may do it with joy, and not*
- 23 *with grief: for this would be unprofitable to you. Pray*
- 24 *for us: for we trust that we have a good conscience, de-*
- 25 *siring to behave ourselves well in all things. But I more*
- 26 *especially beseech you to do this, that I may be shortly*
- 27 *restored to you.*
- 28 *Now the God of peace, who brought back §§ from the*
- 29 *dead our Lord Jesus, who is the great shepherd of the*

\* Or, Jesus Christ, the same yesterday and to-day, will also be the same for ever.

† carried about, R. T.

‡ Gr. favour, N. m.

§ Gr. in which those that have walked have not been profited. N. m.

|| whose blood is brought into the sanctuary by the high-priest for sin, N.

¶ bearing the cross, his reproach: N.

\*\* the fruit of lips which confess his name. Wakefield.

†† Or, your leaders, or guides, N. m.

‡‡ Gr. "in behalf of your souls," which is equivalent to "in your behalf." Nowcome.

§§ Or, who raised. S. 41. N. m.

- 21 *sleep by the blood\* of the everlasting covenant †, make*
- 22 *you perfect in every good work, that ye may do his will;*
- 23 *working in you that which is well-pleasing in his sight,*
- 24 *through Jesus Christ: to whom ‡ he glory for ever [and*
- 25 *ever.] Amen.*
- 26 *Now I beseech you, brethren, suffer the word of ex-*
- 27 *hortation: for I have written a letter to you in few words.*
- 28 *Know that our brother Timothy is set at liberty: with*
- 29 *whom, if he come shortly, I will see you. Salute all*
- 30 *those who preside over you §, and all the saints. They*
- 31 *of Italy salute you. The favour of God be with you all.*
- 32 *Amen ||.*

\* "By shedding his blood to ratify that covenant which will never be annulled. Ch. viii. 13." Nowcome.

† who brought from the dead that shepherd of the sheep, become great by the blood of an everlasting covenant, even our Lord Jesus Christ. Wakefield.

‡ i. e. to the God of peace.

§ Or, your leaders, or guides. N. m.

|| The epistle to the Hebrews is the first of those books which are distinguished by Eusebius as having been disputed in the primitive ages of Christianity, and which, therefore, are not to be received as of equal authority with the rest. This epistle, however, which contains many important observations and many wholesome truths, mingled, indeed, with some far-fetched analogies and inaccurate reasonings, was probably written before the destruction of Jerusalem and the temple, for it contains no allusion to those calamitous events. But by whom it was written is uncertain. Origen says that no one can tell who was the author of it. It has been ascribed to Paul, to Barnabas, to Luke, and to Timothy: but if Origen, the most learned and inquisitive writer in the third century, could not discover the author, it is in vain for us to attempt it, and we must be content to remain in ignorance.

THE  
EPISTLE  
GENERAL  
OF  
JAMES.

CHAP. I.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

- 2 My brethren, count it all joy when ye fall into various  
3 trials\*; knowing that the proof of your faith worketh  
4 patience. And let patience have its perfect work; that  
ye may be perfect and entire, wanting nothing.
- 5 Now if any of you want wisdom, let him ask of God,  
who giveth to all men liberally, and upbraideth not; and  
6 it shall be given him. But let him ask in † faith, no-  
thing doubting. For he that doubteth is like a wave of  
7 the sea, moved by the wind and tossed about. And let  
not that man think that he will receive any thing from  
8 the Lord: *he is* a man of a divided mind, unsteady in all  
his ways.
- 9 Now let the brother of low degree glory in that he is  
10 exalted; but the rich, in that he is made low: for as  
11 the flower of the herb he will pass away. For the sun  
is *no sooner* risen with a burning heat, but it withereth  
the herb, and its flower falleth, and the beauty of its ap-  
pearance perisheth: so the rich man also will fade in his  
ways.
- 12 Happy is the man that endureth trial ‡: for, when he

\* N. m. temptations, N. t. † Or, with, N. m. ‡ N. m. temptation, N. t.

- bath been proved, he will receive the crown of life, which the Lord hath promised to those who love him.
- 13 Let no man say, when he is tempted, "I am tempted of God:" for God cannot be tempted by evils, nor doth he  
14 tempt any man. But every man is tempted, when he is  
15 ensnared and allured by his own *evil* desire. Then when  
desire hath conceived, it beareth sin: and sin, when it  
16 is finished, bringeth forth death. Do not err, my be-  
17 loved brethren. Every good gift, and every perfect be-  
nefit, is from above, and cometh down from the Father  
of lights, with whom is no variableness, nor shadow of  
18 turning. Of his own will he regenerated\* us by the  
word of truth, that we might be a kind of first-fruits of  
his creatures.

- 19 Wherefore, my beloved brethren, let every man be  
20 swift to hear, slow to speak, slow to anger. For the  
anger of man worketh not the righteousness of God †.
- 21 Wherefore lay aside all defilement, and abundance of  
wickedness, and receive with meekness the word im-  
22 planted *in you*, which is able to save you ‡. But be ye  
doers of the word; and not hearers only, deceiving your  
23 own selves. For if any be an hearer of the word, and  
not a doer, he is like a man beholding his natural face  
24 in a mirror: for he beholdeth himself, and goeth away,  
and immediately forgetteth what manner of man he was.
- 25 But whoever looketh into the perfect law of freedom,  
and continueth *in it*, this man, being not a forgetful  
hearer, but a doer § of the work *commanded*, will be  
happy in his deed.
- 26 If any man || seem to be religious, and bridle not his  
tongue, but deceive his own heart, this man's religion is  
27 vain. The religion *which is* pure and undefiled before  
our God and Father is this; to take care of orphans and

\* begat, N. † Or, the righteousness which God requireth. N. m.

‡ N. m. your souls, Gr. and N. t. § Or, an active doer, Wakefield.

|| any man among you, R. T. and N. with doubt.

widows in their affliction, and to keep one's-self spotted from the world.

CH. II. My brethren, hold not the faith of our Lord Jesus  
 2 Christ, the Lord of glory \*, with respect of persons. For  
 if there come into your assembly a man with a gold ring  
 in gorgeous apparel, and there come in also a poor man  
 3 in vile apparel; and ye regard him who weareth the  
 gorgeous apparel, and say [to him], "Sit thou here in  
 a good place;" and say to the poor man, "Stand thou  
 4 there," or, "Sit here under my footstool;" have ye not  
 then been partial among yourselves, and have ye not be-  
 come judges whose thoughts are evil? Hearken, my be-  
 loved brethren: hath not God chosen the poor of the  
 world to be rich in faith, and heirs of the kingdom which  
 6 he hath promised to those who love him? But ye have  
 dishonoured the poor man. Do not the rich oppress  
 7 you, and draw you before the judgement-seats? Do not  
 they blaspheme that honourable name by which ye are  
 8 called? Now if ye fulfil the royal law according to the  
 scripture, "Thou shalt love thy neighbour as thyself,"  
 9 ye do well: but if ye have respect of persons, ye commit  
 10 sin, and are convicted by the law as transgressors. For  
 whosoever shall keep the whole law, and yet offend in  
 one point, he is guilty of shewing disrespect to all †.  
 11 For he who said, "Do not commit adultery," said also,  
 "Do not commit murder." Now if thou commit no  
 adultery, and yet commit murder, thou becomest a  
 12 transgressor of the law. So speak ye, and so act, as those  
 13 who will be judged by the law of freedom. For he shall  
 have pitiless judgement, that hath shewn no pity: but  
 pity glorieth over judgement.  
 14 What doth it profit, my brethren, if a man say that he  
 hath faith, and have not works? can faith save him?

\* Or, hold not your glorious belief in the Lord Jesus Christ, Wakefield.

† See Roll on the Lord's Supper, p. 101, 102. This indeed is all the writer could mean. Comp. 1 Cor. xi. 27. "Ye is liable to the punishment of offending in all." N.

15 Now if a brother or sister be naked, and destitute of daily  
 16 food; and one of you say unto them, "Depart in peace,  
 be ye warmed, and be ye filled;" but ye give them not  
 those things which are necessary for the body; what doth  
 17 it profit? Thus faith also, if it have not works, is dead  
 18 by itself. Yea, a man will say, "Thou hast faith, and  
 I have works: shew me thy faith without \* thy works,  
 19 and I will shew thee my faith by my works." Thou be-  
 lievest that God is one †: thou doest well: the demons ‡  
 20 also believe, and tremble. But art thou willing to know,  
 21 O vain man, that faith without works is dead? Was not  
 our father Abraham justified by works, when he offered  
 22 up his son Isaac on the altar? Dost thou see that faith  
 wrought with his works; and that faith was made perfect  
 23 by works? and that the scripture was fulfilled which  
 saith, "Abraham believed God, and it was counted to  
 him for righteousness:" and he was called the Friend of  
 24 God? Do ye see § that a man is justified by works ||, and  
 25 not by faith only? In like manner was not Rahab the  
 harlot also justified by works, when she received the mes-  
 26 sengers, and sent them out another way? For as the body  
 without the spirit ¶ is dead, so faith without works is  
 dead also.

CH. III. My brethren, be not many teachers; knowing that  
 2 we shall receive a greater condemnation. For in many  
 things we all offend: if any offend not in word, he is a

\* by thy works, MSS.

† that there is one God: N.

‡ Human ghosts:—Mr. Farmer supposes an allusion to Job xxvi. 5, which he renders, "the giants, or the ghosts of the dead, tremble under the waters together with their host." He adds, that St. James doth not appear to be delivering any new doctrine concerning demons, but rather to be arguing with the persons to whom he writes it, on their own principles. Farmer on Demoniacs, p. 211—216. 1st edition.

§ See, therefore, R. T.

|| "So as to receive God's continued and final favour. St. Paul's justification, Rom. iii. 28. v. l. &c. &c., is admission into the gospel-covenant. St. James declares that such as are admitted into that covenant must perfect their faith by works, ver. 22, in order to be finally justified." Newcome.

¶ Or, breath, N. us.

3 perfect man, *and* able to bridle the whole body also. Behold, we put bits in the mouths of horses, that they may  
 4 obey us: and we turn about their whole body. Behold, ships also, which are so great, and are driven by fierce winds, *yet* are turned about by a very small helm, whi-  
 5 thersoever the pilot chooseth. Thus the tongue also is a little member, and boasteth great things. Behold, how  
 6 great a pile doth a little fire kindle! And the tongue *is* a fire, a world of iniquity\*: [so] is the tongue among our members, *that* it defileth the whole body, and setteth on fire the course of nature †; and *is itself* set on fire by  
 7 hell. For every kind of beasts, and of birds, and of creeping things, and of things in the sea, is subdued;  
 8 and hath been subdued, by mankind. But the tongue no man can subdue: *it is* an evil not to be restrained, full  
 9 of deadly poison. Therewith we bless *our* God and Father; and therewith we curse men, that are made after  
 10 the likeness of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought  
 11 not so to be. Doth a spring send forth out of the same  
 12 place sweet and bitter *water*? Can a fig-tree, my brethren, bear olives? or a vine, figs? So neither can that *spring*  
 which is salt yield sweet water ‡.  
 13 Who *is* wise and knowing among you? Let him shew by his works a good behaviour, with meekness of wis-  
 14 dom. But if ye have bitter envy and strife in your heart, boast not yourselves, and speak not falsely concerning  
 15 the truth. This wisdom cometh not down from above;  
 16 but *is* earthly, animal, demouiacal §. For where envy and strife *are*, there disturbance *is*, and every evil work.  
 17 But the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of pity and

\* The tongue is a spark, the varnisher of injustice: Wakefield.

† Or, the wheel. "Setteth on fire the wheel of life." Wakefield.

‡ no fountain can yield both salt water and fresh. R. T.

§ q. d. inspired by evil spirits.

of good fruits, without partiality, [and] without hypo-  
 18 crisy. And the fruit of righteousness is sown in peace by those who make peace\*.

CH. IV. Whence *come* contests † and fightings among you? *come they* not hence, from your *desires* of pleasures ‡  
 2 which war in your members? Ye desire, and have not: ye kill, and earnestly covet §, and cannot obtain: ye fight and contend, yet ye have not, because ye ask not.  
 3 Ye ask, and receive not; because ye ask amiss, that ye  
 4 may consume it on your pleasures. Ye adulterers and adulteresses, know ye not that friendship with the world is enmity with God? Whosoever therefore would be a  
 5 friend to the world, is an enemy to God. Do ye think that the scripture speaketh in vain? Doth the spirit that  
 6 dwelleth in us stir up to envy? Nay, it bestoweth more abundant favour. Wherefore it is said, "God resisteth  
 7 the proud, but bestoweth favour on the humble." Submit yourselves therefore to God: resist the devil ||, and  
 8 he will flee from you: draw near to God, and he will draw near to you. Cleanse *your* hands, ye sinners; and  
 9 purify *your* hearts, ye men of divided minds: be afflicted, and mourn, and weep: let your laughter be turned to  
 10 mourning, and *your* joy to heaviness: humble yourselves in the sight of the Lord, and he will exalt you.  
 11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of *the* law, and judgeth *the* law: but if thou judge *the* law, thou art not a doer of *the* law, but a judge  
 12 of *it*. There is one law-giver and judge, who is able to save and to destroy. Who art thou that judgest another?  
 13 Come now, ye who say, "To-day or to-morrow let us go ¶ into such a city, and continue there a year, and

\* is sown for the makers of peace. Wakefield.

† Or, wars, N. m.

‡ Or, sensual desires, N. m.

§ Or, and envy, N. m.

|| q. d. every temptation to evil, whether from without or from within.

¶ we will go, R. T.

14 traffic, and acquire gain:” ye who know not what *will*  
*be* on the morrow. For what *is* your life? It is even a  
 vapour, which appeareth for a little time, and then va-  
 15 nisheth away\*. Whereas ye ought to say, “ If the Lord  
 16 will, and we live, then let us † do this, or that.” But  
 now ye glory in your boasting words ‡: all such glorying  
 17 is evil. To him therefore it is sin, who knoweth how to  
 do what is right, and doeth it not.

CH. V. Come now, ye rich men, weep and lament for your  
 2 miseries which are coming upon you. Your store is cor-  
 3 rupted, and your garments are moth-eaten. Your gold  
 and silver is rusted; and the rust of them will be for a  
 testimony against you, and will eat your flesh like fire §.  
 4 Ye have heaped up treasure in the last days. Behold,  
 the hire of the labourers that have reaped your fields,  
 which is unjustly kept back by you, crieth *against you*:  
 and the cries of the reapers have entered into the ears of  
 5 the Lord of hosts. Ye have lived delicately on the earth,  
 and have rioted in pleasure: ye have nourished your  
 6 hearts||, as *it were* in the day of slaughter¶. Ye have  
 condemned, ye have killed, the Righteous One, who  
 did not resist you.

7 Be patient therefore, brethren, until the appearance  
 of the Lord. Behold, the husbandman waiteth for the  
 precious fruit of the earth, and is patient for it, until he  
 8 receive the early and latter rain. Be ye also patient;  
 establish your hearts; for the appearance of the Lord  
 9 draweth near. Murmur not against each other\*\*, bre-  
 thren, lest ye be judged ††: behold, the judge standeth

\* disappeareth. N. † Or, then we will, Wetstein.

‡ Or, presumptuous speeches: Or, presumption: N. m.

§ Or, your flesh. Ye have treasured up as it were fire in &c. N. m. See Wakefield.

|| i. e. yourselves. So ver. 8. N. m.

¶ ye have regarded your hearts as in a day of sacrifice. Wakefield.

\*\* So Wakefield. Grieve not for one another, N. who explains it, Lament not heavily  
 for the calamities of one another. This, he observes, is well connected with the preceding  
 and following verses.

†† condemned, R. T. and N. See Griesbach.

10 before the door. My brethren, take the prophets, that  
 have spoken in the name of the Lord, for an example of  
 11 suffering affliction, and of patience. Behold, we pro-  
 nounce those happy that endure patiently. Ye have  
 heard of the patience of Job, and have seen what the  
 Lord did in the end\*: for the Lord is of tender mercy,  
 and full of compassion.

12 But above all things, my brethren, swear not, neither  
 by the heaven, nor by the earth, nor by any other oath:  
 but let your yes be yes; and *your* no, no; lest ye fall  
 under condemnation.

13 Doth any among you suffer affliction? Let him pray.  
 14 Is any cheerful? Let him sing praise † to God. Is any  
 sick among you? Let him call to him the elders of the  
 church; and, when they have anointed him with oil,  
 15 let them pray over him in the name of the Lord: and the  
 prayer of faith will preserve the sick person ‡, and the Lord  
 will raise him up; and although he have committed sins,  
 16 they will be forgiven him. Confess *your* offences to one  
 another, and pray for one another, that ye may be heal-  
 ed. The fervent § prayer of a righteous man availeth  
 17 much. Elijah was a man of like infirmities with us; and  
 he prayed earnestly that it might not rain, and it rained  
 18 not on the land *for* three years and six months: and he  
 prayed again, and the heaven gave rain, and the earth  
 brought forth its produce.

19 Brethren, if any of you err from the truth, and one  
 20 turn him back *to it*; let him know, that he who turneth  
 a sinner back from the error of his way saveth a soul|| from  
 death, and covereth *his* multitude of sins. ¶

\* Gr. the end of the Lord: N. m.

† Or, hymns, N. m.

‡ The writer here alludes to the miraculous power of the apostolic age.

§ Or, inwrought, i. e. inspired.

|| i. e. a man, a person, N. m.

¶ This excellent epistle is one of those the genuineness of which was disputed in the  
 primitive church. But it is not unworthy of the apostle to whom it is generally  
 ascribed.



THE  
FIRST EPISTLE  
GENERAL  
OF  
P E T E R.

CHAP. I.

**PETER**, an apostle of Jesus Christ, to the sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; elect\*, according to the foreknowledge of God the Father, through the sanctification of the spirit, to obedience, and to the sprinkling of the blood of Jesus Christ: favour and peace be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead; even to an inheritance incorruptible, and undefiled, and unfading†, reserved in heaven

5 for you, who are kept by the power of God, through your faith, to salvation ready to be revealed in the last

6 time: wherein ye greatly rejoice, though now for a short time (if need be) ye be grieved by various trials;

7 that the proof of your faith, which is a much more precious proof than that of gold, which perisheth though proved by fire, may be found to praise, and honour, and

8 glory, at the manifestation of Jesus Christ; whom, though ye have not known him, ye love; in whom,

\* i. e. chosen, N. m.

† to an incorruptible, and undefiled, and unfading inheritance, N.

though now ye see him not, yet believing, ye rejoice with

9 gladness unspeakable, and full of glory; being to receive the end of your faith, even the salvation of your

10 souls\*. Of which salvation the prophets, who prophesied concerning the favour of God which was to come unto

11 you, inquired and searched diligently; searching what time, or what kind of time, the spirit of Christ † which was in them signified, when it witnessed beforehand the sufferings of Christ, and the glories which were to follow:

12 to whom it was revealed, that they ministered not to themselves, but to you ‡, the things which have now been told you by those that have preached the gospel to you through the holy spirit sent down from heaven; which things the angels desire to look into §.

13 Wherefore gird up the loins of your mind, be sober, and fully hope for the gracious gift which will be given

14 you at the manifestation of Jesus Christ; as obedient children||, not fashioning yourselves according to your

15 former desires in your ignorance: but according as he that hath called you is holy, be ye also holy in all your

16 behaviour: because it is written, "Be ye holy; for I am

17 holy." And if ye call on the Father, who without respect of persons judgeth according to every one's work,

18 pass the time of your sojourning here in fear: knowing that ye were not redeemed ¶ with corruptible things, as with silver and gold, from your vain behaviour delivered

19 down by your fathers; but with the precious blood of

20 Christ, as of a spotless and unblemished lamb: who was

\* i. e. yourselves, N. m.

† i. e. the spirit which prophesied concerning Christ. See Lindsay's Seq. p. 281.

‡ us, N. and IL T.

§ Perhaps the meaning of the apostle may be, that the messengers who are now employed to promulgate this glorious doctrine cannot fully comprehend its import, and are desirous of improving their acquaintance with it. See Eph. iii. 18, 19.

|| Gr. children of obedience.

¶ i. e. delivered from your former state of heathenism, prejudice, and vice, by the gospel, which was ratified with the blood of Christ.

foreknown\* indeed before the foundation of the world,  
 21 but was manifested in these last times for your sake, who  
 by him believe in God that raised him from the dead,  
 and gave him glory; so that your faith and hope are in  
 22 God. Having therefore purified your souls by obeying  
 the truth [through the spirit] to unfeigned brotherly-  
 kindness, see that ye love one another with a pure heart  
 23 fervently; having been born again, not from corruptible  
 seed but from incorruptible, by that word of God which  
 24 liveth and remaineth †. For "all flesh is as the herb,  
 and all its glory ‡ as the flower of the herb: the herb  
 25 withereth, and its flower falleth off: but the word of the  
 Lord remaineth for ever:" and this is the word which is  
 preached to you by the gospel.

CH. II. Wherefore lay aside all maliciousness, and all guile,  
 and hypocrisies, and envies, and all evil-speakings, and,  
 2 as new-born babes, earnestly desire the sincere spiritual  
 3 milk, that ye may grow thereby to salvation: since ye  
 4 have tasted that the Lord is kind. Coming to whom as  
 to a living stone, rejected indeed by men, but elect and  
 5 honourable with God, ye also as living stones, being  
 built up, are a spiritual temple, and an holy priesthood  
 to offer up spiritual sacrifices, acceptable to God by Je-  
 6 sus Christ. Wherefore it is contained in the scripture,  
 "Behold, I lay in Sion a chief corner-stone, elect, ho-  
 7 nourable: and he that believeth on him § shall not be  
 ashamed." To you therefore who believe, he is honour-  
 8 able ||: but to those who disbelieve, "that stone which  
 the builders rejected is become the head of the corner,"  
 9 and "a stone of stumbling, and a rock of offence," even  
 to those who stumble at the word; disbelieving that to  
 9 which they were even appointed. But ye are an elect  
 generation, a royal priesthood, a holy nation, a pur-

\* Or, fore-appointed, N. m.

† all the glory of man, R. T.

‡ Or, is the honour.

† for ever, N. and R. T.

§ Or, therein, N. m.

chased people; that ye may shew forth the virtues of  
 him who hath called you out of darkness into his wonder-  
 10 ful light: who in time past were not a people\*, but are  
 now the people of God: who had not obtained mercy,  
 but now have obtained mercy.

11 Beloved, I beseech you as strangers and sojourners, to  
 abstain from carnal desires, which war against the soul;  
 12 having your behaviour good among the gentiles: that,  
 in whatsoever they speak against you as evil-doers, be-  
 cause of your good works which they have seen, they  
 13 may glorify God in the day of visitation. Submit your-  
 selves therefore to every appointment of man for the sake  
 14 of the Lord: whether it be to the king, as supreme; or  
 to governors, as to them that are sent by him for the pu-  
 nishment of those who do evil, and for the praise of  
 15 those who do well. For so is the will of God, that by  
 well-doing ye put to silence the ignorance of inconsi-  
 16 derate men: as free, and not using your freedom for a  
 17 cloke of wickedness, but as the servants of God. Ho-  
 nour all men: love the brotherhood: fear God: honour  
 the king.

18 Servants †, be subject to your masters with all fear;  
 not only to the good and gentle, but also to the froward.  
 19 For this is well-pleasing ‡, if a man for conscience toward  
 20 God endure grief, suffering wrongfully. For what glory  
 is it, if, when ye are beaten for your faults, ye shall bear  
 it patiently? But if, when ye do well and suffer, ye shall  
 21 bear it patiently, this is well-pleasing to God. For to  
 this ye were called §: because even Christ suffered for  
 you, leaving you an example, that ye should follow his  
 22 steps: who did no sin, nor was guile found in his mouth;

\* "This language is applicable to gentiles only. See also ch. i. 18. iv. 3." New-  
 come.

† Gr. Domestics, N. m.

‡ Or, worthy of reward.—Luke vi. 33. Wakefield, N. m.

§ ye have been called: N.

23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him  
 24 that judgeth righteously: and himself bare our sins in his own body on the cross\*, that we should die to sins, and live to righteousness: by whose stripes ye have been  
 25 healed. For ye were as sheep going astray; but ye are now turned to the shepherd and guardian † of your souls.

CII. III. In like manner, ye wives, be subject to your own husbands; that, if any believe not the word, they also, without *preaching* the word, may be won by the behaviour of *their* wives; having seen your chaste behaviour  
 3 joined with reverence. Let not whose ornament be that outward one, of plaiting the hair, and of wearing gold,  
 4 or of putting on apparel; but *let it be* the hidden person of the heart, in the incorruptible ornament of a meek and quiet spirit, which ‡ in the sight of God is of great price.  
 5 For thus the holy women also, who trusted in God, formerly adorned themselves, being subject to their own  
 6 husbands; as Sarah obeyed Abraham, calling him *her* lord §: and ye are her children while ye do well, and are not afraid with any terror.

7 In like manner, ye husbands, dwell together *with your wives* according to prudence, giving honour to the woman as to the more infirm person ||, and as being joint-heirs *with her* of the gift of life; that your prayers be not hindered.

8 Finally, be all of the same mind, be compassionate, be full of brotherly kindness, be tenderly affectioned; be  
 9 humble-minded ¶: not rendering evil for evil, or reviling for reviling; but, on the contrary, uttering blessings: knowing that ye are hereunto called \*\*, that ye may in-

\* Gr. tree, N. m. i. e. he removed them and carried them away: so Christ is said, Matt. viii. 17, "to bear our sicknesses," when he healed them by his miraculous power.

† So N. m. Overseer, N. Or, hishop.

‡ which spirit, N.

§ Or, her master: N. m. || Or, vessel, N. m.

¶ be courteous, R. T.

\*\* Or, for ye are hereunto called. MSS. N. m.

10 herit a blessing. "For he that wisheth to love life, and to see good days, let him refrain his tongue from evil;  
 11 and his lips, that they speak no guile. Let him avoid evil, and do good; let him seek peace and pursue it.  
 12 For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is  
 13 against those who do evil." And who *is* he that will  
 14 hurt you, if ye be zealous of that which is good \*? But if ye even suffer for the sake of righteousness, happy are ye: and be not struck with fear of them, nor be ye  
 15 troubled; but sanctify the Lord God in your hearts. [And] be always ready to make a defence, with meekness and reverence, to every man that asketh you a reason of  
 16 the hope which is in you: having a good conscience; that, in whatsoever they speak against you as evil-doers, they may be ashamed who slanderously accuse your good  
 17 behaviour in Christ. For *it is* better that ye suffer, if the will of God be so, when ye do well, than when ye do  
 18 evil. For even Christ suffered once for sins †, the righteous for the unrighteous, that he might bring us to God; being put to death indeed in the flesh, but restored to life  
 19 by the spirit: by which, after he was gone, he preached  
 20 to the spirits in prison ‡; who formerly disbelieved §, when the long-suffering of God earnestly waited || in the

\* Others read, imitators, N. m. See Gilesbach.

† Christ suffered for sin, not by bearing the punishment due to sin, but to introduce and ratify a dispensation by which the idolatrous heathen would be admitted into covenant with God. See Heb. vii. 27, and the note there.

‡ i. e. By the holy spirit, which after his ascension (see ver. 21.) he communicated to his apostles, he preached to spirits, i. e. to persons in prison, to idolatrous heathen, the slaves of ignorance and vice: he thus proclaimed liberty to the captives, Isaiah xlii. 6, 7 | xlix. 9 "The Primate's version is, "by which also he went and preached to the spirits now in prison." See Mr. Lindsey's Sequel, p. 285, 286.

§ He preached, not to the same individual persons, but to men like them, in the same circumstances, to the race of the gentiles, to the descendants of those who had formerly been disobedient, and refused the call of the spirit in Noah's time. But it was now very different. Many had been obedient. The apostle is contrasting the success of the gospel with the unsuccessfulness of Noah's preaching under the direction of the same spirit of God. Lindsey, *ibid.* p. 288.

|| when once the long-suffering of God waited, R. T.

days of Noah, while the ark was preparing, wherein few  
 21 (that is, eight) persons were saved by water\*. And  
 what answereth to this, *even baptism*, now saveth us also,  
 (not the putting away of the filth of the flesh, but the  
 answer of a good conscience toward God,) by the resur-  
 22 rection of Jesus Christ; who is gone into heaven, and is  
 on the right hand of God; messengers and authorities and  
 powers having been made subject unto him †.

CII. IV. Since therefore Christ hath suffered for us in the flesh,  
 arm yourselves also with the same mind; (for he that  
 2 hath suffered in the flesh, hath ceased from sin;) that ye  
 may not live the rest of *your* time in the flesh, *according*  
 to the desires of men, but *according* to the will of God.  
 3 For the time past of *our* life may suffice us to have  
 wrought the will of the gentiles, when we walked in  
 lasciviousness, *in evil* desires, *in excess* of wine, *in revel-*  
 4 *lings*, *in banquetings*, and *in wicked* † idolatries: and  
 they think it strange § that ye run not with them herein  
 to the same excess of dissoluteness, speaking evil of *you*:  
 5 but they will give account to him that is prepared to  
 6 judge the living and the dead. For the gospel hath been  
 therefore preached to those also that were dead *in sins*,  
 that they might be judged according to men in the flesh,  
 but live according to God in the spirit.

7 Now the end of all things is near: be ye therefore sober,  
 8 and watch unto prayer. And above all things have fer-  
 vent love among yourselves: for love covereth a multi-  
 9 tude of sins. Use hospitality one to another without  
 10 murmurings. According as every man hath received the  
 free gift of the spirit, so minister it one to another, as  
 11 good stewards of the manifold favour of God. If any

\* i. e. the water supporting the ark. Through the water. N.

† Christ in his exalted state was empowered to send out messengers and ministers with authority to preach the gospel, and to furnish them with the gifts and powers of the holy spirit to ensure success. See also Simpson's Essays, p. 364. Angels, N.

‡ Gr. lawless, N. m.

§ Or, are surprised, N. m.

man speak, *let him speak* as the oracles of God; if any  
 man minister, *let him do it* as of the ability which God  
 supplieth: that God may be glorified in all things  
 through Jesus Christ; to whom belongeth praise and do-  
 minion for ever and ever. Amen.

12 Beloved, think it not strange that a fiery persecution\*  
 among you cometh to pass for your trial, as though some  
 13 strange thing befel you: but be glad, inasmuch as ye  
 share the sufferings of Christ; that, when his glory shall  
 be manifested, ye may be glad also with exceeding joy.  
 14 If ye be reproached for the name of Christ, *happy are*  
*ye*: for the spirit of glory, and of power, and of God,  
 resteth upon you. [On their part he is evil-spoken of,  
 15 but on your part he is glorified †.] For let none of you  
 suffer as a murderer, or *as* a thief, or *as* an evil-doer, or  
 16 as a busy meddler in other men's affairs. But if *any man*  
 suffer as a christian, let him not be ashamed; but let  
 17 him glorify God on this account. For the time *is come*  
 that judgement must begin from the household of God:  
 and if it begin from us, what will the end *be* of those who  
 18 believe not the gospel of God? And if the righteous be  
 scarcely preserved, where will the ungodly and the sin-  
 19 ner appear? Wherefore let those also, who suffer ac-  
 cording to the will of God, commit the keeping of their  
 souls *to him* in well-doing, as to a faithful creator.

CII. V. The elders that are among you I exhort, that am a  
 fellow-elder, and a witness of the sufferings of Christ,  
 and my heir also of the glory which will be manifested;  
 2 feed the flock of God which is among you, being over-  
 seers of it †, not by constraint, but willingly; nor for  
 3 base gain, but with a ready mind; nor as domineering §  
 over those allotted to you, but as being examples to the

\* Or, be not surprised at the fiery persecution among you, which cometh, &c. ver. 4. N. m.

† "the authenticity of this whole clause is doubtful." Newcome.

‡ taking the care [or charge] of it. S. 74. N. m.

§ having dominion, N.

- 4 flock. And, when the chief Shepherd shall appear, ye shall receive an unfading crown of glory.
- 5 Likewise, ye younger, be subject to the elder. Yea, all of you be subject one to another, and be clothed with humility \* : for " God resisteth the proud ; but bestoweth favour on the humble."
- 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time : having cast all your anxiety upon Him, inasmuch as He careth for you.
- 7 Be sober, be watchful : [because] your adversary the false accuser † walketh about as a roaring lion, seeking whom he may devour : whom resist, steadfast in the faith ; knowing that the same sufferings are undergone by your brethren who are in the world.
- 10 Now the God of all favour, who hath called us to his everlasting glory by Christ Jesus, prepare, support, strengthen, stablish you, after ye have suffered a short time.
- 11 To him be glory and dominion for ever and ever. Amen.
- 12 By Silvanus, a faithful brother to you, as I suppose ‡, I have written in few words ; exhorting you, and testifying that this is the true gracious gospel of God in which ye stand. The church which is at Babylon, elect together with you, saluteth you : and so doth Mark, my son. Salute ye one another with a kiss of love. Peace be with you all that are in Christ [Jesus.] Amen.

\* humility of mind : N. See Wakefield.

† devil, N. but see Newcome's note. your slanderous adversary, Wakefield.

‡ Or, as I judge.

THE  
SECOND EPISTLE

GENERAL

OF

P E T E R\*.

CHAP. I.

SIMON Peter, a servant and an apostle of Jesus Christ, to those that have obtained like precious faith with us, through the justification of our God †, and of our Saviour Jesus Christ : favour and peace be multiplied to you, through the knowledge of God, and of Jesus our Lord ; according as his divine power hath given us all things relating to life and godliness, through the knowledge of him that hath called us by his glory and virtue ‡ : by which very great and precious promises are given unto us, that by these ye might be partakers of a divine nature, having escaped the corruption which is in the world through evil desire. And, to this end, use all your diligence, and add to your faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to tem-

\* This epistle is placed by Eusebius amongst those books of the New Testament, the genuineness of which was disputed in the primitive ages. Of these Dr. Lardner says, " they should be allowed to be publicly read in Christian assemblies for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine." Lardner's Hist. of the Apostles, vol. i. ch. ii. Some have thought the first and third chapters genuine, but from the difference of style have doubted of the second.

† " through the method of justifying as provided by our God, &c." Newcome.

‡ Or, glorious virtue. Or, glorious power.

- 7 perance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love.
- 8 For when these things are in you, and abound, they make you that ye shall not be barren and unfruitful in the
- 9 knowledge of our Lord Jesus Christ. But he that hath not these things is blind, closing his eyes, and hath forgotten his former purification from his sins\*.
- 10 Wherefore, brethren, more earnestly endeavour to make your calling and election sure: for, if ye do these
- 11 things, ye will never fall: for thus an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly ministered unto you.
- 12 Wherefore I will not be negligent to remind you always of these things; though ye know them, and be
- 13 established in the present truth. Yet I think it right, as long as I am in this tabernacle, to stir you up, by reminding you; knowing that shortly I must put off this
- 14 my tabernacle, even as our Lord Jesus Christ declared to me. So I will endeavour † that ye may always be able, after my decease, to make mention of these things.
- 16 For we did not follow cunningly devised fables, when we made known to you the power and appearance of the Lord Jesus Christ, but were eye-witnesses of his majesty.
- 17 For he received from God the Father honour and glory, when such a voice came to him from the excellent glory, "This is my beloved son, in whom I am well-pleased."
- 18 And this voice we heard, which came from heaven, when we were with him on the holy mountain.
- 19 We have also the word of prophecy more confirmed; to which ye do well that ye attend, as to a lamp shining in a dark place, until the day dawn, and the day-star rise
- 20 in your hearts: knowing this first, that no prophecy of
- 21 scripture giveth its own solution ‡. For prophecy came

\* Or, purification from his former sins.

† Or, So I will always endeavour &c. N. m.

‡ Or, interpretation. See Wakefield. It is not obvious of itself, but is explained by its accomplishment. Is of private utterance. N.

not at any time by the will of man; but holy men of God spake as they were moved by the holy spirit.

- Ch. ii.* But there were false prophets also among the Jewish people; as there will be false teachers also among you, who will privily\* bring in destructive heresies †, even denying the sovereign Lord who bought them ‡; bringing on themselves swift destruction. And many will follow their impurities §; on account of ¶ whom the way of truth will be
- 3 evil-spoken of. And through covetousness they will make a gain of you by their feigned words; but their judgement, long since foretold, now lingereth not, and their destruction slumbereth not.
- 4 For if God spared not the angels who sinned¶, but cast them down to hell, and delivered them up to chains of darkness to be reserved for judgement; and spared not the old world, but saved Noah, a preacher of righteousness, the eighth person preserved, when he brought the flood on the
- 6 world of ungodly men; and turned the cities of Sodom and Gomorrah into ashes, and condemned them with an utter overthrow, making them an example to those who should
- 7 afterward be ungodly; but delivered righteous Lot, who was
- 8 grieved by the impure behaviour of lawless\* men; (for that righteous man, while he dwelt among them seeing and hearing, tormented his righteous soul from day to day with

\* Or, craftily. N. m.

† Or, heresies of destruction. N. m.

‡ Dr. Whitby interprets this of God the Father, who only is called *Δεσποτις* in the New Testament. See Deut. xxxii. 6; 1 Cor. vi. 20; referred to by Whitby. See also Exod. xv. 16. Who provided means for their deliverance from idolatry and vice.

§ Their pernicious ways; H. F.

¶ because of, N.

¶ Or, if God spared not the messengers who had sinned, i. e. the spies who were sent to explore the land of Canaan, &c. See Simpson's Essays, p. 205 &c. But, if the common interpretation be admitted, it will not establish the popular doctrine concerning fallen angels. For, 1. The epistle itself is of doubtful authority. 2. From the change of style this is the most doubtful portion of the epistle. 3. By those who admit the genuineness of the epistle, this chapter is supposed to have been a quotation from some ancient apocryphal book, and the apostle might not mean to give authority to the doctrine, but to argue with his readers upon known and allowed principles. See Sherlock's Disc., and Benson, and Doddridge's Introductions to this epistle. The epistle of Jude is supposed to allude to, or to quote from, the same apocryphal work.

\*\* N. m. wicked, N.

9 their unlawful deeds;) then the Lord knoweth how to deliver those that are godly out of trial, and to reserve those that are unrighteous to the day of judgement to be punished: 10 but chiefly those who walk after the flesh with polluted desires, and despise dominion. Presumptuous, and self-willed, they are not afraid to blaspheme dignities: whereas angels, that are greater in power and might\*, bring not a blaspheming accusation against them [before the Lord]. 11 But these, as brute creatures led by nature, made to be taken and destroyed, blaspheming in things of which they are ignorant, will be destroyed in their corruption of themselves; and will receive the reward of unrighteousness, accounting † it pleasure to riot in the day-time; blemishes ‡ and spots, rioting in their love-feasts, while they banquet with you; having eyes full of adultery, and which cannot cease from sin; alluring the unstable §; having a heart exercised in covetousness ||; cursed children: who have forsaken the right path, and gone astray, and followed the way of Balaam the son of Beor, who loved the reward of unrighteousness, but received a rebuke for his transgression: the dumb beast ¶ speaking with man's voice, forbad the madness of the prophet. These are as wells without water, and as clouds driven away by a storm; to whom the blackness of darkness is reserved [for ever]. For when they speak very great swelling words of falsehood, they allure, by carnal desires and impurities\*\*, those that had nearly escaped †† from such as live in error. While they promise them freedom, they themselves are the slaves of corruption: for by whatever a man is overcome, by that he is enslaved also. 20 For if, when they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus

\* See the note on ver. 4. Compare also Jude, ver. 9.

† as counting, N.

‡ as being blemishes, N.

§ i. e. unstable souls.

|| Or, in over-reaching.

¶ i. e. N. beast of burden, Gr.

\*\* through the desires of the impure flesh, N.

†† clean escaped. R. T. Public Version.

Christ, they be again entangled in them, and overcome, their 21 last state is worse than their first. For it had been better for them not to have known the way of righteousness, than, when they have known it, to turn from the holy commandment delivered to them. But it hath happened to them according to the true proverb, "The dog hath returned to what himself cast up; and the sow that had washed herself, to her wallowing in the mire." 22  
 CII. III. This second epistle, beloved, I now write unto you; in both which I stir up your pure understanding by reminding you; that ye may remember the words formerly spoken by the holy prophets, and the commandment of 2 us the apostles of our Lord and Saviour: knowing this 3 first, that great scoffers will come in the last days, walking after their own evil desires, and saying, "Where is 4 the promise of his appearance? for, since the fathers fell asleep, all things continue as they were from the beginning 5 of the creation." For of this they are wilfully ignorant, that the heavens were made of old by the word of God, and the earth also, which standeth out of the water and 6 in the water\*: which things being so, the world that then was, having been overflowed with water, was destroyed. But the heavens and the earth which are now, 7 are reserved by his word †, and kept for fire against the day of judgement, and of the destruction of ungodly 8 men. But, beloved, be not ignorant of this one thing; that one day is with the Lord as a thousand years, and a 9 thousand years as one day. The Lord is not slow concerning his promise, as some count slowness; but is long-suffering toward us ‡, not willing that any should perish, 10 but willing that all should come to repentance§. But the

\* Or, that of old were heaven and an earth, compacted out of water, and by means of water, by the word of God. See Wakefield.

† by the same word, R. T.

‡ Or, you. MSS.

§ Or, willing that none should perish, but that &c. N. m.

day of the Lord will come as a thief\* ; in which the heavens will pass away with a great noise, and the elements will be greatly heated and dissolved, the earth also  
 11 and the works on it will be burned up. Since therefore  
 all these things will be dissolved, what kind of persons  
 12 ought ye to be in all holy behaviour and godliness ; looking for and earnestly desiring † the coming of the day of God, in which the heavens will be set on fire ‡ and will be dissolved, and the elements will be greatly heated and  
 13 will melt? Nevertheless, according to his promise, we look for new heavens, and a new earth, in which righteousness will dwell.  
 14 Wherefore, beloved, since ye look for these things, endeavour to be found by him in peace, spotless and un-  
 15 reproveable: and account that the long-suffering of our Lord is salvation: as our beloved brother Paul also, according to the wisdom given him, hath written unto  
 16 you ; as in all his epistles also, speaking in them of these things: in which things some are hard to be understood,

\* a thief in the night; R. T.

† "Some point thus—what kind of persons ought ye to be? Ye ought in all holy behaviour and godliness to look for and earnestly desire &c." Newcome.

‡ This in a literal sense is impossible, because the heavens are incombustible. Nor is it reasonable to believe that an event so little countenanced by natural appearances as that of the destruction of the earth by a general conflagration, is the subject of a divine prediction. It is well known that in the language of prophecy great political changes and revolutions are foretold under the symbol of terrible convulsions in the natural world. In this language our Lord foretells the approaching desolation of Jerusalem, Matt. xxiv. 29. And in language precisely similar, borrowed indeed from the prophet Joel, the apostle Peter himself, Acts ii. 31, describes the calamities of the Jewish nation which were then impending. It can hardly admit of a doubt that the sublime language of this context is to be interpreted in a similar manner. The 13th verse is a quotation from Isaiah lxv. 17, where the new heavens and the new earth are universally understood to signify the gospel dispensation. Consequently, "the heavens and the earth which are now," ver. 7, must necessarily signify the Jewish dispensation, or the then moral state of the world, which must pass away to make room for the promulgation of the Christian religion. But this revolution cannot take place without producing great changes and convulsions in the political world, which, in prophetic language, is expressed by the heavens being on fire, the elements melting, and the earth with the works on it being burned up.

which the unlearned and unsteadfast wrest, as they do the  
 17 other scriptures also, to their own destruction. Since therefore, beloved, ye know these things before, beware lest ye be led away with the error of the wicked, and fall  
 18 from your own steadfastness. But grow in the favour and knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen.



THE  
FIRST EPISTLE  
GENERAL  
OF  
JOHN.

CHAPTER I.

CONCERNING\* the Word of Life †, him, who was from the beginning ‡, whom we have heard, whom we have seen with our eyes, whom we have looked upon, and our hands have handled §; (for the Life || was mani-

\* This version of the three first verses of this chapter was proposed by the venerable Theophilus Lindsey, in his Second Address to the Students at Oxford and Cambridge, p. 302. It is to the unwearied and successful labours of this pious and learned person, whose life and doctrine have exhibited the most perfect model in modern times of the purity and simplicity of apostolical christianity, in conjunction with those of his able coadjutors, Jebb, Priestley, Wakefield, and others, that the christian world is indebted for that clear and discriminating light which has of late years been diffused over the obscurities of the sacred scriptures, and which promises, at no very distant period, to purify the Christian religion from those numerous and enormous corruptions which have so long disfigured its doctrines and impeded its progress.

† *The Word of Life*, i. e. Jesus Christ, who is called the Word, Luke i. 2; John i. 1; and the Word of God, Rev. xix. 13. He was the divinely inspired teacher of the doctrine of a future life. The attentive reader will observe the resemblance between the Introduction to the Epistle and that to the Gospel of John, which mutually illustrate and explain each other, and are a presumptive proof that both were written by the same author.

‡ Not from the beginning of time, but from the beginning of our Saviour's ministry. Lindsey, lib. p. 303. See John i. 1, 2, and the notes there.

§ The Primæ's version is: "That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked on, and our hands have handled, as concerning the Word of life."

|| Life, and in the next clause, Everlasting Life,—Christ is so called as the great Teacher of everlasting life.

fested, and we have seen, and bear witness, and declare unto you that Everlasting Life which was with the Father, and was manifested unto us;) him whom\* we have seen and heard, we declare unto you †, that ye also may have fellowship with us; and indeed our fellowship is with the Father, and with his son Jesus Christ. And these things we write unto you, that your joy may be completed ‡.

Now this is the declaration which we have heard from him, and make known unto you; that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we speak falsely, and conform not to the truth: but if we walk in the light, as he is in the light, God and we have fellowship with each other, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him false, and his word is not in us. My children, I write these things unto you, that ye may not sin. Yet if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world. And we hereby know that we know him, if we keep

\* that which, Gr. and Newcome.

† The following is Mr. Wakefield's version: "What was at first, what we heard, what we saw with our eyes, what we observed, and our hands handled, concerning the doctrine of life: (for this Life shewed itself, and we saw it, and bear testimony, and declare unto you this Eternal Life, which was with the Father, and shewed itself unto us) what we saw and heard we declare unto you."

‡ may be full. N.

§ God is so faithful and just as to forgive. N.

|| Or, a righteous advocate with the Father, even Jesus Christ. Wakefield. The word *παρεστητωρ*, advocate, is of very general import: n. l. Christ is the medium of reconciliation. See Schleusner.

¶ for the sins of, &c. N. *ἱλαρισ*, the act of pacifying an offended party. Schleusner. Christ is a propitiation, as by his gospel he brings sinners to repentance, and thus averts the divine displeasure.

4 his commandments. He who saith, "I know him," and keepeth not his commandments, speaketh falsely, and 5 the truth is not in him. But whosoever keepeth his word, of a truth the love of God is perfected in him: hereby we 6 know that we are in him. He who saith that he abideth in him, ought himself so to walk as He walked.

7 Beloved\*, I write not a new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have 8 heard [from the beginning]. Again, a new commandment I write unto you: which thing is true in Him and in you also: for the darkness is passed away †, and the 9 true light now shineth. "He who saith that he is in the light, and hateth his brother, is in darkness until 10 now. He who loveth his brother, abideth in the light, 11 and he hath no cause of stumbling. But he who hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes."

12 I write unto you, my children, because your sins are 13 forgiven you on account of his name ‡. [I write unto you, fathers, because ye have known him *that was* from the beginning. I write unto you, young men, because ye have overcome the evil One§. I write unto you, my 14 children, because ye have known the Father.] I write unto you, fathers, because ye have known him *that was* from the beginning. I write unto you, young men, because ye are strong, and the word of God abideth in you, 15 and ye have overcome the evil One. Love not the world, nor the things *which are* in the world. If any man love 16 the world, the love of the Father is not in him. For all that *is* in the world, (the desire of the flesh, and the

\* Brethren, R. T. † Or, is passing away. ‡ through his name. N.

§ q. d. you have subdued vicious habits and inclinations. Or, you have triumphed over persecution.

desire of the eyes, and the pride of life,) is not of the 17 Father, but is of the world. And the world passeth away, and the desire of it: but he that doeth the will of God abideth for ever.

18 My children, it is the last time: and as ye have heard that antichrist will come, so even now there are many antichrists; by which we know that it is the last time. 19 They went out from us, but they were not of us: for if they had been of us, they would have remained with us: but *this hath come to pass* to make it manifest that all are 20 not of us\*. But ye have an unction† from the Holy One, 21 and know all things. I write not unto you because ye know not the truth: but because ye know it, and that no falsehood is from the truth. Who speaketh falsely, but he who denieth that Jesus is the Christ? He is antichrist, 23 who denieth the Father and the Son. Whosoever denieth the Son, hath not the Father: *but* he that acknowledgeth 24 the Son, hath the Father also. Let that [therefore] abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. 25 And this is the promise which he promised us ‡, even 26 everlasting life. These things I write unto you concerning those who *would* deceive you. But the unction which ye have received from him abideth in you, and ye need not that any one teach you: but as that unction † teacheth you of all things, and is true, and is not falsehood, 28 even as it hath taught you, abide in him. And now, my children, abide in him; that, when he shall be manifested, we may have confidence, and may not be ashamed before 29 him at his appearance. If ye know that he is righteous, be assured that every one who doeth righteousness is born of him.

Cn. III. Behold what great love the Father hath bestowed on

\* Or, they are made manifest; for all are not of us. Or, they went out, that they might be manifested, that all are not of us.

† Or, anointing.

‡ which the Son hath promised us, N.

us, that we should be called children of God: the world therefore knoweth us not, because it knew him not.

- 2 Beloved, now we are *the* children of God, and it hath not yet been manifested what we shall be: [but] we know that, when he shall be manifested, we shall be like him;
- 3 for we shall see him as he is. And every man who placeth this hope in him, purifieth himself, *even as Christ is pure.*
- 4 Whosoever committeth sin, transgresseth the law also: 5 for sin is a transgression of the law. And ye know that *Christ was* manifested to take away [our] sins: and in 6 him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, nor known him.
- 7 *My* children, let no man deceive you. He that doeth 8 righteousness is righteous, as *Christ is* righteous: he who committeth sin, is of the devil\*; for the devil hath sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the 9 devil. Whosoever is born of God, doth not commit sin: for his seed abideth in him: and he cannot sin, because 10 he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God; nor he who loveth not 11 his brother. For this is the charge which ye heard from 12 the beginning, that we love one another. Not as Cain, who was of that evil *One*, and slew his brother. And why did he slay him? Because his own works were evil, 13 and his brother's righteous. Wonder not, [my] brethren, 14 if the world hate you. We know that we have passed over from death to life, because we love the brethren.
- 15 He who loveth not [his brother] abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath everlasting life abiding in him.
- 16 Hereby we know love †, because *Christ laid down his*

\* not a real, but a hypothetical and fictitious being: the principle of evil personified: the supposed cause of evil. Hence called the evil One. Ch. ii. 13, 14. See Simpson's Essays, p. 152.

† Or, Hereby we have understood what love is.

- life for us: and we ought to lay down *our* lives for the 17 brethren. But whosoever hath the good things of the world, and seeth his brother in need, and shutteth up his bowels of compassion from him, how abideth the love of 18 God in him? [My] children, let us not love in word and in 19 tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before 20 him. For if our heart condemn us, God is greater 21 than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* we have confidence toward 22 God: and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which 23 are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and should love one another as he hath given us com- 24 mandment. And he that keepeth his commandments abideth in Him, and He in him. And hereby we know that he abideth in us, by the spirit which he hath given us.
- Cu. Beloved, believe not every spirit, but try the spirits 1v. whether they be of God: because many false prophets 2 are gone out into the world. Hereby ye know the spirit of God: every spirit which confesseth that Jesus Christ 3 is come in the flesh\*, is of God. And every spirit which confesseth not Jesus †, is not of God. And this is that *spirit* of antichrist, of which ye have heard that it 4 should come; and it is in the world now already. Ye are of God, *my* children, and have overcome them: for he that is in you is greater than he that is in the world.
- 5 They are of the world: therefore they speak of the world, 6 and the world heareth them. We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. Hereby we know the spirit of truth, and the spirit of error.

\* That is, that Jesus Christ was a real man, in opposition to the Gnostics and Docetæ, who taught that Christ was a man only in appearance. See Dr. Priestley in loc.

† That Jesus Christ is come in the flesh, R. T.

7 Beloved, let us love one another: for love is of God:  
 and every one that loveth is born of God, and knoweth  
 8 God. He that loveth not, hath not known God; for  
 9 God is love. Herein the love of God was manifested to-  
 ward us; that God sent his only-begotten Son into the  
 10 world, that we might live through him. Herein is love;  
 not that we loved God, but that He loved us, and sent  
 11 his Son to be a propitiation for our sins\*. Beloved, if  
 12 God so loved us, we also ought to love one another. No  
 man hath seen God at any time. If we love one another,  
 God abideth in us, and the love of him is perfected in us.  
 13 Hereby we know that we abide in him, and He in us,  
 14 because he hath given us of his spirit. And we have seen,  
 and we hear witness, that the Father sent the Son to be  
 15 the Saviour of the world. Whosoever shall confess that  
 Jesus is the Son of God, God abideth in him, and he in  
 16 God: And we have known and believed the love which  
 God hath to us. God is love: and he that abideth in love,  
 17 abideth in God, and God in him. Hereby love is per-  
 fected among us; to the end that we may have confi-  
 dence in the day of judgement: because as He is, so are  
 18 we in this world. There is no fear in love; but perfect  
 love casteth out fear: because fear hath torment: where-  
 19 fore he that feareth is not made perfect in love. We  
 20 love [Him,] because He first loved us. If a man say,  
 "I love God," and hate his brother, he speaketh falsely:  
 for how can he who loveth not his brother, whom he  
 21 hath seen, love God †, whom he hath not seen? And  
 we have this commandment from Him, that he who loveth  
 God, love his brother also.

CH. V. Whosoever believeth that Jesus is the Christ, is born  
 of God; and whosoever loveth the Father, loveth the  
 2 Son also ‡. Hereby we know that we love the children

\* i. e. to be the medium of the reconciliation of sinners by his gospel. See ch. ii. 2.

† for he who loveth not his brother, whom he hath seen, how can he love God, N.

‡ and whosoever loveth him that beget, loveth him also that is begotten by him.

of God, when we love God, and keep his command-  
 3 ments. For this is the love of God, that we keep his  
 commandments: and his commandments are not bur-  
 4 thensome\*. For whatsoever is born of God, overcometh  
 the world: and this is the victory which overcometh the  
 5 world, even our faith. Who is he that overcometh the  
 world, but he who believeth that Jesus is the Son of God?  
 6 This is he who came with water and blood, even Jesus  
 Christ: not with water only, but with water and blood.  
 7 And it is the spirit which beareth testimony; for the spi-  
 8 rit is truth †. For there are three who bear testimony,  
 the spirit, and the water, and the blood: and these three  
 9 agree in one. If we receive the testimony of men, the  
 testimony of God is greater: for this is the testimony of  
 10 God, which he hath testified of his Son. He who be-  
 lieveth on the Son of God, hath the testimony in him-  
 self: he who believeth not God, maketh him false ‡, be-  
 cause he believeth not the testimony which God hath tes-  
 11 tified of his Son. And this is the testimony, that God

\* grievous. N.

† The received text reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one. And there are three that bear witness in earth." N. B. 1. This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century. 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the Trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilantius Tapseusis, a Latin writer of no credit, in the latter end of the fifth century, and by him it is suspected to have been forged. 7. It has been omitted in brackets; but between the years 1560 and 1580 it began to be printed as it now stands; by whose authority, is not known. See Travis's Letters to Gibson, and Parson's to Travis. Also, Griesbach's excellent Disertation on the Text at the end of his second volume. Abp. Newcome omits the text, and the Bishop of Lincoln expresses his conviction that it is spurious. Elem. of Theol. vol. ii. p. 90, note.

‡ Or, a liar.

hath given to us everlasting life; and this life is through  
 12 his Son. He that hath the Son, hath life; and he that  
 13 hath not the Son of God, hath not life. These things I  
 write unto you, that ye may know that ye have everlasting  
 life, who believe in the name of the Son of God\*.

- 14 And this is the confidence which we have in him; that,  
 if we ask any thing according to his will, he heareth us.  
 15 And if we know that he heareth us, whatsoever we ask,  
 we know that we have the petitions which we ask of him.  
 16 If any man see his brother sin a sin *which is* not unto  
 death, he shall ask, and shall obtain life for him; for  
 them, *I say*, who sin not unto death †. There is a sin un-  
 17 to death: I do not say that he shall request for it ‡: all  
 unrighteousness is sin: and there is a sin not unto death.  
 18 We know that whosoever is born of God sinneth not;  
 but he that is born of God keepeth § himself, and the evil  
 19 One toucheth || him not. We know that we are of God;  
 and the whole world lieth in subjection to the evil One ¶.  
 20 And we know that the Son of God is come, and hath  
 given us an understanding, that we may know Him that is  
 true: and we are in Him that is true, through his Son Je-  
 sus Christ. This is the true God \*\*, and everlasting life.  
 21 My children, keep yourselves from idols.

\* These things I write unto you who believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God. R. T.

† Sin and disease were considered as so inseparably connected, according to the Jewish philosophy, that, perhaps, the apostle might mean nothing more by the advice which he here gives, than to recommend prayer for the sick where the disease was curable, and to dissuade from unbecoming importunity where the malady was evidently incurable, and fatal. See John ix. 2. 34; Matt. ix. 1—8. See Dr. Priestley in loc.

‡ Or, petition concerning this.

§ guardeth, S. 74.

|| hurteth, S. 74.

¶ The heathen world is figuratively represented as under the dominion of Satan. Compare 1 Cor. v. 5, and the note there. Lieth in evil. N.

\*\* q. d. "By Him that is true I mean the true God, and the Giver of everlasting life. See John xii. 50; xvii. 3. Grot. and Whitby's Last Thoughts, 2d edit. p. 26. Or, This is the true God, and this Jesus Christ is everlasting life. Ch. i. 2. That *Jesus* sometimes refers to the remote antecedent, see Acts ii. 22, 24; v. i. 13, 19; 2 John 7." Newcome's Note.

THE  
 SECOND EPISTLE

OF

J O H N \*.

- THE elder to the elect lady and her children, whom I  
 love in truth; (and not I only, but all those likewise  
 2 who know the truth;) because of the truth which abideth  
 3 in us, and *which* will be with us for ever: favour, mercy,  
 and peace be with you, from God the Father and from  
 [the Lord] Jesus Christ the Son of the Father, in truth  
 and love.  
 4 I rejoiced greatly, that I found *some* of thy children  
 walking in the truth, according as we have received  
 5 commandment from the Father. And now I beseech  
 thee, lady, not as writing to thee a new commandment,  
 but that which we had from the beginning, that we love  
 6 one another. And this is love, that we walk according  
 to his commandments. This is the commandment; as  
 ye have heard from the beginning, to the intent that ye  
 7 should walk in it. For many deceivers have entered †  
 into the world, who confess not *that* Jesus Christ *is* come  
 in the flesh ‡. Such an one is a deceiver, and an anti-  
 8 christ. Take heed to yourselves; that we lose not those

\* The second and third epistles of John are placed by Eusebius amongst the books whose genuineness had been called in question: but this was probably owing to their brevity, and to their being addressed to particular persons. For, as Dr. Priestley observes, "both the subjects and the language are so much the same with those of the former epistle, that there cannot be a doubt of their having the same author."

† Or, gone forth. MSS.

‡ i. e. that he is not a real man; alluding to the errors of the Docetæ.

things which we have done, but that we receive a full  
 9 reward. Whosoever transgresseth, and abideth not in  
 the doctrine of Christ, hath not God. He that abideth  
 in the doctrine of Christ, hath both the Father and the  
 10 Son. If any one come unto you, and bring not this  
 doctrine, receive him not into *your* house, nor greet him.  
 11 For he who greeteth him, is a partaker of his evil deeds.  
 12 Having many things to write unto you, I would not  
 write with paper and ink: for I hope to come unto you,  
 13 and speak face to face, that our \* joy may be full. The  
 children of thy elect sister salute thee.

\* Or, your. MSS.

THE  
 THIRD EPISTLE  
 OF  
 JOHN.

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THE elder to the beloved Gaius, whom I love in truth.  
 2 Beloved, I wish that thou mayest prosper in all things,  
 3 and be in health, *even* as thy soul prospereth. For I re-  
 joiced greatly, when the brethren came and bare testi-  
 mony of the truth which is in thee, according as thou  
 4 walkest in truth\*. I have no greater joy than *in* these  
 things, to hear that my children walk in truth\*.  
 5 Beloved, thou doest faithfully, whatsoever thou doest  
 6 to the brethren and to strangers; who have borne testi-  
 mony of thy love before the church: whom if thou con-  
 duct on their journey in a manner worthy of God, thou  
 7 wilt do well. For † they went forth for the name of God,  
 8 taking nothing from the gentiles. We ought therefore  
 to receive such; that we may be fellow-labourers for the  
 truth.  
 9 I would have written to the church: but Diotrephes,  
 who loveth to have the pre-eminence among them, re-  
 10 ceiveth us not. Wherefore, if I come, I will call to re-  
 membrance his deeds which he doeth, tattling against us  
 with evil words: and, not content herewith, he receiveth  
 not the brethren himself, and forbiddeth those that would,  
 11 and casteth *them* out of the church. Beloved, imitate  
 not that which is evil, but that which is good. He that

\* in the truth. N.

† Because, N.

doeth good, is of God: *but* he that doeth evil, hath not  
 12 seen God. Demetrius hath a good testimony from all  
*men*, and from the truth itself: and we also bear *him*  
 testimony; and ye know that our testimony is true.  
 13 I had many things to write; yet I will not write to  
 14 thee with ink and pen: but I hope that I shall shortly see  
 thee, when we shall speak face to face. Peace *be* to thee.  
*Our friends* salute thee. Salute the friends by name.

THE  
 GENERAL EPISTLE

OF

J U D E \*.

JUDE, a servant of Jesus Christ, and brother of James,  
 to the called *brethren* who have been sanctified by God  
 the Father †, and preserved *in the faith* of Jesus Christ ‡:  
 2 mercy, and peace, and love, be multiplied unto you.  
 3 Beloved, while I gave all diligence to write unto you  
 of the common salvation, it became necessary for me to  
 write unto you, and exhort you, that ye should earnestly  
 contend for the faith which was once delivered to the  
 4 saints. For some men have crept in privily, who were  
 before, of old, set forth for this condemnation, ungodly  
 men, turning the favour of our God into lasciviousness,  
 and denying the only Sovereign ‡, and our Lord Jesus  
 5 Christ. Now I desire to remind you, who once knew  
 this, that the Lord, having saved *his* people out of the

\* This epistle is one of those books the genuineness of which was disputed in the primitive ages, and which therefore, as Dr. Lardner well observes, "ought not to be alleged as affording alone sufficient proof of any doctrine." Grotius ascribes it to a bishop of Jerusalem in the reign of Adrian: but it is commonly believed to have been written by Judas, otherwise called Lebbaius and Thaddeus, the son of Alphaeus, the brother of James the less, and first cousin to our Lord. The design of the epistle is to guard his readers against the errors and the crimes of the Gnostics. He is thought to have made quotations from the same apocryphal work which is referred to in the second epistle of Peter, which epistle Dr. Benson conjectures to have been consulted by him while he was writing his own. The epistle of Jude has as little evidence, either external or internal, in its favour, as any book of the New Testament.

† sanctified, i. e. separated or set apart to God. *Brethren* that are sanctified in the knowledge of God the Father, N.

‡ Or, by, Or, (o) Jesus Christ, i. e. who adhere to his doctrine notwithstanding the many corrupters of it. See Newcome's note.

§ the only Sovereign God, II. T.

land of Egypt, afterward destroyed those who believed  
 6 not. And the angels who kept not their first state\*, but  
 left their own habitation, he hath reserved in eternal  
 chains, under darkness, to the judgement of the great  
 7 day. *Even* as Sodom and Gomorrah, and the cities about  
 them which in like manner with them gave themselves  
 over to uncleanness, and went after abominable desires†,  
 are set forth for an example, suffering the vengeance of  
 8 everlasting fire‡. In like manner also these dreamers  
 defile the flesh, set at nought dominion, and blaspheme  
 9 dignities. Yet Michael the archangel, when, contend-  
 ing with the devil, he disputed about the body of Moses,  
 durst not bring§ against him a blaspheming accusation||,  
 10 but said, "The Lord rebuke thee." But these blas-  
 pheme what they understand not: but what they know  
 naturally, as brute creatures, in these things they cor-  
 11 rupt themselves. Alas for them! because they have gone  
 in the way of Cain, and rushed after the error of Balaam  
 for reward, and destroyed themselves by gainsaying like  
 12 Korah. These are blemishes in your love-feasts, when  
 they banquet with you, feeding themselves without re-  
 straint¶: clouds\*\* without water, carried aside by winds;  
 trees whose fruit withereth, barren, twice dead, plucked

\* Or, "the messengers who watched not duly over their own principality, but deserted their proper habitation, he kept with perpetual chains under darkness (punished them with judicial blindness of mind) unto the judgement of a great day, i. e. when they were destroyed by a plague." Alluding to the falsehood and punishment of the spies. Numbers xiv. See Simpson's Essays, p. 210. Perhaps, however, the writer may refer to some fanciful account of a fall of angels contained in the apocryphal book which lay before him, without meaning to vouch for that fact any more than for the incident mentioned ver. 9. He might introduce it merely to illustrate his argument. At any rate, a fact so important is not to be admitted upon such precarious evidence.

† Or, followed unnatural passions, Gr. other flesh, N. m.

‡ "Everlasting in its effects; the cities having been finally destroyed." Newcome.

§ Or, suffered not himself to bring. Did not presume to bring. Wakefield.

|| "This was probably taken from the apocryphal book before mentioned. We may be instructed by the moral, without admitting the fact. Some suppose a reference to Zech. iii. 1-3." Newcome.

¶ N. m. feat; N. \*\* they are as clouds—as trees—as waves—as stars, N.

13 up by the roots; raging waves of the sea, foaming out  
 their own shame; wandering stars, to whom the black-  
 14 ness of darkness is reserved for ever. Now Enoch, the  
 seventh from Adam, prophesied to these also, saying\*,  
 "Behold, the Lord cometh with ten thousands of his  
 15 saints†, to execute judgement upon all, and to convict  
 all the ungodly [among them] of all their ungodly deeds  
 which they have committed, and of all the hard speeches  
 16 which ungodly sinners have spoken against him." These  
 are murmurers, complainers, walking after their own evil  
 desires: and their mouth speaketh very swelling words,  
 and they respect the persons of men for the sake of gain.  
 17 But, beloved, remember ye the words‡ which have been  
 spoken before by the apostles of our Lord Jesus Christ;  
 18 how they told you that there should be scoffers in the  
 19 last time, walking after their own ungodly desires. These  
 are they who separate [themselves,] animal, not having  
 the spirit.  
 20 But ye, beloved, building up yourselves in your most  
 21 holy faith, praying through the holy spirit, keep your-  
 selves in the love of God, looking for the mercy of our  
 22 Lord Jesus Christ to everlasting life. And on some  
 23 have pity, making§ a difference: and save others [with  
 fear,] snatching them out of the fire; hating even the  
 vest|| defiled by the flesh.  
 24 Now unto him that is able to keep you from falling¶,  
 and to present you spotless before his glory with exceed-  
 25 ing joy, to the only God, our Saviour\*\*, through Jesus

\* This is another quotation from some ancient apocryphal book, for the authenticity of which, however, the writer is not to be supposed to vouch. See Dr. Benson in loc.

† Gr. with his holy myriads, N. m.

‡ Or, but as for you, beloved, remember the words. See S. 31. N. m.

§ Or, And some rebuke, making &c. MSS. N. m.

|| Or, garment.

¶ free from falling, N.

\*\* Or, to God alone, our Saviour. To the only wise God, R. T.



Christ our Lord \*, be glory and majesty, dominion and power, as before all time †, so now, and throughout all ages. Amen.

\* The words "through Jesus Christ our Lord" are omitted in the received text and by Newcome. They are introduced in Griesbach, 2d edit., upon the authority of the Alexandrian, Vatican, and Ephrem MSS, and many ancient versions.

† The words "before all time" are wanting in B, T, and N., but introduced by Griesbach, 2d edit., upon the same authorities as in the preceding note. q. d. "As it was in the beginning, is now, and ever shall be."

THE  
REVELATION  
OF  
ST. JOHN \*.

CHAP. I.

THE Revelation of Jesus Christ, which God gave him, that he might shew to his servants things which must shortly come to pass; and he sent and signified it by his  
2 angel to his servant John: who hath thus testified of the word of God, and of the testimony given to Jesus Christ,  
3 even whatever things he saw. Happy is he that readeth, and those that hear, the words of this prophecy, and keep the things written in it: for the time is near.  
4 John to the seven churches which are in Asia: favour be to you, and peace, from him that is, and that was, and that is to come; and from the seven spirits which

\* The Apocalypse or Revelation of St. John, is one of those books, the genuineness and authority of which, as Eusebius informs us, was, by some, called in question. It has, however, been almost universally received in modern times. As a book of prophecy, the evidence of its divine authority must chiefly rest upon the perceived accomplishment of the predictions which it contains: so that it may be regarded as in a considerable degree independent of external evidence. In this, however, in the estimation of many learned men, it is far from being deficient. Sir Isaac Newton says, (*Observ. on Apoc.* p. 249.) "I do not find any other book of the New Testament so strongly attested, or commented upon so early as this." Dr. Priestley (*Notes*, vol. iv. p. 573,) says, he thinks it impossible for any intelligent and candid person to peruse it without being convinced that, "considering the age in which it appeared, none but a person divinely inspired could have written it." See also Mr. Tupper's observations and extracts respecting the authenticity of the Apocalypse, in his learned *Illustrations of Prophecy*, vol. i. ch. iii. Mr. Evanson has even endeavoured to prove that the apostle Paul alludes and thus bears testimony to the authenticity of this book in some of his epistles. See Evanson's *Reflections upon the State of Religion*, p. 39—42. Some learned men, however, who have even admitted the divine authority of the Apocalypse, have expressed a doubt whether this book was written by John the apostle and evangelist. The arguments of Dionysius, a disciple of Origen, and an eminently learned and pious bishop of Alexandria, in the third century, are contained in a large extract from a

5 [are] before his throne; and from Jesus Christ *who is* the faithful witness, the first-born from the dead, and the prince of the kings of the earth.

To him that loveth us, and hath washed us from our sins by his own blood, and hath made us a kingdom of priests\* to his God and Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he will come with clouds; and every eye will see him, and *those* also who pierced him: and all the tribes of the earth will lament because of him. Even so, Amen. "I am Alpha and Omega," saith the Lord God †, that is, and was, and that is to come, the Almighty.

9 I John, your brother ‡ and companion in the affliction, and kingdom, and patience of Jesus Christ, was in the island which is called Patmos, for the word of God,

(treatise of Dionysius in the seventh book of Eusebius's Ecclesiastical History. They are thus abridged by Dr. Lardner: "Dionysius's objections are five in number. 1. That the evangelist John has not named himself, either in his gospel or in his catholic epistle, but the writer of the Revelation names himself more than once. 2. That though the writer of the Revelation calls himself John, he has not shewn us that he is the apostle of that name. 3. That the Revelation doth not mention the catholic epistle, nor that epistle the Revelation. 4. That there is a great agreement in sentiment, expression, and manner, between St. John's gospel and epistle, but the Revelation is quite different in all these respects, without any resemblance or similitude. 5. That the Greek of the gospel and epistle is pure and correct, but that of the Revelation has barbarisms and solecisms. Dionysius's own opinion is, that the Revelation was written by some holy and inspired person named John, but who that John was he does not know: he might be John the Elder, said to have resided for some time at Ephesus, in Asia." Dr. Lardner, having examined the arguments of Dionysius at large, and stated the opinions of other learned men, concludes with his usual candour, "I must acknowledge that the Revelation, when compared with the apostle's unquestioned writings, has an unlikeness not easy to be accounted for." Lardner's Works, vol. iii. p. 130. The principal authors who have attempted the interpretation of this difficult prophecy are Joseph Mede, Sir Isaac Newton, Wajle, Daubuz, Vitringa, Lowman, Ep. Newton. See also Mr. Towers's Illust. of Prophecy, Abp. Newcome's and Dr. Priestley's Notes upon the Scriptures, and Mr. Evanson's Reflections upon the State of Religion in Christendom in the 19th Century.

\* kings and priests, R. T. and N. See Griesbach and Wetstein.

† R. T. reads, "I am Alpha and Omega, the beginning and the ending, saith the Lord."

‡ who am also your brother, R. T.

10 and for *my* testimony to Jesus [Christ.] I was in the spirit on the Lord's day; and heard behind me a loud voice, as of a trumpet, saying, "What\* thou seest, write in a book, and send *it* to the seven churches †; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." And I turned to see *whence* the voice came ‡ which spake to me: and, when I had turned, I saw 13 seven golden candlesticks §; and in the midst of the seven candlesticks, *one* like the Son of man, clothed with a garment down to the feet, and girt about *his* breast with a golden girdle. And his head and *his* hair were white, as white wool, or snow: and his eyes were as a flame of fire; and his feet like fine brass, as if they had been purified in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And, when I saw him, I fell at his feet as dead. And he put his right hand upon me, saying [unto me,] "Fear not: I am the first, and the last; and he that lived, and became dead; and, behold, I live for ever and ever, and have the keys of death and of the grave ||. Write therefore the things which thou hast seen, and the things which *now* are, and the things which will be hereafter. 20 As to the mystery of the seven stars which thou sawest in my right hand, and as to the seven golden candlesticks; the seven stars are *the* angels ¶ of the seven churches, and the seven candlesticks\*\* are *the* seven churches.

\* I am Alpha and Omega, the first, and the last, and what &c. R. T. These words are wanting in the Alexandrian and Ephrem MSS. and in the Coptic, Æthiopic, and other versions; and are omitted in the editions of Griesbach and Newcome.

† to the seven churches in Asia † R. T.

‡ So Le Clerc and L'Enfant and Heausobre translate. Or, discover, N. m.

§ Lampstands, N. wherever the word occurs. || Or Hades, q. d. the invisible state.

¶ Generally understood to be the elders or bishops of the seven churches. The word signifies messengers, which is Mr. Wakefield's translation.

\*\* which thou sawest, R. T.

Ch. "To the angel\* of the church at Ephesus write;  
 11. 'These things saith he that holdeth the seven stars in his  
 right hand, that walketh in the midst of the seven golden  
 2 candlesticks: I know thy works, and thy labour, and  
 thy patience, and that thou canst not bear those that are  
 evil: and thou hast tried those who say that they are  
 3 apostles, and are not; and hast found them false: and  
 hast patience, and hast borne *much* for the sake of my  
 4 name, and hast not fainted †. Nevertheless I have *some-*  
*what* against thee, because thou hast let go ‡ thy first  
 5 love. Remember therefore whence thou art fallen, and  
 repent, and do *thy* first works: or else I will come to  
 thee [quickly], and will remove thy candlestick out  
 6 of its place, unless thou repent. But this *praise* thou  
 hast, that thou hatest the deeds of the Nicolaitans, which  
 7 I also hate.' He that hath an ear, let him hear what the  
 spirit saith to the churches. To him that overcometh I  
 will give to eat of the tree of life which is in the paradise  
 of my God §.

8 "And to the angel || of the church at Smyrna write;  
 'These things saith the first and the last, who was dead,  
 9 and lived *again*: I know thy [works, and] affliction, and  
 poverty, (yet thou art rich,) and the blasphemy of those  
 who say that they are Jews, and are not, but *are the sy-*  
 10 *nagogue of Satan* ¶. Fear none of those things which  
 thou art about to suffer. Behold, the accuser \*\* is about  
 to cast some of you into prison, that ye may be proved;  
 and ye will have affliction *for* ten days. Be thou faithful  
 11 unto death, and I will give thee the crown of life.' He  
 that hath an ear, let him hear what the spirit saith to the  
 churches. He that overcometh shall not be hurt by the  
 second death.

\* Or, messenger.

† omitted, N.

|| Or, messenger.

\*\* devil, N. See Wakefield.

† thou hast laboured, and hast not fainted. R. T.

§ in the midst of the paradise of God. R. T.

¶ Jewish adversaries to the gospel. See ch. iii. 9.

12 "And to the angel\* of the church at Pergamus write:  
 'These things saith he that hath the sharp two-edged  
 13 sword: I know thy works, and where thou dwellest, *even*  
 where the throne of Satan is †: and yet thou holdest fast  
 my name, and didst not deny faith in me, [even] in those  
 days wherein Antipas *was* my faithful witness, who was  
 14 slain among you, where Satan ‡ dwelleth. Nevertheless  
 I have a few things against thee, because thou hast there  
 such as hold the doctrine of Balaam, who taught Balac  
 to cast a stumbling-block before the sons of Israel, that  
 they might eat things offered to idols, and might commit  
 15 fornication. So hast thou also such as hold the doctrine  
 16 of the Nicolaitans § in like manner. Repent therefore;  
 or else I will come to thee quickly, and will war against  
 17 them with the sword of my mouth.' He that hath an  
 ear, let him hear what the spirit saith to the churches.  
 To him that overcometh I will give *to eat* of the hidden  
 manna; and will give him a white stone, and on the  
 stone a new name written, which no man knoweth but  
 he who receiveth it.

18 "And to the angel || of the church at Thyatira write:  
 'These things saith the Son of God, who hath his eyes  
 19 as a flame of fire, and whose feet *are* like fine brass; I  
 know thy works, and thy love, and service, and faith,  
 and patience, and thy last works, *which are* better than  
 20 the first. Nevertheless I have *somewhat* against thee ¶,  
 because thou sufferest thy wife Jezebel, who calleth her-  
 self a prophetess, and teacheth and seduceth\*\* my ser-  
 vants to commit fornication, and eat things offered to  
 21 idols. And I have given her time to repent; and she  
 22 will not repent of her fornication. Behold, I *will* cast

\* Or, messenger.

† The chief seat of opposition and persecution.

‡ The hostile and persecuting power.

§ which I hate, R. T.

|| Or, messenger.

¶ I have a few things against thee, R. T.

\*\* thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce, &amp;c. R. T.

her on a bed of *sickness*, and those who commit adultery with her into great affliction, unless they repent of her deeds\*. And I will kill her children by the pestilence; and all the churches shall know that I search *the reins* and *the hearts*, and will give unto every one of you according to your works. But to you I say, *even* to the rest at Thyatira, as many as receive not this doctrine, and as have not known the deep things of Satan, as they speak †; I will put on you none other burthen. But what ye have, hold fast till I come. And he that overcometh, and performeth my works to the end, to him I will give power ‡ over the nations; and he shall rule them with a rod of iron; as the vessels of a potter they shall be broken in pieces; even as I have received from my Father. And I will give him the morning-star. He that hath an ear, let him hear what the spirit saith to the churches.

Cu. III. "And to the angel§ of the church at Sardis write: 'These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the appearance of being alive, and yet art dead. Be watchful, and strengthen the things which remain, which are ready to die ||: for I have not found thy works perfect before my God ¶. Remember therefore how thou hast received and heard, and keep *those things*, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee. Yet thou hast a few persons in Sardis, that have not defiled their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall be clothed in white raiment; and I will by no means

\* of their deeds. R. T.

† i. e. the deep things of Satan as they are justly called. Newcome. viz. the mysteries of Gnosticism, which were hostile to the doctrine of Christ, and which were called by the Gnostics, the deep things of God. See Wetstein.

‡ Or, authority. § Or, messenger. || Or, about to die.

¶ before God. R. T.

blot out his name from the book of life, but I will confess his name before my Father, and before his angels.' He that hath an ear, let him hear what the spirit saith to the churches.

7 "And to the angel\* of the church at Philadelphia write: 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shutteth, and that shutteth and none openeth: I know thy works: behold, I have set before thee an open door, which none can shut: for thou hast *but* little power, and yet hast kept my word, and hast not denied my name.

9 Behold, I will cause those of the synagogue of Satan † (who say that they are Jews, and are not, but speak falsely, behold, I will make them) to come, and do obeisance before thy feet, and know that I have loved thee. Because thou hast kept my commandment concerning patience, I also will keep thee from the hour of trial, which is about to come on all the world, to try those who dwell upon the earth. I shall come quickly ‡: hold fast what thou hast, that no man take thy crown *from thee*. Him that overcometh, I will make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which will come down out of heaven from my God; and *I will write upon him my new name*.' He that hath an ear, let him hear what the spirit saith to the churches.

14 "And to the angel§ of the church at Laodicea write: 'These things saith the Amen ||, the faithful and true witness, the chief of the creation of God ¶: I know thy

\* Or, messenger.

† Satan, the principle of opposition, personified. The synagogue of Satan are Jewish adversaries to the gospel.

‡ Behold, I shall come quickly: R. T.

§ Or, messenger.

|| the Truth, N.

¶ Or, the beginning of the creation of God. The first born of the new creation, being the first who was raised from the dead. See Col. i. 15. 18.

works, that thou art neither cold nor hot: I would that  
 16 thou wert cold or hot. So *then* because thou art luke-  
 warm, and neither cold nor hot, I will soon cast thee  
 17 out of my mouth. Because thou sayest, I am rich,  
 and grown wealthy, and have need of nothing; and  
 knowest not that thou art wretched, and pitiable, and  
 18 poor, and blind, and naked; I counsel thee to buy of  
 me gold purified in the fire, that thou mayest grow  
 wealthy; and white raiment, that thou mayest be clothed,  
 and *that* the shame of thy nakedness may not appear:  
 and to anoint thine eyes with eye-salve, that thou mayest  
 19 see. As many as I love, I rebuke and chasten: be ze-  
 20 lous therefore, and repent. Behold, I stand at the door  
 and knock: if any one hear my voice, and open the door,  
 I will come in to him, and will sup with him, and he  
 21 shall sup with me. To him that overcometh I will grant  
 to sit with me on my throne; *even* as I also overcame, and  
 22 sit with my father on his throne.\* He that hath an ear,  
 let him hear what the spirit saith to the churches."

Ch. iv. AFTER these things I looked, and, behold, a door  
 was opened in heaven: and the first voice which I heard  
 was as it were of a trumpet talking with me, *and* saying,  
 "Come up hither, and I will shew thee things which  
 2 must be hereafter." And immediately I was in the spirit:  
 and, behold, a throne was placed in heaven, and *one* sat  
 3 on the throne\*. And he who sat [was] in appearance  
 like a jasper and a sardius: and a rainbow was round

\* "We are not to imagine," says Doddridge, "that the person sitting on the throne, [or the Lamb,] or the twenty-four elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist. I think it—probable that all which passed was in the imagination of St. John." This observation is very just and important. The whole scenery of this vision passed in the imagination of St. John; and we can no more argue the real external existence of such beings as angels and devils are commonly conceived to be, from their appearance in this vision, than we can infer the real existence of a lamb with seven eyes, or a dragon with seven heads. All these visionary characters are alike symbolical of the means by which events, whether good or evil, are brought to pass under the direction of divine Providence.

4 about the throne in appearance like an emerald. And  
 round about the throne were twenty-four thrones: and  
 upon the thrones I saw twenty-four elders sitting, clothed  
 in white raiment; and on their heads crowns of gold.  
 5 And out of the throne proceeded lightnings, and thunder-  
 ings, and voices. And seven lamps of fire were burning  
 before his throne\*; which are the seven spirits of God.  
 6 And *there* was before the throne as it were a laver† of  
 glass, like crystal: and in the midst of the throne, and  
 round about the throne, were four living creatures full of  
 7 eyes before and behind. And the first living creature  
 was like a lion, and the second living creature like a  
 steer, and the third living creature had the face of a  
 man‡, and the fourth living creature was like a flying  
 8 eagle. And the four living creatures had each of them  
 six wings, which were full of eyes round about and with-  
 in: and they rest not day and night, saying, "Holy,  
 holy, holy, Lord God Almighty; that was, and is, and  
 9 is to come." And when those living creatures give glory,  
 and honour, and thanks, to Him who sat on the throne,  
 10 who liveth for ever and ever, the twenty-four elders fall  
 down before Him who sat on the throne, and worship  
 Him who liveth for ever and ever, and cast their crowns  
 11 before the throne, saying, "Thou art worthy, O Lord,  
 to receive glory, and honour, and power: for thou hast  
 created all things, and by thy will they were§, and were  
 created."

Ch. v. And I saw in the right hand of Him who sat on the  
 throne a book, written within and without, sealed with  
 2 seven seals. And I saw a strong angel proclaiming with  
 a loud voice, "Who [is] worthy to open the book, and  
 3 to loose the seals of it?" And none in heaven, or on  
 the earth, or under the earth, was able to open the book,

\* the throne, R. T. and N. See Griesbach.

† Or, sea.

‡ a face as a man, R. T. and N. See Griesbach.

§ Or, are. MSS. and R. T. Or, on account of thy will they exist and were created.

4 and to look therein. And I wept much because none was found worthy to open the book \*, and to look therein. Then one of the elders saith to me, " Weep not: behold, the lion of the tribe of Judah, the root of David, hath prevailed so as to open the book, and the seven seals of it †." And I beheld, [and lo,] in the midst between the throne and the four living creatures, and in the midst between the elders, a lamb standing, as if it had been slain, having seven horns, and seven eyes; which are the seven spirits of God sent forth into all the earth. And he came and took the ‡ book out of the right hand of him who sat upon the throne. And when he had taken the book, the four living creatures, and the twenty-four elders, fell down before the lamb, having every one of them harps, and golden phials § full of incense ||, which are the prayers of the saints. And they sang a new song, saying, " Thou art worthy to take the book, and to open the seals of it: for thou wast slain, and hast bought us to God by thy blood, out of every tribe, and language, and people, and nation; whom thou hast made kings and priests to our God; and they shall reign on the earth ¶." And I looked, and I heard the voice of many angels round about the throne, and round about the living creatures and the elders; (and the number of them was ten thousands of ten thousand \*\*, and thousands of thousands;) saying with a loud voice, " Worthy is the lamb that was slain to receive power, and wealth, and wisdom, and might, and honour, and glory, and blessing." And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all things that are in them, I heard, saying, " Blessing, and honour, and glory, and dominion, be unto Him that

\* to open and to read the book, R. T. † and to loose the seven seals of it. R. T.

‡ took it. MSS. § bowls, N. || So N. m. odours, N.

¶ they had made us kings &c.: and we shall reign. R. T.

\*\* Or, myriads of myriads.

sitteth upon the throne, and unto the lamb, for ever and 14 ever \*." And the four living creatures said, " Amen." And the elders fell down and worshiped †.

Ca. vi. And I saw when the lamb opened one of the seven seals; and I heard, as it were the sound of thunder, the first of the four living creatures saying, " Come and see." 2 And I looked, and, behold, a white horse: and he that sat thereon had a bow; and a crown was given to him: and he went forth conquering, and to conquer. 3 And when the lamb had opened the second seal, I heard 4 the second living creature saying, " Come ‡." And another horse, that was red, went forth; and power was given to him who sat thereon to take peace from the earth, and that men should kill one another: and a great sword was given to him. 5 And when the lamb had opened the third seal, I heard the third living creature saying, " Come §." [And I looked,] and, behold, a black horse: and he who sat on 6 him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures, saying, " A small measure of wheat for a denarius, and three small measures of barley for a denarius: but hurt thou not the oil and the wine." 7 And when the lamb had opened the fourth seal, I heard the fourth || living creature saying, " Come ¶." 8 [And I looked,] and, behold, a pale horse; and his name

\* Gr. ages of ages.

† Him that liveth for ever and ever. R. T. and N. These words are wanting in the best copies. See Griesbach. This homage paid to a symbolical representation of Christ in a visionary scene, by symbolical persons represented as visibly present with him, cannot justify the actual worship of Christ, when he is not visible, and in direct opposition to his own express precept, Luke xl. 1, 2; John iv. 23, 24. Least of all can it be concluded, as Mr. Linsley well observes, (Seq. p. 26.) " that equal honour and worship are to be given to Christ and to God, from their being thus joined in the same act of worship. Because, if so, it will follow that equal honour and worship is to be given to David and to God; for it is expressly said (1 Chron. xxix. 28.) that all the congregation bowed down their heads and worshiped the Lord and the king."

‡ Come and see. R. T.

§ Come and see. R. T. and Griesbach.

|| I heard the voice of the fourth, R. T.

¶ Come and see. R. T. and Griesbach.

who sat thereon *was* Death, and Hades\* followeth him. And power † was given him ‡ over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence§, and by the wild beasts of the earth.

9 And when *the lamb* had opened the fifth seal, I saw under the altar the souls of those that had been slain for the word of God, and for the testimony which they had borne. And they cried with a loud voice, saying, “How long, O sovereign Lord, holy and true, wilt thou not judge and avenge our blood on those who dwell upon the earth?” And a white robe was given || to every one of them: and they were told to rest yet for a time¶, till the number of their fellow-servants also and of their brethren, who were about to be killed as they were, should be filled up.

12 And I looked when *the lamb* had opened the sixth seal, and there was \*\* a great earthquake ††; and the sun became black as sackcloth of hair, and the whole moon ‡‡ became as blood; and the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs when it is shaken by a mighty wind. And the heaven departed as a parchment when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the commandors, and the rich, and the strong, and every slave, and [every] freeman, hid themselves in the dens and in the rocks of the mountains; and say to the mountains and rocks, “Fall on us, and hide us from the face of Him who sitteth on the throne, and from the anger of the lamb: for the great day of his anger is come; and who is able to stand?”

CH. VII. And after these things I saw four angels standing on

\* i. e. the unseen world. Or, the grave. N. m. † Or, authority.  
‡ given them, R. T. § Gr. death. || white robes were given, R. T.  
¶ for a little time, R. T. \*\* and, behold, there was, &c. R. T.  
†† Or, shaking; N. m. ‡‡ the moon, R. T.

the four parts of the earth, restraining: the four winds of the earth, that the wind should not blow on the earth, 2 nor on the sea, nor on any tree. And I saw another angel coming up from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, “Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their forehead.” And I heard the number of those who were sealed: *and there were sealed a hundred and forty-four thousand*, of all the tribes of the sons of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manassah 7 were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were 8 sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I looked, and, behold, a great multitude, which none could number, of all nations, and tribes, and peoples\*, and languages, standing before the throne and before the lamb, clothed with white robes, 10 and palm-branches in their hands: and they cry with a loud voice, saying, “Our salvation be ascribed to our God who sitteth upon the throne, and to the lamb.” 11 And all the angels stood round about the throne, and about the elders, and about the four beasts, and fell on 12 their faces before the throne, and worshiped God, say-

\* people, N.

ing, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to our God for ever and ever. Amen."

- 13 And one of the elders spake, saying unto me, "Who are these that are clothed in white robes, and whence came they?" And I said to him, "O my lord, thou knowest." Then he said to me, "These are they who came out of great affliction, and have washed their robes, and made them bright, in the blood of the lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne will dwell among them\*. They will hunger no more, nor will they thirst any more; nor will the sun strike on them, or any heat. For the lamb that is toward the midst of the throne will be their shepherd †, and will lead them to living springs of waters: and God will wipe away all tears from their eyes."

- CII. VIII. And when the lamb had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels who stand before God: and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer: and to him was given much incense, that he might offer it, with the prayers of all the saints, upon the golden altar which was before the throne. And the smoke of the incense went up before God from the hand of the angel, together with the prayers of the saints. And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there were sounds, and thunders, and lightnings, and an earthquake.
6. And the seven angels that had the seven trumpets, prepared themselves to sound them. The first angel sounded his trumpet, and there was hail and fire mingled with

\* over them. N.

† So N. m. will feed them, N.

blood; and they were cast upon the earth: and the third part of the earth was burnt up\*, and the third part of the trees was burnt up, and every green herb was burnt up.

- 8 And the second angel sounded his trumpet; and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships was destroyed.
- 10 And the third angel sounded his trumpet, and a great star, burning like a lamp, fell from heaven; and it fell upon the third part of the rivers, and upon the springs of waters: and the name of the star was called wormwood: and the third part of the waters became Wormwood; and many men died of the waters, because they were made bitter.
- 12 And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.
- 13 And I looked, and heard an eagle † flying in mid-heaven, and saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, because of the other blasts of the trumpet of the three angels who are about to sound."
- CII. IX. And the fifth angel sounded his trumpet, and I saw a star fall from heaven to the earth; and to him was given the key of the entrance of the deep pit. And he opened the entrance of the deep pit, and a smoke arose out of the entrance, as the smoke of a great furnace; and

\* "the third part of the earth was burnt up." This clause is omitted in R. T. See Griesbach.

† an angel, R. T. eagle is the reading of the Alex. and other approved MSS. and versions. See Griesbach.



the sun and the air were darkened by the smoke of the  
 3 entrance. And out of the smoke locusts came upon the  
 earth; and to them was given power, as the scorpion of  
 4 the earth have power. And it was commanded them that  
 they should not hurt the herb of the earth, nor any green  
 thing, nor any tree; but *only* those men that had not the  
 5 seal of God on their foreheads. And it was given to *the*  
*locusts* that they should not kill them, but that they should  
 be tormented five months: and their torment *was* as the  
 6 torment of a scorpion, when it stingeth a man. And in  
 those days men will seek death, and will not find it; and  
 7 will desire to die, and death will flee from them. And  
 the shapes of the locusts *were* like horses prepared for  
 war; and on their heads *were* as golden crowns\*, and  
 8 their faces *were* as the faces of men. And they had hair  
 as the hair of women: and their teeth *were* as *the teeth* of  
 9 lions. And they had breast-plates as iron breast-plates;  
 and the sound of their wings was as the sound of chariots  
 10 *with* many horses rushing to battle. And they had tails  
 like scorpions, and stings were in their tails: and their  
 11 authority † *was* to hurt men five months. And they had  
 a king over them, the angel of the deep pit; whose name  
 in the Hebrew *tongue* is Abaddon, but in the Greek *tongue*  
 12 he hath the name Apollyon, *that is, The Destroyer*. One  
 woe is past; behold, two woes more come afterward.  
 13 And the sixth angel sounded his trumpet; and I heard  
 a voice from the four horns ‡ of the golden altar which  
 14 *was* before God, saying to the sixth angel that had the  
 trumpet, "Loose the four angels that are bound at the  
 15 great river Euphrates." And the four angels were loosed,  
 who were prepared for an hour, and a day, and a month,  
 16 and a year, to kill the third part of men. And the num-  
 ber of the armies of the horsemen *was* § twenty-thousands

\* crowns like gold, R. T.

† power, N.

‡ Or, one voice from the four horns, &amp;c.

§ Gr. two myriads of myriads.

17 of ten-thousands: for I heard the number of them. And  
 afterward I saw the horses in the vision, and those who sat  
 on them, having breast-plates of fire, and of jacinth, and  
 of brimstone: and the heads of the horses *were* as the heads  
 of lions; and out of their mouths issued fire, and smoke,  
 18 and brimstone. By these three scourges\* the third part of  
 men was killed, by the fire, and by the smoke, and by the  
 19 brimstone, which issued out of their mouths. For the  
 power of the horses † *was* in their mouth, and in their  
 tails: for their tails *were* like serpents, and had heads,  
 20 and with them they hurt. And the rest of the men, who  
 were not killed by these scourges, repented not of the  
 works of their hands; so as not to worship demons; and  
 idols of gold, and of silver, and of brass, and of stone,  
 and of wood, which can neither see, nor hear, nor walk:  
 21 nor repented they of their murders, nor of their sor-  
 ceries, nor of their fornication, nor of their thefts.  
 CH. X. And I saw another mighty ‡ angel coming down from  
 heaven, arrayed with a cloud: and a rainbow *was* over  
 his head, and his face *was* as the sun, and his feet as pil-  
 2 lars of fire: and he had in his hand a little book open:  
 and he set his right foot upon the sea, and *his* left foot  
 3 upon the land; and cried with a loud voice, as *when* a  
 lion roareth: and, when he had cried, seven thunders  
 4 uttered their voices. And when the seven thunders had  
 uttered *their voices*, I was about to write: and I heard a  
 voice from heaven, saying §, Seal up those things which  
 5 the seven thunders uttered, and write them not. And the  
 angel whom I saw standing upon the sea, and upon the  
 6 land, lifted up his right hand to heaven, and swore by  
 Him who liveth for ever and ever, who created heaven  
 and the things which are therein, and the earth and the  
 things which are therein, and the sea and the things which

\* R. T. omits scourges.

‡ strong, N.

† For their power is in their mouth, R. T.

§ saying to me, R. T.

7 are therein, that the time would not be yet \*; but in the days of the blast of the seventh angel, when he shall sound his trumpet, and the mystery of God hath been finished, as he hath proclaimed the glad tidings to his servants the prophets. And the voice which I heard from heaven spake to me again, and said, "Go, and take the little book which is open in the hand of the angel who standeth upon the sea and upon the land." And I went to the angel, desiring him to give me † the little book. Then he saith unto me, "Take it, and eat it; and it will make thy belly bitter, but it will be sweet in thy mouth as honey." And I took the little book out of the angel's hand, and ate it: and in my mouth it was sweet as honey; but as soon as I had eaten it, my belly was made bitter. Then he saith unto me, "Thou must again prophesy to many people ‡, and nations, and languages, and kings."

CH. XI. And a reed was given me like a rod: *the angel saying* §, "Rise, and measure the temple of God, and the altar, and compute those who worship in it. But the court which is without the temple leave out, and measure it not; for it is given to the gentiles: and they will tread the holy city under foot forty-two months. And I will grant to my two witnesses that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are two olive-trees, and two candlesticks||, placed before the Lord of the earth ¶. And if any one purpose to hurt them, fire will proceed out of their mouth, and will devour their enemies; and if any man purpose to hurt them, he must be killed in this manner. These will have power to shut heaven, that it rain not in the days of their prophecy: and they will have power over the waters,

\* that there should be no longer delay; Wakefield. *Quasi erat* is the reading of the Alexandrian, Ephrem, and other approved MSS., and adopted by Griesbach. The received text is *us erat*.

† saying to him, Give me, R. T.

‡ Or, concerning many people, &c.

|| lampstands, N.

§ and the angel stood, saying, R. T.

¶ the God of the earth. R. T.

to turn them into blood, and to smite the earth with every scourge, as often as they will. And when they shall have finished their testimony, the beast which will ascend out of the deep \* will make war against them, and overcome them, and kill them. And their carcasses will lie in the street of the great city, which is called, spiritually, Sodom, and Egypt, where, indeed †, their lord ‡ was crucified. And they of the people, and tribes, and languages, and nations, will see their carcasses three days and a half, and will not suffer their carcasses to be put into a tomb. And those who dwell upon the earth will rejoice over them, and be glad, and send gifts one to another; because these two prophets tormented those who dwell on the earth." And after the three days and a half the breath of life§ from God entered into them, and they stood on their feet; and great fear fell on those who saw them. And I heard || a great voice from heaven, saying unto them, "Come up hither." And they went up to heaven in a cloud; and their enemies beheld them. And in that hour ¶ was a great earthquake, and the tenth part of the city fell, and by the earthquake seven thousand men\*\* were killed; and the rest were affrighted, and gave glory to the God of heaven. The second woe is past; behold, the third woe cometh quickly. And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, "The kingdom of this world is become †† *the kingdom* of our Lord, and of his Christ ‡‡; who shall reign for ever and ever §§." And the twenty-four elders, who sat before God on their thrones, fell on their faces, and worshiped God, saying, "We thank thee, O Lord God Almighty, that art and wast|||, because thou hast taken to thee thy great power,

\* Gr. abyss. † and where, N. ‡ our Lord, R. T. § spirit of life, N.

|| they heard, R. T. See Griesbach, ¶ Gr. at that time.

\*\* Gr. names of men. †† the kingdoms of this world are become, R. T.

‡‡ Or, anointed. §§ Gr. ages of ages. ||| and art to come. R. T.

18 and hast reigned. And the nations were angry, and thine anger is come, and the time of the dead that they should be judged, and that thou shouldst give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and shouldst 19 destroy those who destroy the earth." And the temple of God was opened in heaven, and the ark of the covenant of the Lord\* was seen in his temple: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CH. XII. Now a great wonder appeared in heaven; a woman clad with the sun, and the moon was under her feet, and 2 upon her head a crown of twelve stars: and she was with child, and cried out being in travail, and in great pain 3 to bring forth. And another wonder appeared in heaven; for, behold, a great red dragon, having seven heads and 4 ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she 5 brought forth, he might devour her child. And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child was caught up to 6 God, and to his throne. And the woman fled into the desert, where she had a place prepared of God, that she should be fed there a thousand two hundred and sixty days. 7 And there was war in heaven: Michael and his angels warred against the dragon; and the dragon warred, and 8 his angels, but they prevailed not, nor was their place 9 found any more in heaven. For the great dragon was cast out, that old serpent, called the devil and Satan, who deceiveth the whole world; he was cast out upon the 10 earth, and his angels were cast out with him†. And I

\* the ark of his covenant, R. T. and N. See Griesbach.

† "All this is a visionary scene, presented to the mind of St. John. See the note on ch. iv. ver. 2. The meaning of the allegory seems to be, that, after a contest in

heard a loud voice saying in heaven, "Now is come salvation, and might, and the kingdom of our God, and the authority\* of his Christ: for the accuser of our brethren is cast down, that accused them before our God day 11 and night. But they overcame him by the blood of the lamb, and by the word of their testimony; and they 12 loved not their lives, but exposed them to death. Rejoice therefore, ye heavens, and ye that dwell in them. Alas for the earth, and for the sea † because the devil is come down unto you, having great wrath, knowing that he 13 hath but a short time." And when the dragon saw that he was cast out upon the earth, he pursued the woman 14 who brought forth the male child. And to the woman were given two wings of the great eagle ‡, that she might fly into the desert, to her place, where she is to be fed for a time and times and half a time, from before the serpent. 15 And the serpent cast out of his mouth, after the woman, water as it were a river, that he might cause her to be 16 carried away by the river. But the earth helped the woman, and the earth opened its mouth, and drank up the 17 river which the dragon cast out of his mouth. And the dragon was angry with the woman, and departed to make war with the rest of her offspring, who kept the commandments of God, and maintained the testimony of Jesus §.

CH. XIII. Then I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns, and seven heads; and upon his horns ten crowns, and upon his 2 heads names of blasphemy. And the beast which I saw was like a leopard, and his feet were as those of a bear, and his mouth as the mouth of a lion: and the dragon

the Roman empire, the champions of the christian cause prevailed; heathenism, or the religion of the empire, was abolished; and the christian emperor Constantine gave a civil establishment to christianity." Newcome.

\* power, N.

† alas for the inhabitants of the earth, and the sea † R. T.

‡ a great eagle, N.

§ of Jesus Christ, R. T.

gave him his own power, and his own throne, and great  
 3 authority. And I saw one of his heads wounded, as it  
 were, to death; but his deadly stroke was healed; and all  
 4 the world wondered and followed after the beast. And  
 men worshiped the dragon, because he had given authority  
 to the beast\*: and they worshiped the beast, saying,  
 "Who is like the beast? and who is able to make war  
 5 with him?" And there was given to the beast a mouth  
 speaking great things, and blasphemies; and authority †  
 6 was given him [to continue ‡] forty-two months. And  
 he opened his mouth in blasphemy against God, to blas-  
 pheme his name, and his tabernacle, and those who  
 7 dwell in heaven. And it was given him to make war with  
 the saints, and to overcome them: and authority § was  
 given him over every tribe, and people, and language,  
 8 and nation. And all that dwell on the earth worshiped  
 him, whose name was not written from the foundation of  
 the world; in the book of life of the lamb that was slain.  
 9 If any man have an ear, let him hear. If any lead into  
 10 captivity, he shall go into captivity: If any shall kill  
 with the sword, he must be killed with the sword. Here  
 is the patience and the faith of the saints.  
 11 And I beheld another beast coming up out of the earth;  
 and he had two horns like a lamb, but he spake as a  
 12 dragon. And he exerciseth all the authority § of the first  
 beast in his presence, and causeth the earth, and those  
 who dwell in it, to worship the first beast, whose deadly  
 13 wound was healed. And he doeth great miracles; so  
 that he maketh fire to come down from heaven on the  
 14 earth in the presence of men. And he deceiveth those  
 who dwell on the earth by means of those miracles which  
 it was given him to do in the presence of the beast; say-  
 ing to those who dwell on the earth, that they should

\* which had given authority, R. T. power, N. † power, N.  
 ‡ Or, to act, or to make war. See Griesbach. The MSS. vary. § power, N.

make an image to the beast which had the wound by a  
 15 sword and yet lived. And he had power to give life to  
 the image of the beast, that the image of the beast should  
 both speak, and cause that as many as would not worship  
 16 the image of the beast should be killed. And he causeth  
 all, both small and great, rich and poor, free and slaves,  
 to receive\* from him a mark on their right hand, or on  
 17 their foreheads: [and] that no man might be able to buy  
 or sell, but he that had the mark, even the name of the  
 18 beast, or the number of his name. Here is wisdom. Let  
 him that hath understanding count the number of the  
 beast: for it is the number of a man; and his number is  
 six hundred and sixty-six.

Ch. xiv. And I looked, and, behold, the lamb stood on  
 mount Zion, and with him a hundred and forty-four thou-  
 sand persons, having his own name † and his Father's name  
 2 written on their foreheads. And I heard a sound from  
 heaven, as the sound of many waters, and as the sound  
 of a great thunder: and the sound which I heard was as  
 3 that of harpers playing on their harps: and they sang as  
 if were a new song before the throne, and before the four  
 living creatures, and the elders: and none could learn  
 that song, but the hundred and forty-four thousand, that  
 4 were bought from the earth. These are they that were  
 not defiled with women: for they are virgins: these are  
 they who follow the lamb whithersoever he goeth: these  
 were bought from among men, as the first-fruits to God,  
 5 and to the lamb. And in their mouth was found no  
 falsehood: for they are spotless ‡.  
 6 And I saw another angel flying in mid-heaven, ha-  
 ving an everlasting gospel § to proclaim unto those who  
 dwell on the earth, and unto every nation, and tribe, and  
 7 language, and people, saying with a loud voice, "Fear

\* Gr. MSS. that men should give them, N. m. † his own name, omitted in R. T.  
 ‡ was found no guile: for they are spotless before the throne of God, R. T.  
 § the everlasting gospel, N.

God, and give glory to him; for the hour of his judgement is come: and worship Him who made heaven, and earth, and the sea, and the springs of waters." And another angel followed, saying, "The great Babylon \* is fallen, is fallen; [because] she made all nations drink of the wine of the fury of her fornication †." And another third angel followed them, saying with a loud voice, "If any one worship the beast and his image, and receive the mark of the beast on his forehead, or on his hand; he shall drink of the wine of the fury of God, which is prepared ‡ without mixture in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment shall go up for ever and ever §: and they shall have no rest day or night who worship the beast and his image, and if any one receive the mark of his name." Here is the patience of the saints, who keep || the commandments of God, and faith in Jesus. And I heard a voice from heaven, saying ¶, "Write: happy are the dead who die in the Lord henceforth: Yes, saith the Spirit; they rest from their labours; and their works follow them \*\*."

14 And I looked, and, behold, a white cloud, and upon

\* the great city, Babylon, R. T.

† Or, of her furious fornication. N. m.

‡ Gr. mixed.

§ It would be very unreasonable to infer the gloomy doctrine of eternal misery from the loose and figurative language of a prophetic vision, in opposition to the plainest dictates of reason and justice, and to the whole tenor of divine revelation. But if any one is disposed to lay undue stress upon this text, it may be sufficient to remark, that it is not here asserted that the torment continues, but that the smoke of it ascends for ever and ever. The smoke of a pile in which a criminal has been consumed may continue to ascend long after the wretched victim has ceased to suffer. And a memorial of the punishment which has been inflicted on vice may remain long after vice itself has been utterly exterminated. After all, as the prophecy relates wholly to states of things in the present world, the punishments threatened ought, in all reason, to be understood of temporal punishments, and not of the sufferings of a futuro life. So in Jude, ver. 7, Sodom and Gomorrah are represented as suffering the vengeance of eternal fire, i. e. of a temporal calamity, a fire which completely destroyed them.

|| Here are they who keep, R. T.

¶ saying unto me, R. T.

\*\* Or, go with them.

the cloud one sitting, like a son of man \*, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple †, crying with a loud voice to him who sat on the cloud, "Put in thy sickle, and reap: for the time is come [for thee] to reap; for the harvest of the earth is ripe." And he that sat on the cloud applied his sickle to the earth; and the earth was reaped. And another angel came out of the temple 18 which was in heaven, he also having a sharp sickle. And another angel came out from the altar, who had authority over the fire thereof ‡, and called with a loud cry to him that had the sharp sickle, saying, "Put in thy sharp sickle, and cut the clusters of the vine of the earth; for 19 its § grapes are fully ripe." And the angel applied his sickle to the earth, and cut off the clusters of the vine of the earth, and cast them || into the great wine-press of the 20 wrath of God. And the wine-press was trodden, out of the city; and blood came out of the wine-press up to the bridles of the horses, for the space of a thousand and six hundred furlongs.

CII. xv. And I saw another sign in heaven, great and wonderful; seven angels having the seven last scourges: for 2 by them the wrath of God was finished ¶. And I saw as it were a laver of glass \*\* mingled with fire; and those that had gotten the victory over the beast ††, and over his image ††, and over the number of his name, standing by 3 the laver of glass \*\*, having the harps of God. And they sang the song of Moses the servant of God, and the song of the lamb, saying, Great and wonderful are thy works, O Lord God Almighty; righteous and true are thy ways, 4 O King of the nations §§. Who shall not fear [thee,] O

\* the Son of man, N.

† Or, heaven, MSS.

‡ power over fire, N. See Wakefield.

§ vines of the earth; for their, N.

|| and cut the vines of the earth, and cast the clusters, N.

¶ filled up, N.

\*\* Or, sea of crystal, Wakefield.

†† Or, who were pure from, or uncorrupted by the beast, &c. See Schleusner.

‡‡ R. T. adds, and over his mark.

§§ King of saints, R. T. O King eternal, N. See Griesbach. The MSS. vary.

Lord, and glorify thy name? for *thou* only art holy: for all the nations shall come and worship before thee; for thy righteous acts are made manifest."

- 5 And after that I looked\*, and the temple of the tabernacle of the testimony in heaven was opened: and the seven angels, who had the seven scourges, came out [of the temple,] clothed in pure white linen, and girded about their breasts with golden girdles. And one of the four living creatures gave the seven angels seven golden phials † full of the wrath of God who liveth for ever and ever ‡. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven scourges of the seven <sup>CII.</sup>angels were finished. And I heard a loud voice out of <sup>XVI.</sup>the temple, saying to the seven angels, "Go, and pour out the seven phials of the wrath of God upon the earth."
- 2 And the first went, and poured out his phial upon the earth; and a bad and noisome ulcer fell upon the men that had the mark of the beast, and upon those that worshiped his image.
- 3 And the second [angel] poured out his phial upon the sea; and it became blood like *that* of a dead man: and every [living] creature died in the sea.
- 4 And the third angel § poured out his phial upon the rivers and springs of waters; and they became blood.
- 5 And I heard the angel of the waters saying; "Thou art righteous ||, that art; and wast, *and that art* holy ¶, because thou hast thus executed judgement: for they have

\* I looked, and behold, R. T.

† bowls, N. φιαλας.—In every instance where this word occurs, the Primate translates it *bowl*.

‡ Gr. ages of ages.

§ R. T. has angel, where it is wanting in the improved text, and is supplied by the Primate, ver. 4, 8, 10, 12, 17.

|| Thou art righteous, O Lord, R. T.

¶ Or, thou Holy One, N. m. Beza, in one MS. found *is requies, who shall be*, which the public version follows.

- shed the blood of saints and of prophets, and thou hast given them blood to drink: *of which* they are worthy\*."
- 7 And I heard a voice out of the altar †, saying, "Yea, Lord God Almighty, true and righteous *are* thy judgements."
- 8 And the fourth angel poured out his phial upon the sun; and it was given him to burn ‡ mankind with fire.
- 9 And mankind were burned § with great heat; and yet the men blasphemed the name of God, that had power over these scourges; and repented not *so as* to give him glory.
- 10 And the fifth angel poured out his phial upon the throne of the beast: and his kingdom became darkened: 11 and men gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their ulcers; and yet repented not of their deeds.
- 12 And the sixth angel poured out his phial upon the great river Euphrates; and its water was dried up, that the way of the kings from the east might be prepared. And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, 14 and out of the mouth of the false prophet. For they are spirits || of demons, working miracles ¶, [which go forth] to the kings of the whole world\*\*, to gather them to the battle of that great day of the Almighty God.
- 15 ("Behold, I come as a thief. Happy *is* he that watcheth, and keepeth his garments, lest he walk naked, and expose †† his shame.") And †† the spirits gathered the kings together into a place, called in the Hebrew tongue Armageddon §§: *that is, the mountain of Megiddo*.
- 17 And the seventh angel poured out his phial into the

\* for they are worthy, R. T.

† I heard another out of the altar, R. T.

‡ to blast men, N. See Wakefield.

§ men were blasted, N.

|| the spirits, N.

¶ Or, making signals, &c.

\*\* the kings of the earth, and of the whole world, R. T.

†† Wakefield. men see, N.

‡‡ See Symonds 11.

§§ "That is, the mountain of Megiddo; a city famous for slaughter, Judg. v. 19, 2 Kings ix. 27; for the defeat of King Josiah, 2 Kings xxiii. 29; and for great mourning, Zerb. xii. 11." Newcome.

air; and a loud voice came from the temple [of heaven],  
 18 *even* from the throne, saying, "It is accomplished." And  
 there were voices, and thunders, and lightnings; and  
 there was a great earthquake, such as had not been since  
 19 men were upon the earth, so great *and* mighty an earth-  
 quake. And the great city was divided into three parts,  
 and the cities of the nations fell: and the great Babylon  
 was remembered before God, so that he gave her the cup  
 20 of the wine of the fierceness of his anger. And every  
 21 island fled away; and the mountains were not found. And  
 there fell upon men a great hail out of heaven, *every stone*  
 as it were the weight of a talent: and men blasphemed  
 God because of the scourge of the hail; for the scourge  
 of it was very great.

Ch. xvii. Then one of the seven angels, that had the seven  
 plials, came and talked to me, saying \*, "Come hither,  
 I will shew thee the judgement of the great harlot, who  
 2 sitteth upon the many waters; with whom the kings of  
 the earth have committed fornication; and the inhabi-  
 tants of the earth have been made drunk with the wine of  
 3 her fornication." So he carried me away in the spirit  
 into a desert †: and I saw a woman sitting on a scarlet  
 beast, which was full of names of blasphemy, and had  
 4 seven heads, and ten horns. And the woman was clothed  
 in purple and scarlet, and adorned with gold and pre-  
 cious stones and pearls, and had in her hand a golden  
 cup full of abominations and the filthiness of her for-  
 5 nication; and upon her forehead a name written, MY-  
 STERY, THE GREAT BABYLON, THE MOTHER OF HARLOTS  
 6 AND OF THE ADOMINATIONS OF THE EARTH. And I saw  
 the woman drunk with the blood of the saints, and with  
 the blood of the witnesses to Jesus: and when I saw her,  
 7 I wondered with great wonder. And the angel said unto  
 me, "Why didst thou wonder? I will tell thee the my-

\* saying to me, R. T.

† the desert, N.

stery of the woman, and of the beast which carrieth her,  
 8 which hath the seven heads, and the ten horns. The  
 beast which thou sawest, was, and is not; and is about  
 to come up out of the deep \*, and to go into destruction:  
 and those who dwell on the earth (whose names were not  
 written in the book of life from the foundation of the  
 world) will wonder when they behold the beast, which  
 9 was, and is not, and will appear again †. Here is the  
 mind which hath wisdom. The seven heads are seven  
 10 mountains, on which the woman sitteth; and they are  
 seven kings: five are fallen, [and] one is, *and* the other is  
 not yet come; and when he doth come, he must con-  
 11 tinue a short time. And the beast, which was, and is  
 not, even he is the eighth, and is *as one* of the seven ‡,  
 12 and will go to destruction. And the ten horns, which  
 thou sawest, are ten kings that have not yet received a  
 kingdom; but *will* receive authority § as kings at the same  
 13 time with the beast. These *will* have one mind, and *will*  
 14 give their authority § and strength to the beast. These  
 will make war with the lamb, and the lamb will over-  
 come them: for he is Lord of lords, and King of kings;  
 and those that are with him *are* called, clect, and faith-  
 15 ful." Then *the angel* saith unto me, "The waters which  
 thou sawest, where the harlot sitteth, are people, and  
 16 multitudes, and nations, and languages. And the ten  
 horns which thou sawest, and the beast ||, will hate the  
 harlot, and will make her desolate and naked, and will  
 17 eat her flesh, and burn her with fire. For God hath put  
 in their hearts to do his will, and to agree, and give their  
 kingdom to the beast, until the words of God shall be ful-  
 18 filled. And the woman whom thou sawest, is that great  
 city which hath dominion over the kings of the earth."

Ch. xviii. And after these things I saw another angel coming

\* Gr. abyss.

† and yet is, R. T.

‡ Or, is after, or succeeds the seven. Comm. and Ess. vol. II, p. 217.

§ power, N.

|| upon the beast, R. T.

down from heaven, who had great authority\*; and the  
 2 earth was enlightened with his glory. And he cried †  
 with a strong voice, saying, "The great Babylon is  
 fallen, is fallen; and is become a ‡ dwelling-place of de-  
 3 mons, and a ‡ haunt of every unclean spirit, and a ‡  
 haunt of every unclean and hateful bird. For all the na-  
 tions have drunk of the wine of the fury of her fornication;  
 and the kings of the earth have committed fornication  
 4 with her, and the merchants of the earth have been  
 made rich through the abundance of her luxury." And  
 I heard another voice from heaven, saying, "Come out  
 of her, my people; that ye be not partakers of her sins,  
 5 and that ye receive not of her scourges: for her sins have  
 reached to heaven; and God hath remembered her ini-  
 6 quities. Render to her as she also hath rendered §; and  
 repay her double, according to her works: in the cup  
 7 which she hath mixed, mix to her double. By how  
 much she hath glorified herself, and lived luxuriously,  
 so much torment and mourning give her: for she saith in  
 her heart, 'I sit as a queen, and am not a widow, and  
 8 shall not see mourning.' Therefore her scourges shall  
 come in one day, pestilence, and mourning, and famine;  
 and she shall be utterly burnt with fire; for strong is the  
 9 Lord God who hath judged her ||. And the kings of the  
 earth that have committed fornication and lived luxu-  
 riously with her, shall bewail her, and lament for her,  
 10 when they see the smoke of her burning; standing afar  
 off for the fear of her torment, and saying, 'Alas, alas,  
 O great city Babylon, O mighty city! for in one hour  
 11 thy judgement is come.' And the merchants of the earth  
 shall weep and mourn over her; for no man buyeth their  
 12 merchandise any more: the merchandise of gold, and of  
 silver, and of precious stones, and of pearls, and of fine  
 linen, and of purple, and of silk, and of scarlet; and all

\* power, N. † he cried mightily with a strong voice, R. T. ‡ the, N.  
 § rendered to you, R. T. || who judgeth her, R. T.

sweet-smelling wood\*, and all ivory vessels, and all ves-  
 sels of most precious wood and of brass and of iron and of  
 13 marble; and cinnamon, and amomum †, and odours,  
 and ointments, and frankincense, and wine, and oil, and  
 fine flour, and wheat, and cattle, and sheep, and horses,  
 14 and chariots, and slaves, and persons of men ‡. And the  
 fruits which thy soul desired are departed from thee, and  
 all things which were delicate and sumptuous are perished  
 from thee §, and thou shalt by no means obtain them any  
 15 more. The merchants of these things, that were made  
 rich by her, shall stand afar off, for the fear of her tor-  
 16 ment, weeping and mourning, [and] saying, 'Alas,  
 alas, that great city, which was clothed in fine linen,  
 and purple, and scarlet, and adorned with gold, and  
 17 precious stones, and pearls! For in one hour so great  
 wealth is laid waste.' And every pilot, and every one  
 who saileth to the place ||, and mariners ¶, and as many  
 18 as use the sea, stood afar off, and cried out, when they  
 saw the smoke of her burning, and said, 'What city was  
 19 like this great city!' And they cast dust on their heads,  
 and cried out, weeping and mourning, and said, 'Alas,  
 alas, that great city; whereby all that had ships on the  
 sea were made rich through her costliness! for in one  
 20 hour she is laid waste.' Rejoice over her, thou heaven,  
 and ye saints and apostles\*\* and prophets; for God hath  
 avenged you on her."  
 21 And a mighty angel took up a stone like a great mill-  
 stone, and cast it into the sea, saying, "Thus shall that  
 great city Babylon be thrown down with force, and shall  
 22 by no means be found any more. And the sound of  
 harpers, and of musicians, and of pipers, and of trum-  
 peters, shall by no means be heard any more in thee;

\* Or, aromatic. Gr. thync, N. m. † 'amomum,' omitted in R. T.  
 ‡ Or, bodies of men, q. d. relics of saints. Gough's Sermon, p. 411, note a.  
 § are departed from thee, R. T. || all the company in ships, R. T.  
 ¶ the mariners, N. \*\* thou heaven and ye holy apostles, R. T.



and no artist of any kind shall be found in thee hereafter\* ; and the sound of a millstone shall by no means be heard  
 23 any more in thee ; and the light of a lamp shall by no means shine any more in thee ; and the voice of the bridegroom and of the bride shall by no means be heard any more in thee : for thy merchants were the great men of the earth ; for by thy sorceries all the nations were de-  
 24 ceived. And in her hath been found the blood of prophets, and of saints, and of all that were slain upon the earth."

CH. XIX. After these things I heard as it were a loud voice of a great multitude in heaven, saying, "Hallelujah † : now is the salvation, and the glory ‡, and the power of  
 2 our God § : for true and righteous are his judgements : for he hath judged the great harlot, who corrupted the earth with her fornication ; and hath avenged the blood  
 3 of his servants at her hand." (And again they said, "'Hallelujah † :') and her smoke goeth up for ever and  
 4 ever." And the twenty-four elders, and the four living creatures, fell down and worshiped God who sat on the  
 5 throne, saying, "Amen, Hallelujah †." And a voice came out of the throne, saying, "Praise our God, all ye  
 his servants ; and ye who fear him, both small and great."  
 6 And I heard as it were the voice of a great multitude, and as it were the sound of many waters, and as it were the sound of mighty thunders, saying, "Hallelujah † : for  
 7 our Lord God || Almighty reigneth. Let us be glad and rejoice, and give glory to him : for the marriage of the lamb is come, and his wife hath made herself ready."  
 8 And it was given her, that she should be clothed in fine linen, pure and white : for fine linen is the righteous acts  
 9 of the saints. Then one saith unto me, "Write ; Happy

\* and the artificer of every art shall by no means be found any more in thee, N. See Wakefield.

† Praise ye Jehovah, N. ‡ and the glory, and the honour, and the power, R. T.

§ salvation, &c. be to the Lord our God, R. T. || the Lord God, R. T.

are those that are invited to the marriage-supper of the lamb." He saith also unto me, "These are the true  
 10 words of God." Then I fell before his feet to worship him. But he saith unto me, "See thou do it not : I am a fellow-servant with thee, and with thy brethren who bear testimony to Jesus : (worship God :) for the spirit of this prophecy\* is the testimony to Jesus."

11 And I saw heaven opened, and, behold, a white horse : and he who sat upon him was called Faithful and True ;  
 12 and with righteousness he judgeth and maketh war. And his eyes were [as] a flame of fire, and on his head were many crowns : and he had a name written which none  
 13 knoweth but he himself : and he was clothed with a mantle dipt in blood : and his name is called, THE WORD OF  
 14 GOD. And the armies which were in heaven followed him on white horses, clothed in fine linen, white [and]  
 15 pure. And out of his mouth went a sharp two-edged sword †, that with it he might smite the nations : and he shall rule them with a rod of iron : and he shall tread the  
 16 wine-press of the fierce anger ‡ of Almighty God. And he had on his mantle, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls which fly in mid-heaven, "Come and gather yourselves together to  
 18 the great banquet of God § ; that ye may eat the flesh of kings, and the flesh of commanders, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slaves,  
 19 both small and great." And I saw the beast, and the kings of the earth, and their armies gathered together,

\* So Wakefield. the spirit of prophecy, N.

† a sharp sword, R. T. and N. See Griesbach.

‡ Or, of the fierce anger. N. m. Gr. MSS. of the fierceness of the anger. of the fierceness and anger, N.

§ the banquet of the great God, R. T.

to make war against him who sat on the horse, and  
 20 against his army. And the beast was taken \*, and the  
 false prophet that was with him, that wrought miracles  
 before him, with which he deceived those that had taken  
 the mark of the beast, and those that worshiped his  
 image. These two were cast alive into a lake of fire  
 21 burning with brimstone. And the rest were slain with  
 the sword of him who sat on the horse, which sword  
 proceeded out of his mouth: and all the fowls were filled  
 with their flesh.

Ch. xx. And I saw an angel coming down from heaven, that  
 had the key of the deep pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, who is  
 the devil and Satan, and bound him a thousand years;  
 3 and cast him into the deep pit, and shut him up, and  
 set a seal on him, that he might deceive the nations no  
 more, till the thousand years should be finished: and after  
 that he must be loosed a little time †.

4 And I saw thrones, and those who sat upon them, and  
 judgement was given to them: and I saw the souls of  
 those that had been beheaded for *their* testimony to Jesus,  
 and for the word of God, and those that had not wor-  
 shipped the beast or his image, nor had received *his* mark  
 on their foreheads or on their hands: and they lived  
*again*, and reigned with Christ the thousand ‡ years.

5 But the rest of the dead lived not *again*, until the thou-  
 sand years were finished. This is the first resurrection.

6 Happy and holy is he that hath part in the first resurrec-

\* Or, seized.

† The binding and the shutting up of Satan denote the weakness and restraint of the comparatively few unconverted to Christianity; and, as Daubuz expresses it, that the kingdom of Christ shall enjoy peace and purity of religion. Newcome's note. The reader will remember that the whole of this is a visionary scene which passed in the imagination of the writer; and by no means implies the real existence of any such monster or being as the dragon, the old serpent, the devil and Satan, which are only names to express and to personify the hostile idolatrous and persecuting power.

‡ a thousand, N.

tion: on such the second death hath no power\*; but  
 they shall be priests of God and of Christ, and shall reign  
 7 with *Christ* a thousand years. And when the thousand  
 years are finished, Satan will be loosed out of his prison;  
 8 and will go forth to deceive the nations, which are in the  
 four parts of the earth, Gog and Magog, to gather them  
 together for battle: whose number *will be* as the sand of  
 9 the sea. And they went up over the breadth of the earth,  
 and surrounded the camp of the saints, and the beloved  
 city: and fire came down from God out of heaven, and  
 10 devoured them. And the devil who deceived them was  
 cast into the lake of fire and brimstone, where both the  
 beast and the false prophet *were*: and they will be tor-  
 mented day and night, for ever and ever †.

11 And I saw a great white throne, and Him who sat on  
 it, from whose face the earth and the heaven fled away,  
 12 and no place was found for them. And I saw the dead,  
 small and great, standing before the throne ‡: and the  
 books were opened; and another book was opened, which  
 is *the book* of life: and the dead were judged out of the  
 things written in the books, according to their works.  
 13 And the sea gave up the dead which were in it; and  
 death and Hades § gave up the dead which were in them:  
 and they were judged every one according to his works.

\* This seems to imply that there will also be a resurrection for those over whom the second death hath power: that is, that the wicked themselves may be ultimately restored to virtue and happiness.

† Gr. ages of ages. This text has also been alleged, but with little reason, in favour of what has justly been called the *brut-withering* doctrine of eternal torments. See chap. xiv. 11. and the note there. The persons who are here said to be tormented for ever and ever, are not real, but figurative, and symbolical persons, the devil, the beast, and the false prophet. The place therefore; the kind, and the duration of their torment, must also be figurative. The meaning seems to be, that all the corruptions of the Christian religion, as well as all heathen idolatry and the spirit of persecution, shall be totally and for ever exterminated. And pure and undefiled Christianity, in its spirit and in its power, shall every where prevail, and produce universal peace and harmony and happiness. This is the true advent of Christ. And to the promise of his speedy appearance for these glorious purposes, what benevolent heart can refuse to adopt the response of the prophet, 'Amen. Come, Lord Jesus!' chap. xxii. 20.

‡ before God: R. T.

§ i. e. the unscenstate.

14 And death and Hades were cast into the lake of fire.  
 15 This is the second death, *even* the lake of fire\*. And whosoever was not found written in the book of life, was cast into the lake of fire.

Cit. XXI. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

2 And I saw † the holy city, *the* new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a loud voice out of heaven, saying, "Behold, the tabernacle of God *is* with men, and he will dwell with them, and they will be his people, and God himself will be with them, *and* be their God: and he will wipe away † all tears from their eyes; and death will be no more; and sorrow, and lamentation, and pain will be no more: for the former things are passed away." And He who sat upon the throne, said, "Behold, I make all things new." And he saith [unto me,] "Write: for these words are true and worthy of belief." And he said unto me, "It is accomplished. I am Alpha and Omega, the beginning and the end. To him that is thirsty I will give *drink* without cost from the fountain of the water of life. He that overcometh shall inherit these things §: and I will be his God, and he shall be my son. But the fearful, and unbelieving, and sinners ||, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

9 And one of the seven angels, that had the seven phials ¶ full of the seven last scourges, came and talked to me, saying, "Come hither; I will shew thee the bride, the wife of the lamb." And he carried me away in spirit to

\* These words are omitted in R. T. and N. See Griesbach.

† I, John, saw &c. R. T.

‡ and God will wipe away, R. T.

§ all things, R. T.

|| R. T. omits "and sinners."

¶ bowls, N.

a great and high mountain, and shewed me the holy city Jerusalem\*, coming down out of heaven from God, 11 having the glory of God: [and] its light *was* like a most 12 precious stone, as a jasper-stone *when* clear as crystal: *and* having a great and high wall; *and* having twelve gates, and at the gates twelve angels, and names written on *the* 13 gates, which are *the* names of the twelve tribes of the sons of Israel: on the east, three gates; and on the north, three gates; and on the south, three gates; and on the 14 west, three gates. And the wall of the city had twelve foundations, and on them twelve names † of the twelve 15 apostles of the lamb. And he who talked to me had *for* a measure ‡ a golden reed, to measure the city, and its 16 gates, and its wall. Now the city lay square, and its length *was* as much as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it, were equal. 17 And he measured its wall, a hundred *and* forty-four cubits, according to the measure of a man, which is the 18 angel's *measure*. And the building of its wall was of jasper: and the city *was* pure gold, *and* like clear glass. 19 And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, chalcedony; the 20 fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; 21 the twelfth, amethyst. And the twelve gates *were* twelve pearls: every gate was of one pearl: and the street of the 22 city *was* pure gold, like transparent glass. And I saw in it no temple: for the Lord God Almighty, and the lamb, 23 are its temple. And the city had no need of the sun, or of the moon, to shine in it: for the glory of God enlight- 24 ened it, and the lamb *was* its lamp. And the nations §

\* that great city, the holy Jerusalem, R. T.

† and on them the names, R. T.

‡ "for a measure," omitted in R. T.

§ the nations of those who are saved, R. T.

shall walk in its light: and the kings of the earth shall  
 25 bring into it their glory [and honour]. And its gates  
 shall not be shut by day: for there shall be no night there.  
 26 And *men* shall bring into it\* the glory and the honour of  
 27 the nations. And nothing shall enter into it which defileth †, or which worketh abomination, or uttereth a lie: but those *only* that are written in the lamb's book of life.

C11. xx11. Then he shewed ‡ me a river of water of life, clear as crystal, proceeding out of the throne of God, and of  
 2 the lamb. In the midst, between the breadth of *the city* and the river *which ran* on each side, *was* the tree of life, which bare twelve *kinds of* fruits, and yielded its fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse of  
 3 any kind §: but the throne of God and of the lamb shall  
 4 be in it; and his servants shall worship him, and shall see his face; and his name shall be on their foreheads.  
 5 And night shall not be [there ||]; or need of lamp, or of light of the sun; for the Lord God will enlighten them ¶; and they shall reign for ever and ever\*\*.

6 Then he said †† unto me, "These words *are* worthy of belief and true: and, the Lord God of the spirits of the prophets ††† hath sent his angel to shew his servants  
 7 the things which must shortly cometo pass." For, behold §§, I will come quickly: happy *is* he who keepeth the words of the prophecy of this book.'"

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel who shewed me these  
 9 things. Then he saith unto me, "See *thou do it* not: I

\* Or, And the glory and the honour of the nations shall be brought into it. N. m.

† (i.e. any thing that is common. † the angel showed, N. See ver. 6.

§ no curse any more, N. || Or, night shall be no more. See Griesbach.

¶ Or, will shine upon them. See Griesbach. \*\* Or, ages of ages.

†† the angel said, N. ††† of the holy prophets, R. T.

§§ 'behold,' saith Jesus. These words, and the angel, ver. 6, are added by the Primæ, but without any authority from the text.

am a fellow-servant\* with thee, and with thy brethren the prophets, and with those who keep the words of this  
 10 book: worship God." Then he saith unto me, "Seal not the words of the prophecy of this book: the time is  
 11 near †. He that is unrighteous, let him be unrighteous still; and he that is polluted, let him be polluted still; and he that is righteous, let him do righteousness still ‡: and he that is holy, let him be holy still."

12 "Behold §, I will come quickly: and my reward *will* be with me, to give unto every man according as his work  
 13 shall be. I *am* Alpha and Omega, the beginning and  
 14 the end, the first and the last ||. Happy *are* they that do his commandments ¶, that they may have right to the tree of life, and may enter by the gates into the city.  
 15 Without *are* dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and  
 16 maketh a lie. I Jesus have sent mine angel\*\* to testify unto you these things in the churches. I am the root and the offspring of David ††, and the bright morning-star. And the spirit and the bride say, Come. And let him that is athirst, come: whosoever will, let him take the water of life without cost.

18 "I testify to every man that heareth the words of the prophecy of this book: If any one shall add to the things, God will add to him the scourges which are written in  
 19 this book: and if any one shall take away from the words

\* for I am a fellow-servant, R. T. Observe, that if Jesus is the speaker in ver. 7, he is also the speaker here.

† for the time is near. R. T. ‡ Let him be righteous still, R. T.

§ Behold, saith Jesus, N. See ver. 7.

|| The dispensation of the gospel, which was introduced and confirmed by Christ, is complete in all its parts, and will be conducted throughout by Christ, i. e. by his instrumentality, or according to his declarations: for prophets are said to do those things which they are authorised to foretell. See Rev. xi. 6.

¶ God's commandments, N.

\*\* Or, I Jesus have sent this messenger of mine, i. e. John. See Wakefield.

†† The root in this place must mean a branch from the root or stock of David, Dr. Priestley. See Isaiah xi. 1. 10.

of the book of this prophecy, God will take away his part of the tree of life\*, and of the holy city, which are  
20 written of in this book. He who testifieth these things, saith, Surely, I will come quickly.† Amen †. Come, Lord Jesus."

21 The favour of the Lord Jesus Christ be with all the holy †.

\* out of the book of life, R. T.

† Amen, yes, or even so, come, R. T.

‡ with you all. Amen. R. T. and N. The Primate marks the word "you" as doubtful.

THE END.

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