

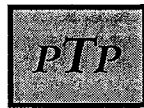
Two Nineteenth Century Versions of the New Testament

Translated by JND and by WK

with Comments on Text and Translation
from the Works of William Kelly of Blackheath

Compiled by D. P. Ryan

1995



Present Truth Publishers

*825 Harmony Road
Jackson NJ 08527 USA*

**Made and printed in the USA
First printed in 1995**

ISBN 0-9640037-9-1

Website: presenttruthpublishers.com

Table of Contents

Compiler's Preface	i
Introduction	1
1. On the Inspiration of the Scriptures	1
The Bible is Perfect	1
God Controlled the Writers	1
The Words Convey the Thoughts of God	1
Inspiration Exceeds Human Understandings	1
Neo-Criticism is Essentially Infidel	1
Real Christians Accept the New Testament	2
2. The Role of Textual Criticism	3
Legitimate Criticism is the Servant of Faith	3
An Obedient Heart is the Secret of Sound Criticism	3
Faith, Not Scholarship, Comes First	4
Christ is the One Key to Unlock All	4
Christ's Authority is Superior to Any Criticism	5
The Teaching of the Spirit is Necessary	5
3. The Scope of Textual Criticism	5
The Bible is Written with Exactitude	5
Mere Curious Learning is Not Valuable	5
Names and Numbers are Susceptible to Error	5
Conjectural Emendation	5
Homœoteleuton	5
Conflation	6
On the Use of Internal Evidence	6
On Knots of Difficulty	6
No Critical Questions Exist that Threaten the Substance of the Bible	6
4. Manuscript Sources for the New Testament	6
WK Preferred the Oldest Manuscripts	6
The Textus Receptus is Not the Ipsissima Verba	6
Codex Alexandrinus	7
Codex Sinaiticus: Brief Account of Its Discovery and Its Character	7
Sinaiticus and B	9
The Matter of Rescensions is a Vexed Question	9
5. A Survey of Editions of the Greek New Testament	11
Editors Make Errors	11
A Survey of the Editors	11
A Second Survey of the Editors with Emphasis on the Book of Revelation	14
Tischendorf's New Testament	18
Wordsworth's New Testament	18
Westcott & Hort's New Testament	19
Tregelles' Text of Revelation	21
Some Other Editors	21
6. Versions	22
Septuagint	22

Peschito-Syriac	22
German — Elberfeld	22
— Berleberg	22
English — KJV	22
— Newberry's Companion	23
— J. N. Darby	23
— Godwin's Apocalypse	24
— RV	24
— Moffatt	25
7. Other Helps	26
Apocryphal Books	26
The Apocrypha Just Now	26
Sayings of Our Lord	27
Teaching of the Twelve Apostles	28
The Gospel of Peter and the Revelation of Peter	29
Enoch	29
Archeology	29
Josephus	30
The So-called Fathers	30
The Talmud	30
8. On Translating the Bible	31
The Bible is Capable of Being Translated	31
Translation Requires Mastery of Language	31
An Exact Translation is a Help for Private Reading	32
Translation is Not by Inspiration	32
On Translating "Words"	32
A Modern Translator Must Exercise Judgment	32
On "Grammatical Slips"	32
On "Phraseology"	32
On "Figurative Language"	33
On "Italics"	33
On Marginal Notes	33
Greek Articles	33
Greek Verb Tenses	35
On Archaic English Words	39
9. On Problems Peculiar to the Revelation of John	39
 List of Abbreviations Used and Explanations	 41
 The New Testament in Two Versions (by JND and by WK)	 43
 Comments on Text and Translation by WK	 441
 Sources of the Two Versions	 753
Partial Bibliography of Works of WK	755

Preface

Compiler's Preface

This book addresses two separate questions. First, how closely can two essentially independent translations of the New Testament from Greek into English approach each other? Secondly, is it possible to compress into a single volume most of the information needed to illuminate the more serious and frequent questions that pertain to the true Greek text and English translation of the New Testament?

John Nelson Darby (JND) translated the Bible into English during the late 1800's, having previously issued translations in both German and French. His translations were informed by the results of the labors of textual critics in the middle 1800's. A world-wide traveller and preacher as well as a prolific writer, he left some 34 volumes of *Collected Writings* and other works, including a number of hymns. He was born in 1800 and died in 1882. He was educated at Trinity College, Dublin, with a degree in law, but became an Anglican curate in Ireland until his life changed its course in about 1827. Thereafter, he was often connected in men's minds with the so-called "Plymouth Brethren", among whom he had a leading role.

William Kelly of Blackheath (WK) was profoundly influenced by JND, edited his *Collected Writings* and helped prepare his translation of the Bible into English. Accordingly, we may suppose he read nearly every word that JND ever wrote and it is notorious that he agreed with essentially every one. He was born in 1821 in Ireland and educated at Dublin University and was identified with the so-called "Plymouth Brethren" from 1841. He lived until 1906 and wrote nearly as much as JND did. For most of his life he was active in the publication of books, pamphlets and journals. In connection with his many expository works, he published a new and independent version of most, but not all, of the New Testament.

Here then were two able men of the same era, with the same or nearly the same religious opinions, with about the same level of education at Irish universities, and with comparable levels of mental energy. They knew each other well, and read each other's works. Each of these men had as his goal in translation a literal version that represented in English as closely as possible exactly what was written in the Greek original. How closely do their two versions compare? The reader of this volume is invited to compare the two versions carefully to note the degree of variation in rendering that appears. If it seems to you that the two versions are in the main quite similar in sense, then we may ask ourselves what the source may be of the great variety of differences in rendering to be found in the large number of modern English versions of the New Testament. No doubt, some of the differences in the modern versions come from differences in abilities of the translators, differences in education of the translators, differences in religious opinions, differences in cultural setting in which the translators lived, etc. etc. Yet I judge that these

two versions are so similar that one of the reasons for the wide range of meanings in modern English versions is that not all of the translators have been equally committed to producing in English as closely as possible exactly what was written in the Greek original. Notes are added to WK's version from his expository works which give reasons and opinions for the precision with which he selected the words of his English version. These notes have the cumulative effect of supporting the opinion about many modern English versions that was just expressed.

The second goal of this work was to compile comments by WK on the text and translation of the New Testament. They vary from slight notices to extended discussions, sometimes reflecting (perhaps) WK's estimate of the seriousness of the question at hand. In one place he remarked on the textual critical remarks to be found in most of his expository works:

And so far is it from being true that my books referred to contain a parade of Greek and various readings, that, on the contrary, every scholar must see that I refrain from these topics save where the truth would be, in my judgment, seriously affected by reticence. Further, it was my dislike to talk of "the Greek" and "the right translation," which led me, as I do not infrequently, to speak of the blessed "Spirit of God" saying so and so, which I think I never do unless perfectly sure of my ground. (*Bible Treasury* 6:218)

The book of Revelation is, however, an obvious exception to the substance of this remark. In their totality, the notes compiled here do not amount to a critical apparatus. Nevertheless, they could be used to evaluate a modern version, especially in those passages where the more serious questions arise, by comparison with the judgment of a translator of the late 1800's, because WK wrote with clarity and a forceful style.

The source of each passage printed here as WK's version as well as a partial bibliography of his expository works is given at the end of this volume. He edited *The Prospect* from 1848 to 1850, and *The Bible Treasury* from January, 1857, to 1906 (25 volumes). All unsigned editorial matter, answers to correspondents and unsigned book reviews in these were assumed to be by WK unless otherwise known to be by other authors. WK also contributed to *The Christian Annotator* from 1854 to 1857. Many of his contributions to this journal were reissued by William Reid in the *Bible Witness and Review for the Preservation and Defense of Revealed Truth* (1877); these reissued annotations, slightly edited, were used here wherever applicable. An attempt was made to exclude purely expository remarks and to include all critical comments that illuminated WK's opinions on the text and translation of the New Testament into English. In gathering his version from his expositions, the running translation used in the text of the exposition was always refused in favor of a complete translation published separately at the beginning of the expository volume, where available.

Preface

Where the running translation had to be used, the paragraph markings indicate how WK broke up his translation for ease of commentary. In addition, it is possible that he might have revised the final punctuation at the end of each of these portions for inclusion in a larger translation. Missing from WK's version are most of Mat., Mk., and Lk., as well as several brief passages (Jn. 1:47, 1 Thess. 5:28, 2 P. 3:8-10, 18, part of 1 Jn. 3:10).

The plan of the work, then, is to print JND's and WK's versions in parallel columns. In the WK version, each word upon which he has commented is underlined (a "Λ" mark denotes comments on words that WK did not admit into his version). Where the verse number is underlined, the comment embraces the whole verse or it was not clear to which exact words the comment referred. The comments themselves are given separately in verse order. Before each comment, part of the passage commented on is indicated (usually from the WK version, sometimes from E.E.W.'s notes in *Exp. of Mark* or *Exp. of Luke* or from JND's version). In the Revelation, comments from *Rev. of John*, 1860, often cite the original manuscripts, comments from *The Prospect* often give the opinions of various editors, and comments from WK's expositions often give his own opinions of the same questions. Where possible, these three kinds of comments are listed in this same order. Comments of a general nature are collected in an Introduction. In some cases, redundant comments or comments that seemed designed mainly to describe other versions than his own were omitted.

In issuing this work long after the deaths of JND and WK, we may ask ourselves what they would have thought of it. WK once wrote:

Vain souls who yearn after and affect original power are too feeble to act candidly and with freedom, and are apt to shew extreme jealousy lest they might be thought to make use of another; if they do not, it is to their own loss and that of their readers; for "non omnia possumus omnes." (*Lect. Intro. to the Minor Prophets*, p. 312)

In just that way, this volume uses the comments on the text and the translations of others in hopes that the reader may find something of profit.

Moreover, the reader should note that if this volume had been prepared in his own lifetime, WK might have revised some of his comments more carefully, might have translated some passages more uniformly. Some of the passages in the WK version were extracted from brief scraps interspersed in his expositions, and have, sometimes, an informality of character that seems a little out of place when presented as part of a formal translation of the whole New Testament. The reader is urged not to make WK an offender for a word. His comments were made over more than half a century. He even translated

the book of Revelation four times (1850, 1860, 1871 and 1901)! So if a few slight contradictions are found in the notes, perhaps they were made at different times or in different contexts.

Lastly, WK once remarked on the labors of those who issue copies of the works of others, as is done here:

I have had a deal of writing pass through my hands, but I hardly have seen any, where there is not some mistake made. Particularly when the writing is a copy of another, it is almost always so, and more particularly when the man whose thoughts and words are copied is above the common people. (*Lect. on Jude*, p.21-3)

For such errors the compiler asks forgiveness from the reader and welcomes suggestions for additions, improvements and corrections.

Lastly, the compiler acknowledges and thanks those who have loaned him out-of-print materials, the many typists who volunteered at various times to assist in the typing, those who helped in proofreading, and others who helped in prayers. These last, the compiler joins in asking that God may use this work for the help and blessing of His people.

INTRODUCTION

I. On the Inspiration of the Scriptures

The Bible is Perfect

...but sure I am that the very points men ordinarily fix on as blots or imperfections in the inspired word are, when understood, among the strongest proofs of the admirable guidance of the Holy Spirit of God. Nor do I speak with such assurance because of the least satisfaction in any attainments, but because every lesson I have learnt and so learn from God's word brings with it the ever accumulating conviction that Scripture is *perfect* (*Lect. Intro to Gospels*, p. 91, 92).

[W. K. has written a book, *God's Inspiration of the Scriptures*, and he held that] there is not such a thing as an arbitrary word in all the Bible (*Lect. on Jude*, p. 38).

God Controlled the Writers

... the Holy Spirit inspired Paul. Does *He* not know better than any when to urge this topic, when that? And as to the inspired writers, I know of no sober believer who holds *their* omniscience, but that of Him who employed them to communicate the truth. It is common, but incorrect, to speak of their infallibility; whereas evidently none can be said to be infallible but God.

The true statement of inspiration is not that the writer became omniscient or infallible, but that the Holy Ghost so controlled his writing as to convey the truth without admixture of error and perfectly for His own design. Hence He might with perfect consistency withhold absolute recollection on a given point here, or a distinct command from the Lord on another point, as in chapter 7 [of 1 Cor.].

But all this leaves unimpaired the divine authority of what He does convey or command as from the Lord. Those orthodox as to inspiration may be incorrect in phrase or a shade of thought; but this in no way lessens the seriousness — indeed sin — of enfeebling inspiration, especially in these perilous times, when God's word is the grand resource of the faithful. For the simple but grave fact that it is *His* word is not only a truth in itself clearly revealed, but it is the basis and support of every other. Weaken inspiration, and you jeopard all else that concerns God and man, and you may end with nothing better than human ideas (*Notes on 1 Cor.*, p. 21, 22).

The Words Convey the Thoughts of God

It is high time for every christian to stand for the word of God, and for every written word of His. The difficult times of the last days are come. Those that hesitate their dislike, or openly declare it, against what they call "verbal" inspiration, are apt to lose all right sense of God's word. It might be profitable, for such as shrink from the inspiration of the word, to say what

remains for themselves to depend on. If you give up to the infidel the words of scripture, he will not leave you the thoughts of God. You may try to separate the truth from the words of God; but truth is communicated by words; and the apostle claims to speak "in words which the Holy Ghost teacheth." The Bible is the only book which possesses such a character; and the christian who is led by the Spirit in searching the word of God will learn how worthy of all confidence is the only and absolutely perfect communication of the mind of God (*Bible Treasury* 16:66).

Inspiration Exceeds Human Understandings

Here let me take the opportunity of stating that we must not be misled by the word "inspiration" here [in the book of Job]. Elihu does not claim it in the same sense in which the apostle Paul applies it to all Scripture. He uses it simply as the source of that understanding which God gives to man, and in no way pretends to the unfailing, absolute, perfectly communicated word of God. When we talk about "inspiration," we mean the mind of God conveyed so that error is absolutely excluded. Does Elihu herein pretend to any such thing? Would he talk about his opinion if it were so? This is the more necessary, because often one sees danger through a tendency, on the one hand, to let slip the force of Scripture as inspired of God, and, on the other, to weaken it by giving other men or writings such a name as "inspired," which can only be in a lower poetic or figurative sense. The context must always direct us in deciding such questions. In the present instance of Elihu the context seems to me conclusive that inspiration, as applied to him here, does not mean what Paul predicates of every Scripture in 2 Tim. 3. Of the Scriptures, of course, the book of Job is part, and so inspired. The Holy Ghost, from whom it came, whoever might be the instrument, gave us a book as truly inspired of God as 2 Tim., which vouches for all. But the inspiration of the Almighty of which Elihu speaks does not go beyond the source of human understanding (*Bible Treasury* N7:149).

Neo-Criticism is Essentially Infidel

A journal of the day sent me gives the Dean of Westminster's theory of inspiration, which is really a denial of God in it. Scientific discovery [?] is assumed to have revealed facts plainly inconsistent with Genesis taken literally, and to cast Christians on Origen's mischievous allegorising. The Dean is one of those who do not go as to miracles all the lengths of many Germans, Dutch, and Americans, to say nothing of some Britons. He talks of the vast difference between the historical evidence for our Lord's miracles, and that for many of the O. T. miracles. But such a defence cannot long resist the dead weight of unbelief. Evidence of sense was enough to render inexcusable those who saw; but it is slight compared with God's testimony in Scripture. If men did believe on evidence only, the Lord did not believe in them (John 2:24, 25). Man must be born anew for God's Kingdom; and this is of the Holy Ghost through faith,

Introduction

greater than any miracles, which are a sign to unbelievers, but have *per se* no power to bring sinners to God. Modern scientists, who dare to assail scripture will have to mend their hypotheses as well as their exegesis; in fact they are scarce better than heathen philosophers. But think of the folly and the sin of professed Christian teachers being influenced by speculative anthropologists, astronomers, biologists, geologists, against God's written word! Ascertained facts are very distinct from human theories, and have never been proved to clash with Holy Writ, ardently desired as this issue has been by some.

As to the Dean's principles, they are not of faith and cannot please God, any more than secure the truth to man. "Biblical criticism proper" is the reducing of the current text, injured by human copying and also by editorial guesswork, to the very words of the Holy Spirit as originally written. But neo-criticism is essentially infidel; because it consists of man's mind sitting in judgment on what no Christian can reasonably doubt to be the deposit for faith through the inspired writers. What he calls "the science of literary and historical investigation," or the self-styled "higher criticism," is unbelieving, illegitimate, and spurious, certainly as applied to Scripture, and uncertain for any other ancient book, such as Homer for instance, in the hands of even a first-rate scholar like Karl Lachmann.

The church of God did *not* take its stand on any such humanitarian ground, but persevered in the apostles' teaching and fellowship, in the breaking of the bread and the prayers. Christians accepted without question, as our Lord taught them, the written word as authoritative and beyond controversy. It was after the departure of the apostles and prophets (the foundation on which the house of God stands), that wicked men and impostors came out more openly, as the apostles warned, to push their school of doubt and incredulity, with all the evils in its train. "I know (said not the least) that after my departure will come among you grievous wolves, not sparing the flock. And from your own selves will rise up men speaking perverted things to draw away the disciples after them" (Acts 20:29, 30). The Christian student, nay the highest teacher, is not called to any such investigation as judging the scriptures, but to judge himself and others, and even what assumes to be the church, by the scriptures. Indeed it became a necessary question to judge *which* is the church, from the time that it openly split into bodies holding no intercommunion, aggravated since the Reformation by the gradual swarm of rival societies claiming to be churches. Thus, only one can be according to scriptural truth; and if this one had just grounds, it would surely take the place, not of boast, but of humiliation and grief that things had come to such a pass, where once was blessed unity.

If we turn, as the Dean did, from the abstract to concrete facts, his statements are equally shallow, unintelligent, and unfounded; as is the case with all rationalists, even of experts in Hebrew and Greek; which learning has little or nothing to do with their novel criticism. . . .

The fatuous and unspiritual hypothesis of Astruc yields nothing but Dead Sea fruit or even worse. The respective distinction of God's creation, and of the relationships laid down

by Jehovah, is of great interest and importance, quite sacrificed by these would-be sages, who leave out God as the author, and deny Moses as His instrument.

. . . The function of a sound and Christian critic is to detect and cast out every slip, or what is worse, any quasi-correction, which crept into the original text through the copyists. In the O.T. this is chiefly in names and dates. In the N.T. are more serious additions, as in Acts 8:37, 9:3,4 (from elsewhere only), 1 John 5:7,8; and omissions, as in 1 Cor. 9:20, 1 John 2:23. But though these and the like have their importance, especially for those jealous for God's word to the minutest degree, as believing in plenary inspiration, they affect most slightly the reliable and blessed testimony of God in the Scriptures. And the most ample grounds are in general extant to convince any upright mind, whatever may be the case. True criticism goes on the ground of faith in God's authoritative and certain written testimony to man; the soi-disant "higher" believes in no inspired deposit in the Pentateuch, &c., in the Psalms, or in the Prophets, according to the measure of their incredulity. And this ungodliness cannot stop there, but will at length undermine the N.T., Christianity, and Christ Himself for themselves and their admirers. (*Bible Treasury* N5:221-223)

Real Christians Accept the New Testament

[“He that knoweth God heareth us.” 1 John 4:6.] “We” means apostles and prophets sent of Christ, and given for the blessing of His saints. They were inspired of God, and so taught the truth as it is in Jesus. The New Testament consists of these divine communications in a permanent form. As they taught, so the inspired wrote; and as they wrote, so they gave out orally. As the New Testament consists of a number of pieces which were gradually added together, and all was not completely gathered into a single volume as now, there might have been a difficulty for some. The Lord's authority was the end of controversy for the Old Testament to all men of faith. It might have been urged in early days that the new words were so different from the Old Testament, so comparatively simple here and so profound there, that it was hard to say of all the little books then in circulation, the Gospels and the Epistles, that they were certainly inspired of God. It is then of this new word of God that the apostle treats, embodied in the so-called New Testament. This is the further criterion. What the apostles and prophets testified in the Holy Spirit of the Father and the Son in due time contributed this new deposit of inspiration; and the apostle refers to their testimony as being the truth as well as Christ. Christ is the truth personally. The New Testament, giving the oral testimony of these chosen witnesses, is the truth in the written form. Therefore of these he says, “We are of God.” We have in the Holy Spirit set out to you the truth of Christ from first to last; we are of God in and for this work: “He that knoweth God heareth us.”

. . . It was right and necessary that believers henceforth should know the divine authority which God insists on for the apostolic teaching. But it is restricted to the inspired of the New

Testament as it had been to those of the Old Testament. There is now, as there was then, gracious guidance in the Spirit to every one that preached or taught the truth; but inspiration has the special character of exemption from error in what was given as the rule of faith. . . .

Clearly then if "he that knoweth God heareth us," every Christian accepts the New Testament as of God; and again he who does not is no real Christian but a skeptic. For hearing the apostles and prophets of the New Testament is inseparable from knowing God now. This, the second test of the truth, goes farther than whether a man be a Christian. To profess Christ and reject plenary inspiration indicates the work of evil spirits. Infidelity as the rule begins with the Old Testament, but it will surely attack and reject the New Testament also. Singular to say, a gentleman who had filled a very important position with the world's honour, active in Sunday School work, and regarded as a devoted Christian, suddenly disclosed one day when we talked together, that, although he fully believed in the Old Testament, he did not believe in the New! The avowal could not but wound a believer beyond measure. To kill another with a revolver seems to me a far less sin against God. Is it not awful to think of such audacious infidelity in one accepted as a Christian teacher? . . .

Nor is there a falser principle than that which has lately overspread the country through the Oxford revival of popery without the pope. They may base it on a saying of the famous Augustine bishop of Hippo; but it was unworthy of his piety. For it robs God of His due, to say that he would not believe the gospel, if the authority of the catholic church did not move him to it. Great a man as he was, here he did not realize what he said; for if one does not believe God's word because He says it through the inspired, one does not truly believe God but rather His vouchers: a real and manifest insult to God. Believing God Himself makes my faith to be of divine source and character. No other faith is acceptable to God. Even to believe on Christ because of the signs He wrought and they beheld was human faith, and unacceptable: "Jesus himself did not trust himself to them" (John 2:24). To look for, or allow any one or body to accredit God's word is a grievous sin against God and a deep injury to man; yea, it would be fatal unless it were a blunder, and the man had really better than such humanly grounded faith.

If any resort to the subterfuge that the apostle speaks only of the oral word, let them know that they are wholly and ungratefully in error when they thus slight the written word. The Lord Himself has ruled that, as bearing authority, Scripture is superior to anything merely spoken, even if *He* was the speaker who spoke as none else ever spoke. Therefore said He to the reasoning Jews, "Think not that I will accuse you to the Father: there is one that accuseth you, Moses on whom ye have your hope. For if ye believed Moses, ye would believe me, for *he* wrote of me. But if ye believe not his writings, how shall ye believe my sayings?" Both were the unimpeachable word of God, one spoken and the other written in the Holy Spirit; but as God's authority to man, the Lord undeniably gives the highest

place to the written word, the permanent witness of the divine mind, which allows of meditation and consideration before God as no oral words could. With this we may compare the apostle's statement in Rom. 16:26, which is wrongly translated by the Revisers like others "the scriptures of the prophets," in flat contradiction of "now manifested" just before, and of "made known unto all nations," as well as of its own anarthrous form, "prophetic scriptures" (in contrast with Rom. 1:2). The phrase really applies to New Testament scriptures which had begun to appear in the widest known Gentile tongue, and were going forth as the gospel did to all the nations. (*Exp. of Epistles of John*, p. 258-259, 263, 265-266)

2. The Role of Textual Criticism

Legitimate Criticism is the Servant of Faith

There is no question agitated in Christendom of greater moment than the true character and claim of the Scriptures. Nor has their divine authority been more widely denied all over the world than in our own day; and this, not merely by avowed skeptics, but by professing Christians of practically every denomination, and by many of their most distinguished representatives. But when the adversary comes in like a flood, the Spirit of the Lord does not fail to lift up a standard against him. . . . Legitimate criticism is the servant of faith in seeking to eliminate errors of transcription; but it receives without question every word that was originally written. What is called "scientific inquiry" rises up in its empty pride against the divine authority of Christ, who has ruled what it dares to deny (*God's Inspiration of the Holy Scriptures*, p. vii-viii).

The business of sound criticism is to eschew every human importation, no matter how early, and to restore the original text which came from God through His inspired messenger (*Exp. of Titus and Philemon*, p. 69).

We must correct, not the language of Scripture, but our interpretations: we must go back to God's word again and again, and see whether we have not mistaken our bearings (*Bible Treasury* 4:295).

An Obedient Heart is the Secret of Sound Criticism

There is no place where the selfishness of our nature oftener betrays itself than in the way we look at scripture. We do not ourselves always know how our thoughts of the word of God tell the tale of our state in the sight of God. I do not speak merely of such extreme cases as that of the avowed unbeliever — though he too shews what his condition is — not only not obedient in heart, but rejecting and rebelling against the only light whereby God Himself brings a man out of darkness to the knowledge of Himself. It is plain therefore that, rejecting the word, he as good as says to God that he desires not the knowledge of His ways. But then the children of God themselves let us see what their state of mind is not only by

Introduction

their want of relish for the word, or their want of appetite for every means that will give their souls an increasing enjoyment of the Lord, but, further, by the way in which they take it up, by their understanding, or rather misunderstanding, of it. For this is the secret of true intelligence: people do not understand the word by brighter minds than others, but by a more obedient heart. It is the single-eyed desire to do the will of God which insures intelligence of His word. And the Spirit of God it is that produces both the one and the other. Assuredly the will it is that darkens the understanding; and, where the Spirit of God gives the soul to please the Lord, there the obstruction in the way of His word disappears. When by grace we want to do His will, the light of God is assuredly not withheld: it is the will when not judged which produces darkness for us (*Bible Treasury* 8:248).

Faith, Not Scholarship, Comes First

... remember, in cleaving firmly to scripture — and I do not see there is anything else worth contending for in this world — it is a duty to ascertain, wherever a various reading exists, what has the weightiest claims to be received as the true: we have no need to shut our eyes to any representative of the mind of God. In short, the purest state of the text must be sought as well as the most faithful version. To perpetuate a traditional blunder is not faith, but mere ignorance or obstinate superstition. Therefore I accept, and exhort all my brethren to accept, every help that God affords for the elucidation of His word. To this end every discovery of an ancient Biblical manuscript, every help toward a more accurate version that can be gathered from the study of the languages in which God wrote His word, is most valuable. I do not say that everybody ought to set up for a judge in these matters.

In fact, very few scholars, or even Christian scholars, have this sort of competency. It is easy enough to suggest changes of scripture, and supposed emendations of text and translations. We have all heard of 20,000 corrections collected by a diligent physician. It might be a wholesome check if any competent person dealt with that magazine of misapprehensions, as Bode did with the errors made by Mill and Bengel through trusting the Latin renderings of the old Oriental versions. What a tiny residue would come out from the subjection of the 20,000 to a really critical ordeal! In general you may dismiss at least nineteen out of every twenty supposed corrections of our authorised Bible. They are merely the crude guesses of tyros, the suggestions of such as may be scholars in profane Greek or Latin, but who possessed little or no familiarity with the Bible.

Again, it is monstrous for persons to sit in judgment on such matters, unless they do so as Christians. I deny that genius or scholarship will enable a man to understand aright either the Hebrew or the Greek scriptures. The best of scholars have made the grossest of mistakes here. Take Dr. Richard Bentley. Did not he and the like commit very painful blunders in scripture? I admit the scholarship of the famous Master of Trinity in his own sphere. He was, no doubt, a man of very

unusual power, and of the largest attainments in the remains of Greek and Roman letters; but then, as a rule, no man is at home outside his own business. I do not trust people who speak confidently on what they have not made their own. I value the simplest artisan in his own craft more than the ablest philosopher who prattles about it. No doubt, if a shoemaker were to talk of philosophy, he would not be likely to throw much light on the subject. He might be a genius, undoubtedly, and to this you must give ample weight; but still, in general, one could not expect that men outside their own proper functions would be the most competent to give an opinion of value on matters foreign to them.

On doctrine I hold the opinion of a scholar to weigh about as much as that of a shoemaker. Not only is erudition in itself of no account in spiritual things, but scholarship in one branch does not give competence in another. The Attic nicety, which appreciates Sophocles, may be at fault before the abrupt passes and parentheses of the apostle Paul. But the first of all requisites even for those familiar with Greek, for understanding the word of God is unfeigned faith in the Lord Jesus. The Holy Spirit is the sole power of comprehending and alone gives qualification to judge of divine things; and He dwells only in those who have faith in Christ. At the same time let none suppose that I exclude the use of every aid that can be brought in really and honestly to enable a Christian to read the word of God as closely as possible approaching the original form. It is, to my mind, a positive duty to welcome and apply every such help, let it come from what quarter it may. (*Bible Treasury* N9:253)

Christ is the One Key to Unlock All

But a man may be a great scholar, and not wise in Scripture. Not a few of the greatest scholars have been rather heterodox. Great learning does not necessarily give even good sense. Further, a man may have both learning and good sense, and yet not be spiritual. If you had ever such ability and attainments you would still require the teaching of the Spirit. Assuredly this is what one constantly finds, if much used to commentaries and writings upon the Scripture, as some Christians have been in their time. You would find it dull work to pore over their discussions, if you had reason to examine the folios and quartos that have passed through the press; you would prove how very little Biblical learning has to do with the real intelligence of the word of God. Learned as many of the writers of these commentaries were — and some of them were also able men indeed — yet somehow or other, when they took up the Scriptures, they failed to apply Christ as the one key to unlock all. They rarely seem to speak out of the possession of the truth; and this is the only way to understand the Bible. You can never understand it unless you have Christ and Christ's work, and its present result in power for the soul, clearly before you, in order out of this to interpret the word of God, which then to a large extent becomes an explanation in God's own language of what you have already got. You have already life

in the Son of God if you are a believer; you have by His blood the forgiveness of your sins; you have by faith entered the family of God as His children, and have been sealed by the Spirit till the day of redemption. (*Bible Treasury* 15:131-132)

Christ's Authority is Superior to Any Criticism

Again, no one alleges that "Christ and His apostles came into the world to instruct the Jews in criticism" (*Intro. O. T. i.* 126, 127 [by Samuel Davidson]). But does not faith in Christ bind us to accept His authority as superior to any criticism? (*Bible Treasury* N9:180)

Beware, then, of those who would have you give up Moses. Listen not to the siren voices that would seek to charm you away from the truth of God, and more if they dare to tell you that they are not undermining the Bible, but only denying Moses. Alas! my good friends, to deny Moses is to undermine Christ; for Christ says that Moses wrote of Him. Christ had no question; and this is what satisfies a plain man that believes in Him. People may talk about evidences; and, of course, it is all very fine to do so with those who are not familiar with the subject, and have scanty knowledge of the original tongues. Of one thing let me remind all — whether knowing these languages or not — and it is this. Many a one knows a little Greek and some less Hebrew; but what of that? You know English; but it does not follow that you have at all a mastery of the language. Remember then that most of the young men who learn Hebrew and Greek at college are very far from having a mastery of these languages. Most have a smattering, and this is all. They are then turned off to their parishes and pulpits, where they have no time to become real scholars, as they ought not to pretend to it. This is not said out of the slightest disrespect; but simply to show you the folly of supposing that merely running through a grammar and a few works in a foreign tongue makes it really known. Not at all. Most graduates (no matter what the degree or where) would find it hard to translate unseen Hebrew or Greek. They do not know either of these languages in the least as you all know English; and yet for all that would any of you set up to be great English scholars? Even ordinarily fair and easy translation (to which few are equal without effort and preparation) is but a small step in learning. Enough however on that point.

But I press this upon you — that God has in Christ's testimony given the believer incomparably better proof than all evidences put together. (*Bible Treasury* 15:117)

The Teaching of the Spirit is Necessary

The truth is that there is no security even in the most accurate and comprehensive scholarship without the teaching of the Spirit, if the subject-matter be the scriptures. Christian translators may often fail through ignorance of idiom; but a worldly scholar never can be trusted at all, spite of consummate linguistic skill, because of his necessary lack of still deeper qualifications. He knows not God and His Son, and has not

therefore the guidance of the Holy Spirit in the intelligence of the truth. (*Lect. Intro. to the Minor Prophets*, p. 414)

3. The Scope of Textual Criticism

The Bible is Written with Exactitude

... dry discussion of text and translation, ... nevertheless is a duty owing to the proper clearance of scripture, obscured as it has been by defective knowledge and insight ... (*Exp. of the Two Epistles to Timothy*, p. 297-298)

It is important to notice the accuracy of the thought as well as of the language; and the more so, as erudite ignorance takes the unhallowed license every now and then of apologizing for scripture, as if even the apostle's Epistles were deficient in the exactitude which the schools, as they think, alone possess and impart. (*Exp. of the Two Epistles to Timothy*, p. 145)

Mere Curious Learning is Not Valuable

On mere critical questions, I should never think of disturbing people's minds. There is so much of the deepest moment for our souls with God every day, that the less we have to do with points of curious learning the better. But when it comes to be a matter of correcting what every christian scholar knows to be an error, it is evident that I should be guilty of keeping up a serious mistake if such a point ... were slurred over. (*Lect. on Galatians*, p. 142-143)

Names and Numbers are Susceptible to Error

Names, numerals, and the like are peculiarly liable to error in transcription. Man's custody or use of scripture is essentially distinct from inspiration: only ignorance or fraud confounds them. (*Bible Treasury* 19:205)

Conjectural Emendation

Conjectural emendation in N.T. scripture has never approached a proof of its need or value in a solitary example. He Who gave us His word has watched over it; and we need not distrust Him here. (*Exp. of Acts*, p. 312)

And one may question whether it would not be better, these things being so, to amend our manners instead of assuming to amend the text. (*Exp. of Acts*, p. 85)

Homœoteleuton

... the omission [in Rev. 20:5] is an error owing to one of the most fertile sources of variants, *homœoteleuton*, as it is technically called. The clause before (end of ver. 4) closed with the words *χίλια ἔτη*; and so does the first clause of ver. 5. This naturally misled the eyes of weary scribes. (*Bible Treasury* 16:96)

Introduction

Conflation

It is not often that words are . . . left out. The more usual fault of those who copied the scriptures was that they added words. They assimilated passages one to another; they thought that what was right in one case must be right in another; and thus the tendency was to blunt the fine edge of the sword of the Spirit which is the word of God. . . . But you need never be afraid of trusting God or His word. Never fear for the honor of the scripture, never shrink from committing yourself to what God says. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.252-253)

On the Use of Internal Evidence

The way to find out the best Greek text is to go up to the oldest of all, and to compare the oldest of all with the different translations made in ancient times, and if these agree, then you have the right one. But they often disagree, and then comes the question, Which is right? Here the all important question is the guidance of the Spirit of God. We can never do without Him, and the way in which the Spirit of God leads persons who are really not only indwelt by Him, but led by Him, is, — does it express the current of the Epistle? Does it fall in with the line of the apostle's writing? (*Lect. on Jude*, p. 22)

On Knots of Difficulty

Always accept this, my beloved brethren, as a true canon in such questions as to the word of God: never cut the knot of a difficulty in scripture, but wait till God untie it for you. There are difficulties in His word. What is to be done with them? Submit to them; own that you do not understand; pray to God till, in the use of all right means, He clears them up. But never force the word of God. (*Bible Treasury* N9:376)

No Critical Questions Exist that Threaten the Substance of the Bible

There is no imperfectness in that word, neither does any ground exist to suppose that any part of it has vanished away. No doubt we may detect the flaws of man's negligence, not knowing how to treat with becoming care the precious deposit of truth; but there is nothing more. That is to say, there may be a difference of reading here and there which impairs the full beauty and accuracy of the blessed word of God; but, as to the substance, the most timid may be assured that you have it in the worst editions of Christendom. Do not be uneasy at the talk of critics: it is natural for dealers to cry up their wares. They live in minute points and uncertainty. (*Lect. Intro. to Epist. of Paul*, p. 322)

4. Manuscript Sources for the New Testament

WK Preferred the Oldest Manuscripts

Let it suffice once for all to hope you will understand me always to speak of the text on the basis of the ancient and best authorities. There is positive evidence of the most convincing and satisfactory kind for the insertions, omissions, or changes, which may be mentioned from time to time. Do not imagine that there is anything like arbitrary innovation in this. The real innovators were those who departed by slip or by will from the very words of the Spirit; and the arbitrariness now would be in maintaining what has not sufficient authority, against that which is as certain as can be. The error then is not in seeking the best supported text, but in allowing tradition to tie us to comparatively modern and certainly to corrupted readings. We are bound in everything to yield to the best authorities. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p. 407, see also *Rev. Exp.*, p. 35)

Is not the "perpetual miracle in order to preserve the scriptures" a mistake? A miracle absolutely accomplishes by divine power. It is fully admitted that God works providentially to the end in view; but this is a very different statement and leaves room for the responsibility of man in his care of and reverence for the scriptures, text or translation, exposition or study; and alas! man fails here as everywhere; but God does not, and suffices for every need of His children and work. It is not meant either that any book in the Hebrew Scriptures or in the Greek New Testament is not inspired, or that any book is now lost which ever formed a part of scripture, which consists not only of inspired communications, but of those given and designed to be the permanent standard of divine truth. Even as to this the larger part of Christendom has proved faithless, not by rejecting real scripture, but by accrediting as such the Apocryphal Greek books of the Old Testament. (*Bible Treasury* 7: 271)

We must beware of idolising the witnesses. (*Exp. of Heb.*, p. 129)

The Textus Receptus is Not the Ipsissima Verba

On Feb. 4 [1857], at Convocation, Canon Selwyn gave notice of a motion, requesting that a body of learned men, well skilled in the original languages of the Holy Scriptures, might be appointed to consider the amendments of the authorized version which had been already proposed, and to receive suggestions from all persons who might be willing to give them. Archdeacon Denison gave notice of the following amendment to that motion, "That it is not expedient that this house give any encouragement to a revision of the authorized version, whether by way of insertion in the text, marginal notes, or otherwise." Dr. C. Wordsworth gave further notice of a motion, striking out a sort of middle path, between the original proposal and the amendment, to the effect that it was undesirable to countenance

any efforts towards changing the authorized text, and that alterations which might be made should be confined to the margin.

Dr. Cumming has published a well meant pamphlet on the same subject, the substantial point of which is "to let well alone." But it is deeply to be regretted that he ventures into a field where limits and even surface are unknown to him, and where no flights of popular oratory will cover his mistakes. Thus he assumes that the common Greek *Textus Receptus* is the original text! and that to seek to purify the Elzevirian edition, is to improve the original!! It is hardly conceivable, yet is it the fact, that Dr. C. does not understand that the original text (or the *ipsissima verba* of the Spirit) exists in *no one* edition or manuscript now extant, but must be sought in all the ancient manuscripts, versions, &c., that can be found, each of which helps towards an exact reflex of that text. No doubt a severe exposure must be the consequence of such temerity, to use no harsher word. (*Bible Treasury* 1:166)

Codex Alexandrinus [A]

Next, the allusion to the Alexandrine MS. in the British Museum is not less dark. For I presume Mr. [Dimbleby] refers to the open N.T. vol. of this Codex which is publicly shown there under glass. But "all antiquarians" of weight in such a question now know that it is about a century or more younger than Mr. D. says, its real date being not earlier than 450 A.D. And it may be added that "this copy" is far from being the same as our English Bible. It has the Apocryphal books, and even of Clem. Rom. the first or genuine Epistle, with a fragment of a second suspected one, to say nothing of such an omission as the beginning of John 8. . . . Mr. D. . . . is not entitled to say that "according to this copy," more than any other copy in the world. . . What does the Alex. MS. say more than any other? (*Bible Treasury* N1:316)

Codex Sinaiticus [⌚]: Brief Account of Its Discovery and of Its Character

In May, 1844, Professor Tischendorf, when travelling in quest of ancient manuscripts, saw a basket of waste paper devoted to lighting the stove in the convent of S. Catherine on Mount Sinai. From these he picked out and was allowed to take forty-three vellum leaves, fragments of an ancient MS of the Septuagint, parts of 1 Chronicles and Jeremiah, with the whole of Nehemiah and Esther. He did not disguise the extreme antiquity of these remains from the monks, who let him know of more, containing Isaiah and the beginning of Jeremiah. But he published two years after what he had thus rescued under the title of the *Codex Friderico-Augustanus* (in honor of his sovereign the King of Saxony).

In 1853 Tischendorf visited the convent again, but learnt no more of the MS.: so that he could add nothing to the two copied

pages, which he published in the first vol. of his *Monumenta Sacra Inedita*.

Early in 1859 a third visit was paid; and on Feb. 4 he was preparing to leave the convent when, after walking with the steward and conversing on the interpretation of the LXX, they entered the steward's cell, who produced a book in a red cloth, which Tischendorf on uncovering immediately recognized as the very document for which he had long been so eagerly on the watch. He did not fail to give God thanks: but spent the night in transcribing the Pseudo-Barnabas which was here for the first time found in Greek, and a considerable part of Hermas' Shepherd too written in the same volume. The MS. contained not only more of the Septuagint, but the entire New Testament, written with four columns on each page, and confirming very fully his judgment of its age, founded on the rescued fragments of the so-called Frid.-Aug. MS. Leave was procured to copy the manuscript at Cairo, whither it was brought before the end of February, and Tischendorf spent a couple of months with two natives, but not competent assistants. He did not copy it, as I understood from the discoverer, but collated it on the pages of the seventh edition of his own Greek Testament. No one need wonder that there were not a few oversights in so vast a work done in such a hurry and with such inefficient help.

But this was not all. Tischendorf urged on the monks the desirableness of their presenting such a manuscript as a worthy gift to the champion of the Greek church, Alexander II., Emperor of Russia. Because of the death of the archbishop it was not possible for the brethren at Sinai to do so yet, though done since I believe. Meanwhile Tischendorf was allowed to carry off the MS. and shew it to the emperor, who entrusted him with the task of preparing an edition of 300 copies, in four volumes folio, to be defrayed by himself and appear in 1862, on the thousandth anniversary of the Russian Empire. In 1863 appeared at Leipsic the text in a single 4to. vol. (as also in 8vo.) for more ordinary use.

It appears that during the interval between the rescue of the leaves in 1844 and the delivery of the rest to Tischendorf for collation in 1859 two persons are known to have examined the manuscript. About 1845 or 1846 Porphyrius, a Russian Archimandrite, saw it but to no great purpose, judging by the remarks Tischendorf quotes; as did also a Major Macdonald, whose description points to it alone. (Porphyrius, it seems, succeeded in getting some small portions of the MS. (of Genesis and Numbers 5-7), which had fared only less ill than those destined to light the stove which Tischendorf secured in 1844; for they had been used to bind books.)

The Sinai MS. (⌚) stands alone in presenting the entire New Testament. All others of nearly equal antiquity are more or less defective. Thus the Alexandrian (A) wants the first twenty-four chapters of Matthew, a portion of John's Gospel, and the central parts of 2 Corinthians: and the Vatican (B) has only to Hebrews 9:14 (save the Catholic epistles precede) and hence has neither the four pastoral Epistles nor the Revelation. The Ephraim Palimpsest of Paris (C) is a mere collection of fragments; and the Cambridge MS. of Beza (D) of the Gospel

and Acts) has only the first half of the New Testament in Greek and Latin. Others are as deficient or more so; many copies contain only some few leaves.

The faults of the Sinai MS. on the other hand are better known than those of any other MS. For it alone was thoroughly exposed to view as soon as possible after the date of its discovery. All the other great MSS. were renowned for years before they were accurately collated. Indeed it is only since the publication of the Sinai manuscript that we can be said to have a trustworthy knowledge of the Vatican, though its existence has been known since Sepulveda's correspondence with Erasmus. Again, on no MSS. whatever have the same minute pains been bestowed, though the same diligent Editor did beyond all his predecessors for the Codex Ephraem Rescriptus and many other MSS. of very great importance.

Hence we know what are called clerical errors to an enormous extent in the Sinai MS., partly because, though beautifully written, it abounds in slips ocular and orthographic. Not only is there the very frequent fault of confounding σ , ν , υ , and ω ; ϵ , η , α , and ι , but in repetition of letters, words, and whole sentences, sometimes left often cancelled. Mr. Scrivener mentions that the blunder technically known as Homœoteuton, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs not less than 115 times in the New Testament, though the defect is often supplied by a more recent hand.

But there remains the other cause already named why these errors are in the minds of all students. The MS. from the first has been scrutinized to a degree beyond all previous example. So microscopically close is the attention Professor Tischendorf has paid that he gives it as his judgment that at least four hands were employed in writing it; that a scribe whom he distinguishes as A wrote the whole of the New Testament with a slight exception, with part of the Septuagint and Pseudo-Barnabas; that another (B) wrote the Prophets and Hermas; that a third (C) wrote the poetical books of the Old Testament in verses clause by clause according to the sense; and in two columns (just as in the Codex Vat. which has elsewhere three but there also only two columns); that the fourth scribe (D) wrote the rest of the Apocrypha and some ten leaves here and there from Matthew to Revelation. But this is the more precarious as A and B are allowed to resemble each other closely, and C and D. But very competent judges of this do not draw such a conclusion, which is not unusual with collators and not always correct. I mention all this, not because it much affects the value of the MS. (for no one doubts that, written by one or two, or more, it was all done about the same time and from the same copy), but to shew why we must not wonder at a vast number of faults in transcription coming to light when a manuscript was subjected to such an investigation as this.

Again, like most of the remains of high antiquity, there were not only several correctors of the manuscript but correctors of the corrections. At least ten such revisers (Let not this surprise the reader. The same critic traces nine revisers in Cod. Claromont. of far inferior antiquity.) have been

deciphered, some everywhere, some only occasionally, and this from the time of the earliest scribe, but most two or three centuries after, and a few comparatively late. It is needless here to go into the minute details which prove the distinctness of the services of these numerous revisers from the scribe himself to the last corrector in probably the twelfth century.

But these marks varying in character as well as in shades of ink serve to confirm the remote age in which the manuscript was originally written; as its own chastely neat forms of letters, its punctuation, its simplicity in titles, and subscriptions, and other marks, akin to the Herculanean Papyri, point to quite as early a date as the famous Vat. MS. — about the middle of the fourth century. Thus the absence of larger letters at the beginning of sentences or paragraphs is peculiar, among New Testament documents, to Codd. Sinait. and Vatic. unless we add Evan. Nh. a fragment of John written in the same fourth century. The Sarravian Octateuch of the LXX. attributed to the fourth century confirms this; and some other witnesses quite as early. Then the four columns in each page is a strong indication of an age at least as great as Codd. Vat. 1290, the oldest rival known; for if Palaeologists have ever argued on the three columns in each page of it as a sign of its antiquity as compared with MSS. of two columns or only one, one may yet more confidently reason from the four columns of the Sinai MS., not to speak of the fineness of the skins. Nor is the accompaniment of Pseudo-Barnabas and Hermas a just ground of prejudice against the antiquity of κ , for in the fourth century such an arrangement was probable, just as we know that A. (or Cod. Alex.) contains the famous letter of Clement to the Corinthians. Other external points of correspondence have been remarked between the Vat. and the Sinai MSS., but I only state the fact without descending to particulars.

As to peculiarity of internal character Tischendorf long pointed out the sameness of Codd. Sin. and Vat. as to Mark 16:9-20, and Ephesians 1:2; and Mr. S. adds Matthew 10:25; 1 Corinthians 13:3; James 1:17 where this coincidence can scarcely be deemed accidental. The same blunder in the last text, found only in κ and B, is very notable. In other instances it agrees with no other single ancient copy (as A, C, or D) against the rest. Sometimes also it stands supported by one ancient version only, or the express statement of an early ecclesiastical writer. These facts I mention as proofs, not of its accuracy in these cases, but of its independence and antiquity.

Enough has been said to expose the falseness of Dr. C. Simonides' claim to have written the Sinai MS. thirty years ago, and this not with a view to impose on any one, but simply as an honest present from his uncle Benedict to the late Emperor Nicholas! It is true that he was already notorious for his efforts to palm off certain MSS. as of the highest antiquity, which can scarcely be imputed to any other source than his own admirable skill in calligraphy. His statement is that the Moscow Greek Bible, published at the cost of the brothers Zosimas, in 1821, and collated with three ancient manuscripts and the printed edition of Cod. Alex., was what he had to transcribe; and that, his uncle being meanwhile dead, he gave the work, in

1841 to Constantius, that very Archbishop of Sinai whose death early in 1859 or before it caused a delay, when Tischendorf saw the MS. as a whole and sought to have it presented to the Emperor of Russia. He added that he found it at Sinai, when visiting the convent in 1844 and 1852. This last has been formally denied by one of the monks for all, who declares that no such person had ever been there. The rest of the tale is equally suspicious. Certainly it could not be the Cod. Sin. that he wrote for his uncle. The Moscow Bible is simply a copy of the Textus Receptus. Why the clerical errors? How the singular and most ancient readings not there, nor even in Cod. A., not to speak of the heaps of corrections over a work of such vast extent? Even the specimens of Simonides, designed to impose on the credulous (the history of Uranius, and the Mayer papyrus fragments of S. Matthew, James and Jude), though proofs of unscrupulous ingenuity, were curd compared with the task of producing, when a mere lad and in a few months, a volume containing near 4,000,000 of uncial letters with the other striking peculiarities named before, and this without fraudulent intent.

It may be interesting to some to know that in the judgment of Tischendorf the Vatican MS. was written by one of his supposed four writers of the Sinai MS., namely D, the fourth. The reasons would hardly be suitable here. At the same time he does not think, as indeed is certain, that they were copied from the same manuscript, older than themselves. On the other hand, he gives ingenious reasons for the opinion that, not the Vatican, but the Sinai MS. was one of the fifty copies of scripture written "on skins in ternions and quaternions" (Vit. Const. iv, 37), which Eusebius prepared, A.D. 331, by the emperor's direction for his new Rome in the east — Constantinople. (*Bible Treasury* 8:188-190, see also *Bible Treasury* 4:352)

Sinaiticus and B

Now no sober and intelligent mind can doubt that the weight of \aleph and B is at least equal to ACDE. (*Exp. of Acts*, p. 310)

The Matter of Recensions is a Vexed Question

It will be noticed that nothing has been said on the vexed question of recensions. The truth is that the time is not come for duly classifying the manuscripts, until we possess an exact and full knowledge of their character and contents. Bengel seems to have been the first to range the authorities in the two great families of the Asiatic and the African. This hint was developed further by Semler, and at length became developed into the elaborate system of Griesbach, who divided them into Alexandrian, Western and Constantinopolitan. That there is a measure of affinity between certain mss., versions and Fathers, is patent to any close observer; so that very often where we have a peculiar reading in one ms., the same form, or something similar, may be expected in other witnesses presumed to be akin to it. This known fact became the basis, in the skilful hands of Griesbach, of his peculiar criticism. Origen

was taken as the representative of the Alexandrian text, which was supposed to be confirmed by the characteristic readings of A (partially), B (Vat. 1209), C, L of the Gospels, &c. The Western recension held a high but secondary place in this system, and was looked for in D of the Gospels, E F G of the Pauline Epistles, the Latin versions and Fathers. The immense remaining mass, with not many exceptions, was consigned to the lowest or Byzantine class, which had no favour in his eyes. But, considering our limited knowledge of the authorities, especially in those extremely minute shades which aid in determining the various channels through which the testimony to the original text has reached us, is it not wiser for the present patiently to investigate the facts? Yielding to hypothesis saves much trouble, no doubt, by the way; but is it not the frequent and serious, not to say the sure, hindrance to the acquisition of the truth in the end?

Then, when we examine the matter a little more closely, Griesbach himself is obliged to allow that Cod. Alex. is not consistently Alexandrian in its character, and in fact affirms that, in the Gospels, it is Byzantine (A remarkable acknowledgment, by the way, that Constantinopolitan characteristics, if they are such, as Griesbach allows, are equally ancient as the alleged Alexandrian and Western.), in the Acts and Catholic Epistles Western, and in the Epistles of St. Paul Alexandrian. Thus, the presumption is, that it was copied not only from three distinct manuscripts, but that each of these copied documents, which met by some extraordinary concurrence of circumstances in Egypt, represented even in that remote age the three notable families into which the criticism of the nineteenth century distributed the New Testament witnesses! It is instructive to notice that a German mind, like the amiable J. D. Michaelis', which hesitates on the flimsiest grounds to own the inspiration of the Apocalypse, can receive with credulous admiration not only the general system of Griesbach, but even a detail so utterly improbable as this.

Nor is Cod. Alex. by any means an exceptional case. Even Cod. Vat. 1209, which is assumed to be of the purest Alexandrian water, fails in the very first Gospel, for some of the last chapters of Matthew are referred to the Western recension. On the other hand, Codex Bezae Cantab. (D), which, as the most ancient Greek-Latin MS., is naturally taken as the remarkable type of the Western text, is admitted to show readings and forms of speech which are not only foreign to the Western Fathers, but notoriously agree with the witnesses of the other families. So that the learned D. Schulz, even in re-editing the first and only volume of Griesbach's New Testament he lived to publish (Berolini, 1827), candidly confesses (pp. xxxii-xxxv) that the doctrine of recensions needs to be circumscribed within closer bounds, and to be applied to critical purposes more sparingly and cautiously, than by Griesbach and his followers. Schulz was perhaps not aware that in 1814 Dr. Laurence had subjected Griesbach's peculiar classification to a searching examination, and had shown, satisfactorily in the opinion of competent judges: — first, that, even according to his own "Curæ in Epistolas Paulinas," Griesbach was conscious

Introduction

of five or six distinct classes, and hence, in his triple recension, furnishes only a loose partial approximation to the truth; secondly, that, had there been exactly these three families, the computation of readings adopted by Griesbach is totally fallacious, because, in comparing e.g. A with Origen, only the disagreements of the MS. with the received text are reckoned, and not its agreements. It may be added, that the distinction which this system assumes between the Alexandrian and the Western documents is flatly opposed to the fundamental principle of Bentley, who flattered himself that he had retrieved the true exemplar of Origen, and that the oldest Greek and Latin copies so agreed, both in words and in order of words, as to settle the original text to the smallest nicety. It is plain that, far from seeing the alleged distinction between Alexandrian and Western, their striking mutual support is here assumed as an incontrovertible fact.

Dissatisfied with a scheme, which, however ingenious in itself and applied with rare acumen, treats with systematic indifference nine-tenths of our extant evidence, Dr. Scholz merged in one the Alexandrian and the Western witnesses, and, in theory at least, gave to the Constantinopolitan documents that preference which the critic of Jena had lavished on his few and favoured Alexandrians. But, in fact, we need not scrutinize his work in order to perceive the influence of Griesbach, and the overwhelming preponderance of the Uncials over the numerous and incorrupt (!) mss. of the Greek church. Others, not excepting Griesbach, have been accused of not carrying out principles with a firm and even hand; but no man eminent in criticism has more decidedly contradicted theory in practice than the late Romanist Prof. of Bonn. His ample pages are also disfigured by an excessive amount of unnoticed errata.

The year after Scholz's Vol. I. appeared, C. Lachmann published a manual edition of the N.T., professedly based on Bentley's idea of exhibiting the text as read in the fourth century. A second and larger edition followed in 1842-1850: a great improvement on its precursor, and this partly through the help of the younger Buttmann, who mustered the Greek and Latin authorities, with care and clearness, in the middle of each page. Whatever were the ostensible or the real difficulties of his prototype, Lachmann quailed before none, but at one fell swoop sentenced the mass of the surviving witnesses to an ignominious death, and presented us with a text formed on absolute principles of singular narrowness. His rigour, in professedly rejecting authorities later than the fourth century, is the more unreasonable because he had but one MS. of that date, and it less known then than now; so that he was obliged to relax somewhat, in order to use A and C of the fifth century, and others lower still. A few old Latin copies he searched out diligently, with the Scripture citations in Irenæus, Origen, Cyprian, Hilary, and Lucifer of Cagliari. Clearly, this system, which seems a reaction against Scholz, is not less mechanical, and withal more dangerous, than the rude plan of deciding by a mere majority of votes, without reference to their comparative value. The neglect of internal evidence is a fatal objection to both. But the grand fallacy involved is, that a MS. of the fourth

or fifth century *must* give better readings than one of the seventh or eighth. Now this is in no way certain. There is a presumption in favour of the more ancient manuscript, because each successive transcription tends to introduce new errors in addition to those it repeats. On the other hand, a copy of the ninth century *may* have been made from one older than any now extant; and certainly some old documents *are* more corrupt than many of the more recent witnesses. Every ingenuous scholar must own, to say the least, that the oldest manuscripts have some bad readings, and that the modern manuscripts have some which are good. Hence the distinction is not between the united evidence of the most ancient documents (MSS, Versions, Fathers), and the common herd of those more recent; for rarely, if ever, is there such unanimous ancient testimony without considerable support from witnesses of a later day. The truth is that, almost always, where the old documents really agree, there is large confirmation elsewhere; and where the ancients differ, so do the moderns. It is quite unfounded, therefore, to treat it as a question, pure and simple, between old and new. Nor is it *the* important point of research what particular readings existed in the days of Jerome. For notoriously errors of various kinds had then crept into both Greek and Latin copies; and no antiquity can sanctify an error. The true question is: *What*, using every available means to form a judgment, *was the primitive text?* It is often forgotten, that our oldest documents are but copies. Several centuries elapsed between the original issue of the New Testament Scriptures and any manuscripts now existing. All, therefore, are on the ground of copyists differing only in degree. It is not, then, a comparison of eye-witness, and many hearsay reporters, unless we had the original autographs. And, in fact, we know that an historian's account, three centuries after alleged facts, may be and often is corrected, five hundred or a thousand years after, by recurrence to sources more trustworthy, or by a more patient, comprehensive and skilful sifting of neglected evidence.

But we must speak of Dr. Tischendorf. Fewer words are requisite, because he is universally known as the most renowned of living collators. His critical bias may be said to be of the Griesbachian school, though once tinctured by too exclusive attachment to a few favourites of remote antiquity. Accordingly, the first edition of his New Testament (Lipsiæ, 1841) bore frequent traces of the temerity which forgets WHOSE WORD it is that is in question. But with more mature reflection and intimate knowledge of the authorities, sounder principles have grown up. Hence, while in matters of grammar and orthography he leans more than ever to the forms of the most ancient MSS., a decided and increasing deference is shown to the body of evidence, external and internal, in weighing the claims of rival readings. Thus, the later mss. acquire something approaching to their legitimate place, and occasionally come in to strengthen a good and ancient reading against the error in which a few great Uncials conspire. The last or seventh edition (Lipsiæ, 1850) is an immense advance upon its predecessors, in largeness and moderation of views, and in

extent and accuracy of information. (*Rev. of John*, 1860, p. xix-xxiv)

5. A Survey of Editions of the Greek New Testament

Editors Make Errors

I cannot admire the comparison of spots in the sun apparent to the telescope (p. 13 [in *How to Study the New Testament* by Dean Alford]). We must not confound original perfectness as given of God through inspired men; and providential preservation in man's hands, spite of his feebleness and unfaithfulness in detail. . . .

The Dean proceeds next to compare the original with our Authorized English Version, which he says "abounds with errors and inadequate renderings." (p. 22) This is true; yet I question whether any critical text yet offered would not lead to errors quite as great, and whether his own translation does not abound in renderings quite as inadequate. No doubt many mistakes in the Received Text are corrected by the results of critical labour; but who does not know the too many errors adopted so strangely by Griesbach, Scholz, Lachmann, Tischendorf, &c., by one or more, from which the faulty common text is free? Nor has Dean Alford himself kept clear of this perverse taste. (*Bible Treasury* 7:254)

Textual critics have to beware of confounding their own private judgment about readings with God's authority in His Word. For instance, Professor Tischendorf's seventh edition acknowledges much to be Scripture which his previous editions had hesitated about or discarded. Of course I am rejoiced at a change for the better; but, where such changing is habitual and extensive, it is impossible to reconcile it with the respect which is due to God's Word. It is not true that we have to choose only between the authority of Rome and the vacillations or the systems of particular critics. The Roman, Greek, and other churches have handed down certain writings as divinely inspired; they have not been as faithful keepers of holy writ as became them; they have admitted, accredited, and perpetuated mutilations, additions, and blemishes. The critics have undertaken to separate the wheat from the chaff, and they as a body have failed as egregiously, and more daringly, than the churches of the West and East as to the sacred deposit. I do not therefore allow the force of the Professor's dilemma, because I believe not merely in Providence (not at all in critical infallibility), but in the guidance of the Holy Ghost, who is not unfrequently forgotten, and especially, I must say, by editors. Few have followed in the path of that godly pioneer, Bengelius. (*Christian Annotator* 4:108)

A Survey of the Editors

[A review of] *A Course of developed Criticism on passages of the New Testament, materially affected by various readings*, by the Rev. Thomas Sheldon Green, M.A. etc. London: Samuel

Bagster and Sons, and *A Supplement to the Authorized English Version of the New Testament*, by the Rev. F. H. Scrivener, M.A. Vol. 1. London: William Pickering.

As reference to the chief MSS. and editors of the Greek Testament may be frequent in this and other papers, it seems desirable to give a brief sketch for the sake of those readers who are not versed in such matters. The first **printed** Greek Testament was that contained in the Complutensian Polyglott. It was completed, it seems, about the beginning of the year 1514; but difficulties occurred to delay its publication till (after the death of its patron, and at least nominal editor, Cardinal Ximenes in 1517) Pope Leo X formally sanctioned its issue in 1520. Previously to its **publication**, the celebrated Erasmus brought out his first edition in 1516. There can be little doubt that the less costly volume of the Rotterdam scholar contained a text founded on fewer and inferior MSS. and drawn up with censurable haste, when one considers that the word of God was in question. Indeed, Erasmus himself was sensible of the imperfections of the work, though it was not till 1527 that he availed himself of the help afforded by the Complutensian Bible. The MSS. examined by Erasmus remain for the most part at Bâle, where his first edition was printed; those which were used by the Complutensian editors are supposed to be chiefly at Alcalá and Madrid. The last edition of Erasmus bears the date, we believe, of 1535, and this, with extremely few changes, was what R. Stephens adhered to in his third edition, (1550), though he also collated, to a certain extent, some MSS. in the Royal Library of Paris, &c. A little later Beza published some five editions, which follow Stephens' very closely. In 1624 appeared the first of the Elzevir editions, and in 1633 their second was published, which presumed to give the "Textus ab omnibus receptus," as they styled it.

In England, Bishops Walton (London Polyglott, 1657) and Fell (twenty years later) made some considerable collations of various readings; but there they stopped. It was in 1707 that Dr. John Mill published his edition, which, like the Elzevir, professed to adopt the text of Stephens' third edition; but at the same time furnished about 30,000 various readings, with notes expressive of his judgment on the more important of them. Kuster's reprint, three years afterwards, furnished additions from a dozen new MSS.

The excellent J. A. Bengel took the first step in 1734 of editing the Greek Testament, or rather the Revelation, according to the best authorities then known. For it is remarkable that even J. J. Wettstein, in his celebrated edition of 1751-2, did not venture to depart from the "Textus Receptus," but set the readings which he thought genuine immediately below the text. His two large volumes are not less remarkable for the mass of MSS., in general carefully collated, than for its copious Greek and Hebrew quotations in illustration of the sentiments, phrases, words, &c. In 1782-8, C. F. Matthæi published his Greek Testament in 12 vols., 8vo., with readings from more than thirty previously uncollated Moscow MSS. But two of these manuscripts contained all the New Testament, and

Introduction

almost all belonged to what is known as the Byzantine family. Nearly about the same time Alter published his text, chiefly from a Vienna MS., with a valuable comparison of some manuscript copies of the Coptic, Slavonic, and Latin versions. Birch soon followed, first with an edition of the gospels in 1788, and afterwards with a collection of various readings of the rest of the New Testament, collated with great care throughout the best libraries of Italy, Austria, Spain, and Denmark.

Even before Matthæi, Alter and Birch, Griesbach's first edition had appeared (1775-7); but it is the second (1796-1806) which has given that editor so high a place among the critics of the New Testament. He has spared no pains, and neglected no document which was accessible to him. In acumen, too, he was nearly unrivalled.

Dr. M. A. Scholz was the next editor of importance. ("If the value of a production is to be estimated by the amount of labour which has been spent upon it, Wetstein alone [?] can enter into competition with this Romanist divine. For twelve years he was engaged in searching the chief libraries of the continent in quest of manuscripts of the New Testament and its principal versions. He has even extended his travels to the Archipelago and the Greek monasteries of St. Saba, near Jerusalem. By these means he has nearly doubled the list of MSS. of the Greek Testament named by Griesbach and his predecessors. To the 674 MSS which had been collated or referred to by others, Scholz has added no less than 607, which he enjoys the honour of first making known to the world. It must not, however, be supposed that any large portion of them has been carefully examined by this indefatigable editor; we ought rather to wonder that a private individual could do so much, than to murmur at the slight and cursory manner in which the great bulk of his documents has been inspected. The following table will convey some notion both of what Scholz has effected in this matter, and of what he has been compelled to leave undone.

Scholz' New MSS	Collated entire.	The greater part.	In select places.	Cursorily.	Merely named.	Total
MSS of the Gospels	10	11	159	7	20	207
Evangelistaria	1	5	27	29	61	123
MSS of the Acts & Cath. Epp.	4	14	28	10	27	83
MSS of the Pauline Epp.	4	2	11	66	32	115
MSS of the Apocalypse	1	3	1	20	13	38
Lectionaria	2	1	11	15	12	41
Totals	22	36	237	147	165	607

. . . In truth, so far is his edition from realizing his confident boast . . . that it has rendered further investigation on a large scale more indispensable than ever." — Scrivener, pp. 16-19.) He published, in 1830-6, an edition which assumes that the common Constantinopolitan text, met with in the vast majority of more modern copies, is purer than that of the more ancient Alexandrine class to which Griesbach had given (*cæteris paribus*) a decided preference.

In 1831 appeared the first edition of C. Lachmann, a mere manual, without a statement of his principles or his authorities. But the omission has been repaired in his larger edition of 1842-1850. He professes to fill up the plan projected by the famous Dr. Bentley. But we are convinced that in the two main characteristics of his system of recension, he is rather an antagonist than a disciple. The one is an utter rejection of internal evidence, on the plea that to introduce that element in judging of conflicting readings, is rather to interpret than to edit. The other is a slavish and exclusive adhesion to witnesses (MSS., versions, and fathers) before the fifth century. Of course, it is not contended that the internal evidence should be **abused** to set aside the clear and consentient testimony of external vouchers; but surely it is a most important **veto**, in the rare instances where a manifest error has very ancient support, as it is an extremely effective casting-vote, where there may seem to be a pretty even balance of outward evidences. And so far was the learned and penetrating Master of Trinity from a mechanical copying of one or two old MSS., that he himself somewhere explicitly states the value of the more modern and even comparatively faulty copies, in correcting the occasional slips of the most ancient and the best MSS.

Prof. Tischendorf is the last great editor, whose labours need to be noticed. His first edition appeared at Leipsic in 1841; the second, of Leipsic, in 1849, a marked advance on its predecessor, not more in accuracy and fulness of research, than in moderation. In his seventh edition, which is now in course of publication, he has the moral courage and candour to correct many of his immature innovations, and to restore a multitude of ordinarily received readings which his earlier criticism had rashly disturbed. If we can say little in commendation of his first issues at Leipsic and Paris, we may add with truth that his invaluable reprints of some of the best uncial MSS., his laborious and successful collations of the weightiest documents of various sorts and languages throughout the old world, and his generally accurate, prompt, and able application of all to the establishment of the Greek text in as pure a form as possible, and carrying its own proofs in the subjoined authorities, have laid Christian students under deep obligations to him. Indeed, he furnishes in his foot-notes the means, for those who are more jealous for God's word, and more cautious in judgment than himself, to set aside the conclusions arrived at in his text.

But it is high time to leave others, and to say a few words upon the works before us. Mr. Green has proved himself, in former labours, to be learned and sensible, even where one is not convinced by his reasons. Of his "Developed Criticism,"

we cannot speak in the same strong terms of praise as were due to his "Treatise on the Grammar of the New Testament." The tendency appears to grow in him, as in others, to give an overwhelming preponderance to a very few hoary-headed witnesses. Let him remember that the most acute and experienced of the continental living critics, is retracing many a hasty step taken in younger days. In this respect, there is a wholesome wariness in Mr. Scrivener's "Notes," published some years back, though we think that he pushes his maintenance of the common text to excess. For it is well to bear in mind that to accredit received readings, if not scripture, is dangerous, no less than to reject those which really are scripture, because of a deficiency in the known extant evidence. It cannot be doubted that there are in the common Greek text intrusions from the hand of man, which must be judged if we would enjoy as we ought the perfect word of God. For the value of that word is the measure of the value of a text as immaculate as can be procured and ascertained. Details we may take up another time, if the Lord will.

Our object, in the present paper, is to give such a sample as our narrow limits may permit, of some remarkable changes which it has been proposed to make in the common text of the Greek Testament. For though God, in his providence, has not failed to watch over His word, yet was it entrusted to the responsibility of man, and man has broken down here, as everywhere else. Man has not known how to keep the holy deposit as became him. There were accidental slips of the copyists, as even yet there are, spite of extreme care, not a few errors of the press. Words, clauses, sentences might be, and often were, omitted by oversight. Interchanges of words, that bore some resemblance, occurred now and then. Then, again, it was not uncommon for marginal notes, originally meant as explanations, &c., to creep into the text through the ignorance or negligence of some after-scribe. Finally, it can hardly be doubted that there are traces in intentional tampering with the copies, occasionally in the way of wholly unfounded additions, more frequently attempts at correcting terms and expressions, grammatical or other supposed errors, and, last of all, assimilations of scripture statements, as, for instance, in the corresponding parts of the four gospels. To these and other kindred causes are due the various readings of the ancient MSS. Numerous as they are, they are not out of proportion to the vast body of the copies.

But the task of correcting the Greek Vulgate (i.e., of settling, in each particular case, what were the precise words of the Spirit) is one of no ordinary delicacy. And to us the matter for marvel (we must add, for deep thankfulness) has been the comparative purity, and, indeed, the substantial excellence, of that very "Textus Rec." which it has been of late so much the fashion to despise. It is fully allowed that there are faults in it which not only older and better MSS., but a more careful examination of the then extant documents, might have corrected. Nevertheless, we gravely question whether the critical results of Lachmann, and Tischendorf in his early editions, are preferable on the whole. Sure we are that, in very

Introduction

many instances of serious moment, their latest products are not so trustworthy as yet. For, while the editions of the sixteenth century were formed on insufficient data and were slovenly as to details, the meddling criticism of our own age has made frequent and fearful inroads on the true text. The carelessness of the one and the self-complacent confidence of the other have disfigured it by additions, mutilations, or other blemishes to an amount which, if it be not equal in number and weight, is at least highly discreditable to our ears, with all its boasted appliances.

This is strong language, but it is hardly so stern a condemnation, we submit, as strict righteousness would demand. (*Bible Treasury* 1:279-280, 295-6)

A Second Survey of the Editors with Emphasis on the Book of Revelation

It is well known that, of the whole New Testament Canon, the book of Revelation fared the worst in the commonly received text. The consequence is that modern versions, including the Authorised English, suffered in proportion as they adhered to that text. Its foundations indeed were not only inadequate, but to some extent unsound. The Elzevirs, who arrogated the high sounding title "Textus Receptus" to their second edition, (1633,) only reproduced, with a few inconsiderable changes, the text of Beza, which in its turn was no more than a slightly altered copy of R. Stephens' third edition. The differences between Stephens' edition of 1550 and the Elzevirian of 1624 amount in the Revelation to twenty-five passages. (Chapter 2:5,14; 3:1,12; 4:3,4,10(twice); 5:11; 7:3,7,10; 8:5,11; 11:1,2; 13:3,5; 14:18; 16:14; 19:1,6,14; 20:4(twice); 21:16; 22:8.) On what, then, was Stephens' edition of 1550 founded? On the Erasmian and the Complutensian editions, with a sparing and perfunctory use, as regards the Apocalypse, of two Parisian mss., 2 and 3.

Thus, it becomes of interest and importance to ascertain the sources of the two primary editions, and the rather as they differed not a little in their character. Now, Erasmus lets us know that, along with some readings of Lorenzo Valla (5.), he had but one Greek copy of the Revelation. This manuscript is numbered 1. in the list [see p. 39]. From internal evidence, and hints dropped by the collator, spite of his extravagant notions of its age and value, we gather that there was a twofold cause of error. It was accompanied by a commentary of Andreas, with which it was so mixed up that the learned editor was not always able to hinder confusion between text and comment. Next, it was deficient not only in particular words here or there, but certainly in the last six verses of the book; so that Erasmus, too impatient of delay, instead of seeking the aid of at least another ms., ventured on retranslating into Greek the Vulgate, as a substitute for the lacking original. To this day traces of that improper intrusion remain unremoved from the ordinary text of Rev. 22:16-21. Besides, the whole work, but more especially the latter portion, bore the marks of the excessive hurry with which it passed through the press. Every one, practically

acquainted with the nature of such an undertaking, must deplore the precipitance of a man already burdened with a multiplicity of editorial cares, who devoted less than six months to a work of great extent in itself if well done, and of the utmost moment, as the original form of God's fullest revelation to man. It is to be feared that Erasmus, or his printer Froben, was too ambitious of anticipating the project of Cardinal F. Ximenes de Cisneros, who had engaged learned men on the preparation of his Polyglott ever since the year 1502. The Editio Princeps of Erasmus appeared at Basel in 1516, and others came out in 1519, 1522 (famous for the first insertion of 1 John 5:7), 1527, and 1535. Aldo Manuzio reprinted the first at Venice in 1518 in the same volume as his edition of the LXX. Other republications soon followed. According to Dr. Masch's edition of LeLong, not less than twenty editions were taken from the text of the Rotterdam scholar.

The volume of the Complutensian Polyglott, which contains the N.T. in Greek and Latin, appears to have been completed in the beginning of 1514, as the entire work was about the middle of 1517, a few months before the cardinal's death. But the formal authorisation of Pope Leo X. was not given before March 22, 1520, and Erasmus had not seen a copy in 1522. The effect of its publication was that Erasmus adopted about ninety of its readings for the book of Revelation alone in his two last editions. The Complutensian editors, like Erasmus, speak highly of their mss.; but it is the opinion of many critics, otherwise widely diverging such as Bengel and Wetstein, Griesbach and Matthæi, that their materials were neither ancient nor of distinctive value. What, and where, their mss. are, it is not easy to say. In the library at Alcalá there are no Greek copies of the N.T., nor at Madrid, whither the other chief documents used for the Polyglott were transferred. There was a codex Rhodiensis to which Stunica, the ablest of the editors employed by Ximenes, frequently appeals in his controversy with their rival; but what has become of it is unknown. Nor does this affect the history of the Apocalyptic text, which was not contained in it. Again, the Greek mss., known to have been sent from the Vatican library, are those now numbered 330 and 346; but they contain no part of the N.T. Nevertheless, in the prologue to that part of the Complutensian Polyglott, mention is expressly made of copies "ex apostolica bibliotheca eductis." There are grave historical difficulties pressed by Wetstein (*Prolegomena*, p. 117), and the absence of any register of such a loan in the Vatican records is the more noticeable, because we know of the pledge given and redeemed by Ximenes as to the O.T. (Vercellone's Pref. to Mai's edition of the Vatican MS.). But, on the whole, the most reasonable conclusion is that the Complutensian editors had the loan, as they pretend, of at least one Greek N.T. ms. from Rome. The story about the sale of the Complutensian mss. to a rocket maker about 1749, told to Professors Moldenhawer and Tychsen in 1784, and repeated with strong indignant comments by Michaelis, almost refutes itself. The fact is that the library was at that time under learned and careful supervision. Was so reckless a proceeding then morally conceivable? Besides, the library catalogue made at

Alcala in 1745 tallies with the mss. still extant in Madrid. About the time of the alleged barbarism there was a sale, but it was of old covers of the volumes which the librarian was then causing to be rebound. This probably gave rise to the report in question. But if we cannot now identify the particular documents used for the Greek N.T., those who compare their results, with the readings of the best copies, can hardly fail to coincide with the judgment of Bishop Marsh, that the Complutensian text was formed from modern manuscripts alone.

It is manifest, then, that one faulty and defective ms. of Erasmus, with some readings of Valla; the comparatively modern copy of the Complutensian editors (probably still existing among the numerous mss. of Rome); and the two Parisian copies, collated by H. Stephens for his father, and employed rather more by Théodore de Bèze, compose the entire diplomatic authority on which the received text of the Revelation was founded.

In this unsatisfactory condition the text remained for more than a century. The great mass, including even men of real acquirements, acquiesced in the Stephanic or Elzevirian text. Few suspected that the fairest typography is a light thing compared with the weightier demands of criticism. Nevertheless, the interval was not altogether in vain. Materials, some good, others suspicious or indifferent, had been gradually gathered in various quarters. A mind at once acute and comprehensive, patient of investigation through the least and most wearisome details, and quick to seize latent links that seemed conflicting and opposed, above all, habitually subject to Scripture and imbued with the thought and feeling which the Holy Ghost produces through it — such a mind was wanting to weave the accumulated variety of readings into a consistent system, which should establish itself by its own evidence.

Two collections of readings led to much controversy. One was drawn up by the Marquis of Velez, (Fagiardus (J. Mariana, *Tract. pro Ed. Vulg. cap. 17*), Faxardus (Lud. de la Cerda, *Adver. Sacra, cap. 91*) and Fraxardus (B. Walton, *Praef. in Biblia Polyglotta*), are the forms in which his name is given in Latin, which English writers have variously followed.) on the margin of Stephen's Greek Testament, from sixteen mss., eight of them belonging to the library of the king of Spain. Their character, their contents, how many agreed or differed as to the readings, their very language, were not specified by the collator. The insinuation was that they were *bona fide* Greek documents, the result a surprising confirmation of the most peculiar features of the Vulgate renderings. It was clear that the marquis must have designedly culled out whatever supported these Latin readings. The suspicion was that more or less, if not all the new matter, was coined expressly to furnish an apparent Greek authority. It is very doubtful whether most of the various readings ever existed save in Latin, which he translated into Greek, where he found nothing already extant to his hand. Mariana himself was not without suspicion, but De la Cerda printed them in his "*Adversaria Sacra*." — The other body of readings appeared first as an appendix to Poussin's *Catena*

Patrum Gr. in Marcum (Rom. 1673). It purported to be a collation by Caryophilus, at the instance of Pope Urban VIII., of twenty-two Greek mss. with the Antwerp Polyglott: ten of the Gospels, eight of the Acts and Epistles, and four of the Apocalypse. They were designated "Barberini," perhaps because the collation itself was kept in the cardinal's library, where Birch, it seems, found the manuscript collation of Caryophilus; but the mss. are said to be preserved in the Vatican and other principal libraries of Rome. The Barb. readings were used freely by Mill, Bengel, &c. Wetstein left them out as an imposture, chiefly because of their latinizing tendency. That his suspicions were groundless seems plain from their frequent opposition to the common printed text of the Vulgate. This a forger would have avoided, except perhaps in a few instances to save appearances. (Thus, the so-called Codex Ravianus, or Berolinensis, was clearly a copy of the Complutensian Text, with here and there portions following Stephens. The design may have been to confirm by fraud the feeble evidence of the Monfort ms. (93 of Rev.) in favour of 1 John 5:7. Cod. Rav. retains its place in Tischendorf's catalogue of minuscules, as far as the Gospels are concerned; but feeling assured that it is a forged document, I have not inserted it in my list of Apocalyptic mss., though it contains all the N.T. See Griesbach's *Symb. Crit. I.*, p. cixxxi, et seq.) The rules laid down by Caryophilus, and quoted in Mill's *Prolegomena* (pp. 138, 139), readily account for their peculiar aspect. On the other hand, Birch's discovery in Rome of Caryophilus' petition for leave to use six Vatican mss. (349, 354, 358, 1150, 1254, and 1209), and of their coincidence, in his judgment, with the Barb. readings, goes far to confirm the genuineness of all. Still, until some scholar succeeds in identifying Barb. 1, 2, 3, 4, their readings must be used with reserve; for they, like the Complutensian, may turn out Roman copies already numbered in the usual lists. An accurate examination of nine mss. at Rome (21. 22. 66. 67. 70. 71. 72. 73. 78.) which are wholly uncited, not to add several others of which we know little, would probably decide.

Again, Patrick Junius first collated the Codex Alexandrinus and H. Grotius used the extracts in his *Annot. in N.T.* But perhaps the most considerable collection of various readings for that day was furnished by the famous London Polyglott in 1657. There we have, in vol. v., the Alexandrine readings at the foot of the reprinted Stephanic text, and, in vol. vi., the Ussherian collation, &c. It was also the storehouse from which afterwards were long drawn the readings of the Æthiopic and Arabic versions. Bishop Fell followed in 1675 with cursory extracts from many mss. The Apocalyptic stock was enriched by Claude Sarrau's readings from Codd. Petavii 2 and 3 (now numbered 11. 12). Fell's work was reprinted, without critical improvement, by John Gregory (Oxford, 1703), as it had been twice before at Leipsic.

But nearly all that was of value in these collections and editions, with a great deal of new matter, appeared in the justly celebrated edition of Dr. John Mill (Oxford, 1707). (The same year that Mill's Testament appeared, Toinard published his

Introduction

Harmonia Evangelica, founding the text in a great measure upon the collation of the Vatican ms. 1209, and another now unknown in the same library, with the Vulgate: a curious anticipation as a fact of Bentley's theory.) The addition for the book of Revelation consisted of his collation of six British manuscripts (6. 7. 8. 9. 10. 14.), to which Kuster, who republished his book (Rotterdam, 1710, and, at least with a new title, Leipsic, 1723), added extracts from the very ancient palimpsest of Paris (C. of Wetstein), and some readings of Cod. Seidelianus (13.). There can be no doubt that a new era of N.T. criticism began to dawn through the thirty years' researches of Mill, whose Prolegomena still retain much value for the student. Nevertheless, the text is simply a reprint of Stephens' third edition, with some errata corrected. The impulse, however, was given; and two years had not passed before Dr. E. Wells began the issue of his N.T., accompanied by an English version and notes (Oxford, 1709-1719): the first attempt, it would seem, to correct the text of the whole Testament, according to the critical results already attained.

About three years before Wells' Testament was completed, the greatest of English scholars, Dr. R. Bentley, announced his plan of a critical edition of the N.T. in Greek and Latin, and wrote a letter to Archbishop Wake in explanation of his views. He finds himself able, he says, "to give the Gr. T. exactly as it was in the best examples at the time of the Council of Nice, so that there shall not be 20 words' nor even particles' difference; and this shall carry its own demonstration in every verse, which I affirm cannot be so done of any other ancient book, Greek or Latin. So that that book, which, by the present management, is thought the most uncertain, shall have a testimony of certainty above all other books whatever, and an end be put at once to all var. lectt. now or hereafter. In a word, I find that by taking 2000 errors out of the Pope's [Clement's] Vulgate, and as many out of the Protestant Pope Stephens', I can set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and what at first amazed me, order for order [which, he had before complained, Mill and the other collators took no notice of], that no two tallies, nor two indentures, can agree better." The same outcry with which Dr. Mill's Testament was received, even by men of some learning like Whitby, broke out more fiercely against Bentley, whose own spirit was proud and intemperate, and whose criticism in profane authors was known to be adventurous. To this he alludes in a letter to Dr. S. Clarke (Ep. LXXVII., November, 1719): "The Church is in great danger from my N.T." His enemy, C. Middleton, had been busy. Notwithstanding, neither labour nor expense was spared. Collations and recollations were made under his direction at home and abroad. In 1720 appeared his prospectus and specimen, consisting of the last chapter of Revelation, and attributing the greatest weight to the consent of the Cod. Alex. with the oldest copies of the Vulgate. (Two of his authorities he cites as "Codd. Gallic." What French mss. those were, nobody knows. Possibly they are among the eleven uncited manuscripts, or others only cited *cursum*, in Paris. Wetstein numbered them

21. 22. Scholz has given in their stead Codd. Vallicelliani D. 20 and B. 86, but, strange to say, his references under these numbers are Wetstein's. A similar blunder, it may be added, is made by Scholz as to 23. Wetstein meant thereby Cod. Mediceus, a collection of readings made by an unknown Dutchman. For so doubtful a case Scholz substituted Cod. Coislinianus 200, but he only gives under this number Wetstein's citations of Cod. Med.) Nevertheless, the scheme dropt through. Doubtless, the later years of the great scholar's life were embittered by quarrels, disputes, and litigation; but who that weighs his large preparations, his high hopes, his determined character, can satisfy himself that the sole reasons, which forbade the prosecution of his grand design, lay in the opposition of his adversaries and detractors? To find his own outline defective and impracticable, to be obliged to retract or modify, must have been a sore trial, after so confident a programme. The very specimen did not fulfil, in my opinion, the promise; and who, save perhaps one living editor, thinks that it could have been kept everywhere else? At the same time, be it observed, he did not exclude the use of witnesses as low as the eighth or ninth century.

Very different from the Master of Trinity in character and habits, immeasurably inferior in range and depth of scholarship, but a humble, ardent, indefatigable, successful student of the Word of God was J. A. Bengel. His genuine piety, and unimpeachably sound doctrine, did much to show that criticism is not necessarily irreverent, or without unction and practical value. In 1734 his Testament came out, with the Introductio in crisin N.T. prefixed, and the Apparatus Criticus subjoined. The execution of the work was clear, concise, and otherwise admirable. If he had little manuscript authority beyond what Mill furnished, he applied all with real ability, and a seldom failing sense of the internal evidence. What editor has ever surpassed him for confidence in, and love of, the Word of God? In the other books of the New Testament, readings were selected from the previous printed editions, only setting out in the margin his judgment of those better, equal, or worse. The Apocalypse alone, as being the most neglected and necessitous, had the benefit of his revision according to the authority of mss. His own direct addition consisted of the readings of Cod. Uffenbachianus (16.), with better extracts from 13. We omit, with Wetstein, his "Augustanus septimus" (an Augsburg copy of the comment on the Apocalypse by Andreas Cæsarcensis, which contains the text also), and his "Dionysianus apud Joan. Gagnejum." The text was often reprinted; the Apparatus Criticus, without text, reappeared, enlarged and improved in 1763, eleven years after his death.

In 1751, 1752, J. J. Wetstein published his celebrated edition of the New Testament, after having accomplished, Bishop Marsh thinks, more than all his predecessors put together. His intense industry and vast erudition are attested by above a million of quotations, his illustrative notes being as remarkable in their way as his Prolegomena and collected readings. He reprinted the received text, only pointing out in the inner margin the readings he preferred. To him, either

directly or through friends, we are indebted for our first acquaintance with the readings of the Apocalyptic mss. B. 4. 15. 17. 18. 19. 26. 27. 28., not to speak of 20. and 24., cited by Blanchini in the two last verses. Besides, C. 2. 6. 11. 12. 14. were known more fully through his book. It is true that he was not free from prejudice, which especially vented itself against the Vulgate, and manuscripts such as the Alexandrine and Vat. 1209, which support that ancient version in numerous and grave discrepancies with the more modern mss. There is no real ground, however, to question the honesty of his intentions, or the general soundness of his judgment.

A great boon was conferred on biblical critics in 1786 by the publication of the far-famed Codex Alexandrinus in facsimile types, under the careful eye of Dr. Woide. His reprint may not be immaculate, but certainly it corrects numerous mistakes, omissions, &c., of Mill and Wetstein, without speaking of those before them. The labours of Professors Alter (1786), Birch (1788-1801), and Matthæi (1782-1788), accumulated a quantity of valuable materials for every part of the New Testament, the Revelation not excepted. From Alter we have our knowledge of 33. 34. 35. 36., Viennese mss. of no great antiquity. Birch, of Copenhagen, collated 37. 38. 39. 40. 41. 42., with Engelbreth's collation of 44., the first three chapters of 45., and select parts of 46. Wetstein had already copied some readings of 25. from Amelotte, to which Birch added more. Matthæi not only republished Knitel's collation of 30., but for the first time collated two Dresden mss., 32. 47, and four of Moscow, 48. 49. 50. 90. It fell to the lot of J. J. Griesbach, perhaps the most distinguished of modern critics for judicial ability, to turn these vast stores to account in his second edition (1796, 1806, twice reprinted in London, besides manual editions): nor these only, for he paid particular attention to the old Latin copies, published by Sabatier and Blanchini, corrected the mistakes of Mill, Bengel, and Wetstein, in their citations of oriental versions, and added the Sahidic as then known, and the Slavonic. His own contribution to Apocalyptic materials consisted only of 29., and, through Paulus, of 31., (the first eight chapters only,) both loosely collated.

From 51. to 89., inclusive, is an imposing roll of Apocalyptic manuscripts added by the late Dr. I. M. A. Scholz, of Bonn (1830, 1836). (The avowed principle of this editor is to base his text on the consent of the multitude of Constantinopolitan copies. In practice, however, he deserted them, and that increasingly, for the few Alexandrian witnesses.) But they are, for the most part, only entered on the list, save 51., which has been recently collated by Reiche. The rest remain wholly uncited, with the following exceptions: 55., twenty-two readings from chapter 1 and twenty-eight from elsewhere; 56., five readings cited; 64., thirty-three readings, all from chapters 1, 2; 68., fourteen readings from this fragment or copy; 69., sixty times in chapters 1, 2 and twice elsewhere; 80., thirty-three readings; 82., sixty-four times in chapters 1, 2 and eighteen times elsewhere; 86., three times in the beginning of the book; 88., forty-five readings from chapters 1, 2 and two elsewhere. The collation of 91. had been

published by Ford, (Appendix Evang. Matt. Ex Cod. Rescr., Dublin, 1801), but were first used, as a whole, for the criticism of Revelation by S. P. Tregelles in 1844, whose edition of the book was enriched with the largely increased light of C., the Codex Ephræmi Rescriptus, just before published by A. F. C. Tischendorf.

The text, to which the reader is here introduced [W. Kelly's 1860 Greek text of Revelation], was not put together hastily, having been framed, several years since, for my own profit and satisfaction from the testimony of the best witnesses then known, irrespectively of the Elzevir edition. The advantage has since offered of a better knowledge of the Apocalyptic B. through Tischendorf and, very recently, Mai. The text thus modified might still have rested in privacy but for the demand, urged in various quarters, for the reprint in a separate form of a course of Lectures on the Revelation, which had been already published in a periodical work. But the printer had no sooner entered upon his work than the means appeared of adding a large amount of fresh testimony (87. 93. 94. 95. 96. 97. 98.), never before applied to the correction of the text, from the laborious and fruitful researches of Mr. F. H. Scrivener. This occasioned a delay, and a thorough revisal, so as to incorporate the new information, which bears every internal mark of competent and conscientious exactness. Another result of the delay, for which some at least of my readers will be as grateful as myself, is that I am now enabled to give certain readings from the very ancient Uncial so recently procured by the Russian government, styled by its discoverer Codex Sinaiticus, and probably to be henceforth known as D. in the lists of the manuscripts of the Revelation. These extracts I received from Dr. Tischendorf, to whom I take this opportunity of publicly tendering my warm thanks. A considerable time must elapse before we can expect to see the transcript of this precious document, which is in preparation. . . .

We have now traced the history of the printed apocalyptic text, from its rudimentary shape in Erasmus' early editions, when a single ms., mutilated, and disfigured by scholia, was almost the entire direct testimony, up to the present time, when we have the treasures, more or less open, of four Uncial copies and ninety-eight minuscules, even if we make no use of documents like Barb. 1,2,3,4, and perhaps others which have been neglected since the days of Wetstein. The sum is, that A. and C. are probably as well known as their actual condition allows, that we have a tolerable acquaintance with B. throughout, and that we may ere long expect such a reproduction of D. as is worthy of the most experienced New Testament editor now living. Of the cursives, we have forty-eight, more or less perfectly, ascertained (those bracketed being either defective in part, or a known portion collated): — 2. 4. [6.] 7. 8. 9. 10. [13.] [14.] [15.] 16. 17. 18. 19. 26. 27. [28.] [29.] 30. 31. 32. [33.] 34. 35. [36.] 37. 38. [39.] 40. 41. 42. [43.] [45.] 47. 48. 49. 50. 51. [87.] 90. 91. 92. [93.] 94. (This ms. was originally at Florence, as we know from J. Lamy (*De Eruditione Apost. Flor.* 1738), whence Wetstein drew his account. Birch described it in his *Prolegomena*, p. liv., and

Introduction

Griesbach enumerated it, twice by mistake in his mss. of the Gospels, 107 and 201 (by which last number it reappears in Scholz), in those of the Acts 91, and of Paul 104. But none seems to have even suspected that it contained the Apocalypse, though Birch and Scholz collated it here and there.) [95.] [96.] 97. 98. Those occasionally cited, whether only collated in part or defective, are nineteen: — 1. 3. 5. 11. 12. 20. 24. 25. 44. 46. (Scholz says that 46. seems to be a copy of 22.) 55. 56. 64. 68. 69. 80. 82. 86. 88. There remain thirty-one altogether uncited: — 21. 22. 23. 52. 53. 54. 57. 58. 59. 60. 61. 62. 63. 65. 66. 67. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 81. 83. 84. 85. 89. In Rome, Florence, Turin, Venice, Munich, and Paris, are found the documents (besides those in Palestine) known to exist but as yet unexplored, as well as some into which Scholz has but dipped. It is some satisfaction to know that the twenty British mss. which contain the Apocalypse are now thoroughly laid bare. . . . Those who wish particulars as to the secondary critical helps (the ancient Versions and Patristic quotations) may find what is known in Marsh's *Michaelis*, or Horne's Introduction, and the Prolegomena to the more elaborate editions of the New Testament, especially Tischendorf's. To the last I am largely indebted, as also to Griesbach's *Symbolæ Criticæ*, and Matthæi's first edition of the New Testament. Scholz too and Tregelles have been of use. The reader will bear in mind that I have only cited Andreas (And.) where Codd. Palatinus, Augustanus and Coislianus agree. The revised translation, published by the American Bible Union, (London: Trübner & Co., 1854) has suggested some profitable hints for the English Version. (*Rev. of John*, 1860, iii-xxv)

Tischendorf's New Testament

In reply to Mr. Coombe.'s inquiries I may be allowed to say that, in my opinion, the new (7th) edition of Tischendorf's "*Novum Testamentum Græce*" is, as a critical performance, decidedly preferable to any of its predecessors. I have not yet received more than the two first parts, which do not extend beyond the beginning of Mark 10:21; but thus far the information is concisely, clearly, and withal fully given. The paper and typography are unexceptionable. One singular erratum I have noticed in Matt. 23:39, where the text runs *Εὐλογημένος ἐν ονόματι κυρίου*. Of course the learned editor could not have intended to leave out the words *ὁ ἐρχόμενος*, as to which there is not the least doubt or discrepancy in the authorities; so that the omission can only be the slip of the author, or, more probable, the printer. The footnotes are drawn up with greater perspicuity and exactness. It is hard to see how they could be improved in either respect without swelling the book needlessly, which when complete will not cost a pound. Those who are best acquainted with the editions of Mill, Griesbach, Scholz, and Lachmann (not to speak of the *Textus Rec.*, Knapp, Tittmann, Hahn, or the mere text-books of Oxford and Cambridge), will most appreciate the work now proceeding under the careful and experienced eye of the Leipsic Professor. I do not mean that people should commit themselves

to this edition without using discrimination; for unhappily Dr. Tischendorf has suffered from the laxity as to inspiration which pervades almost all Lutheran divines. I do trust that he may be led to reconsider his previous judgment as to the end of Mark 16 and the beginning of John 8; for I have been struck with the fact, as far as I have observed, that he is becoming more cautious, and that the last edition recurs often to the common readings, which he had too rashly abandoned in his former issues. (*Christian Annotator* 3:467)

By far the best critical help to such readers is the *seventh* edition of Tischendorf's Greek Testament, now in course of publication at Leipsic. We have received the first two parts, which carry one as far as Mark 10, and can assure enquirers that Tischendorf's former editions were not more preferable to most of his rivals, than his new recension is to all its predecessors. One very satisfactory result is, that this latest edition returns, *in more than one hundred places in St. Matthew alone*, to the received text, which the learned Professor had abandoned in his earlier efforts. We hope that this fact may not be lost upon an editor, whose recent writings lead us to fear dreadful havoc in this respect. It is Griesbach whose research and acumen have laid down the grand outlines of a revised text, though no doubt he has fallen into errors here and there, and others may correct him in details. The main desideratum, as to the letter, is a better knowledge of the famous Vatican MSS. B. (*Bible Treasury* 1:134)

Wordsworth's New Testament

The New Testament of our Lord and Saviour Jesus Christ, in the original Greek, with Notes. By Christopher Wordsworth, D. D., Canon of Westminster. Part I. — the Four Gospels. London: Rivingtons, 1856. Preface, &c., pp. lii; pp. 287, 4to. Dr. W. states that this work is the result of a design formed many years ago, and suggested, both by the existing greater privileges which the age enjoys for the elucidation of scripture, and by the growing evils of the day also. "If Christendom has had her Masora from Germany, she has had also her Cabbala" (p. vi). "There is scarcely any error, however puerile or preposterous, which may not find its advocates among persons enjoying high literary and scientific advantages for the interpretation of the New Testament, and be gravely propounded by them, with an air of superior intelligence, as a true exposition, to be received by the world in the place of ancient interpretations of holy writ" (p. vii). "These evils are not confined to the range of *exposition*; they menace scripture itself. There is scarcely any portion of the New Testament whose inspiration, genuineness, or veracity, has not been impugned by some one or more of these biblical critics. Some would expunge this portion of the sacred canon, some would cancel that, till at last, if they are to be indulged in their arbitrary caprices, Christendom would hardly be permitted to possess a fragment of the documents of Christ" (viii). But if Dr. W. is thus shown to be in some degree alive to the perils of these last days, what shall we say of his remedies? A return to

the general consent of ancient Christendom (i.e. of the third, fourth, and fifth centuries more particularly), and a fuller owning of ministry in due apostolic succession and administration of the sacraments. Such are the means whereby our author hopes to regenerate Germany, and to maintain the authority of God's word. We need scarce add that the failure is complete, as far as interpretation goes, though the integrity of the text is sustained far more than in Mr. Alford's edition, or his German prototypes, Lachmann, &c. But we must apprise all students that if they desire to know and examine the basis on which the text is formed (i.e. the readings of MSS. versions and Fathers), they will not find them here. (*Bible Treasury* 1:134)

Westcott & Hort's New Testament

Having brought to a close the examination of the Revised Version with the American Suggestions, I may now turn to a review of these volumes on which two very able and learned men have spent the ungrudging labour of some twenty-seven years [THE CAMBRIDGE CRITICAL GREEK TESTAMENT. The New Testament in the original Greek: the text revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D. 2 Vols., cr. 8vo., Cambridge and London, Macmillan and Co. 1881]. Their outward appearance is at once unpretending and elegant; and the Editors have certainly given the most decisive proof that the old interest of our Island in the study of this, the latest nearest and deepest portion of divine revelation, has revived and extended notably. More strictly than the well-known works of Dean Alford and Bp. Wordsworth, is it a critical contribution, which stands rather with the late Dr. Tregelles' book, and challenges comparison, not so much with Lachmann's latest Edition merely, as with Tischendorf's eighth, scarcely yet completed. The difference however is so marked between them, that, while no careful scholar can dispense with the fulness of information furnished only by the great German Editor, it is surely incumbent on him to weigh this W H Testament, not only for its text in Vol. i. framed with scrupulous care on a full consideration of all ancient evidence, but for its distinctive conclusions according to the principles and their application discussed elaborately in Vol. ii. with notes on select readings throughout. Characterised very differently, they are both indispensable to those who would have before them the variants in the MSS. as well as the judgment arrived at by the most recent Editor on the evidence. Perhaps no edition of the Greek New Testament has exhibited greater boldness than the one before us; yet it may relieve some to know that, according to the estimate of our Editors, not more than one eighth of the text affords questions to all the critics; that much the largest part of that eighth consists of most trivial differences; and that, setting aside orthographical discrepancies, one-sixtieth part might cover what is debatable.

Nevertheless I confess to no small surprise that, whatever may be the value of their book in the hands of competent scholars, the Editors should conceive it to be at all adapted for popular use as a manual text of the New Testament, as

intimated in ii. 289: why, will appear in the sequel. This notice may suffice as an introduction to a detailed test.

Their method is thus described (ii. 17, 18), "The mode adopted from the first was to work out our results independently of each other, and to hold no counsel together except upon results already provisionally obtained. Such differences as then appeared, usually bearing a very small proportion to the points of immediate agreement, were discussed on paper, and where necessary repeatedly discussed; till either agreement or final difference was reached. These ultimate differences have found expression among the alternative readings. No rule of precedence has been adopted; but documentary attestation has been in most cases allowed to confer the place of honour as against internal evidence, range of attestation being further taken into account as between one well attested reading and another. This combination of completely independent operations permits us to place far more confidence in the results than either of us could have presumed to cherish had they rested on his own sole responsibility. No individual mind can ever act with perfect uniformity, or free itself completely from its own idiosyncracies: the danger of unconscious caprice is inseparable from personal judgment. We venture to hope that the present text has escaped some risks of this kind by being the production of two editors of different habits of mind, working independently and to a great extent on different plans, and then giving and receiving free and full criticism wherever their first conclusion had not agreed together. For the principles, arguments, and conclusions set forth in the Introduction and Appendix both editors are alike responsible. It was however for various reasons expedient that their exposition and illustration should proceed throughout from a single hand; and [?therefore] the writing of this volume [ii] and the other accompaniments of the text has devolved on Dr. Hort." This will explain some singular results which appear here and there from first to last throughout the work and will in due time call for notice.

The effort throughout is to reduce all to the level of "the scientific." How this works practically remains to be seen.

The following table, copied from p. 15, will be found in several ways helpful to the student and not without interest to every christian reader who will bear in mind that the great Uncials are conventionally cited under capitals, Roman, Greek, or Hebrew.

Introduction

FRAGG=FRAGMENTS	SELECT READINGS	COLLATIONS	CONTINUOUS TEXTS
⌘ all books complete	1860		1862
B all books exc. part of Heb., Epp., Past., and Apoc.	(1580)	1788, 1799	(1857), 1859, 1867, 1868
A all books		1657	1786
C fragg. of nearly all books.	1710	1751,2	1843
Q fragg. Lc. Jo.	(?1752)		1762, 1860
T frag. Jo. [Lc.]			1789
D Evv. Act.	1550	1657	1793, 1864
D ₂ Paul	(1582)		1852
N fragg. Evv.	(1751)+1773 +1830		1846, 1876
P fragg. Evv.	(?1752)		1762, 1869
R fragg. Lc.			1857
Z fragg. Mt.			1801, 1880
[Σ Mt. Mc.]	(1880)		
L Evv.	1550	1751, 1785	1846
Ξ fragg. Lc.			1861
Δ Evv. G Paul exc. Heb		1710	1836 +1791
E ₂ Acts			1715, 1870
P ₂ all books exc. Evv.			1865, +1869

This, compared with the various editions since the Complut. and Erasmus, may serve to shew “the disadvantages under which the Greek text of the New Testament was first printed from late and inferior MSS.; the long neglect to take serious measures amending it; the slow process of the accumulation and study of evidence; the late date at which any considerable number of corrections on ancient authority were admitted into the slightly modified Erasmusian text that reigned by an accidental prescription, and the very late date at which ancient authority was allowed to furnish not scattered touchings but the whole body of text from beginning to end; and lastly the advantage enjoyed by the present generation in the possession of a store of evidence largely augmented in amount and still more in value, as well as in the ample instruction afforded by previous criticism and previous texts.”

The resources of textual criticism are shown to rise, in judging between variants, from Internal Evidence of “readings” (intrinsic and transcriptional) to that of “documents” and “groups of documents,” as well as to what is called “genealogical” evidence (sometimes complicated by “mixture”); yet there are confessedly rival early readings which do not yield to what is here designated “the highest evidence” but are intrinsically to be condemned. The chief faults in this description are two, and they are very grave to a believer: (1) the reasoning proceeds as if the New Testament stood on no better grounds than any other book; and (2) that the Spirit of God has nothing to do with enabling the believer to form a sound judgment! (*Bible Treasury* 15:207, 208)

Tregelles' Text of Revelation

[A Review of] *THE BOOK OF REVELATION, TRANSLATED FROM THE ANCIENT GREEK TEXT*. By S. P. Tregelles. — 1848. London: Samuel Bagster & Sons, &c. [and] *ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ΕΞ ΑΡΧΑΙΩΝ ΕΚΛΟΘΕΙΣΑ*. — *THE BOOK OF REVELATION IN GREEK, EDITED FROM ANCIENT AUTHORITIES; WITH A NEW ENGLISH VERSION, AND VARIOUS READINGS*. By Samuel Prideaux Tregelles, — 1844. London: Samuel Bagster & Sons, &c.:

In the address to the reader, in the more recent of these two works, the editor says: "In the year 1844, I edited the Greek Text of the Book of Revelation *from ancient authorities*, with an English Translation adapted to the Greek Text so edited, and a Critical Introduction. I have been requested to publish the English Translation in a separate form, in order that it may be more conveniently used by those who wish to study this important book of Holy Scriptures, according as it is given by the most ancient authorities. In complying with the request thus made to me, I have carefully revised the whole: this revision has been carried out, both with respect to the authorities on which the text rests, and also with regard to the translation into English" (Page 1). In this republication of the English text of the Revelation, Mr. T. states that it differs from the former, first, as to A and C, and of a more complete knowledge of B, (the text of which was published by Tischendorf, in 1846,) and of a personal collation of the MS. 38 at Rome, and of the Codex Amiatinus (i.e. the most important MS. of Jerome's Latin version) at Florence, as well as by a more decided carrying out of his own critical principles; secondly, as to differences in *rendering*, &c., besides correcting whatever appeared to him to admit of it, the order of the Greek has been more followed; the nominative of the personal pronouns, when expressed in Greek, is now marked by capitals; (and "I" by a black letter;) variations of *reading* are distinguished by an asterisk from those in *translation* merely; and the anacoluthon, so frequent in the book, is indicated, where practicable, by a dash (—), which here only occurs to this end.

A comparison, however, of the two works has satisfied me that in the course of the last four years the judgment of the editor has wavered and changed considerably as to the text and the translation of the book. More than *six hundred variations*, great and small, I have observed — a list quite sufficient to discredit the former work, if not indeed both. For what guarantee can we have that such a degree of fickleness will not drag the editor, if left here below for four years more, into another expurgatory index quite as copious? There may be more uniformity, as well as otherwise some changes for the better in the translation; but it is much to be regretted, that while the errors of the former edition are far from being all eliminated in the present work, fresh mistakes have been added to this, from which its predecessor was free. Of this competent persons may form some opinion, even from the samples here given, which

are necessarily few, because of the limited space which *The Prospect* can afford to such subjects.

That Mr. T. is fitted in many respects to be a successful, as he is a laborious and enthusiastic collator of MSS. is well known; but a sound, dispassionate judgment as to different readings requires other and higher qualifications. An old uncial MS. or two ought not to overwhelm other evidence, as it has done in Mr. T.'s system of recension. What is worse, this wrong bias grows upon him. He follows the steps of Lachmann far more closely now than he did four years ago, more I may add practically than he would allow in theory. What the two books I have noticed warrant us in expecting from a work of such gravity as a new edition of the Greek Testament carried out on the same principles, Christians, qualified to form an opinion, must judge for themselves. Of these books I could not in honesty speak otherwise than I have done. — ED. (*Prospect* 1:86-88)

Some Other Editors

I do not speak of editions of the Greek Testament which aim at exposition, such as Dr. Bloomfield's, Mr. Alford's, or the yet later work of Webster and Wilkinson. As to a just settlement of the text (which is the main object of a critical edition) I should be disposed to think their claims extremely small: . . . (*Christian Annotator* 3:467)

As Mr. C. desires further information on a matter of such great moment to the Christian student, allow me to contribute a further mite. Much depends on the condition of those for whose use the work is intended. For instance, "the head master" spoken of has found Webster and Wilkinson's book "suitable to the higher classes of a school and the ordinary run of undergraduates." Now every person of fair acquirements knows that this, however well adapted for the mass of youths at a university, is saying very little for the wants of such as desire to search more deeply. Indeed the same individual owns the absence of what is of interest and value to "the more advanced student." . . . Nevertheless, though the text is merely a reprint of the Text. Rec. with few allusions to various readings in the notes, it is at least a comfort to find a new book of the kind free from the poisonous German influences which pervade most of the critical Greek Testaments that are issuing from the press. Mr. Alford's, for instance, is a far more clever and brilliant performance, in spite of Professor Tischendorf's too depreciatory criticism (in 1850) that it was hardly fit for schoolboys. I do agree with this remark, if applied morally; because, in my opinion, Mr. Alford's system, laid down in his *Prolegomena* and carried out in many of his notes, undermines the proper claim of the New Testament to inspiration. . . .

I have also examined the recent publication of Dr. Christopher Wordsworth containing the four Gospels in Greek, with notes. His text is on the whole creditably drawn up, but he has not given such an apparatus criticus as to satisfy a careful scholar. The notes are derived chiefly from the early Fathers and from the theological literature of the Church of England —

Introduction

of course so far as the latter chimes in with the Editor's strong ecclesiastical views and his decided sacramentalism. . . . (*Christian Annotator* 4:28)

6. Versions

Septuagint

There can be no doubt of the fact that the Septuagint was generally used by our Lord and the inspired writers of the New Testament. But this fact ought not to be abused to the denial of what is equally certain — that it contains numerous mistranslations throughout, and is in no way to be compared for accuracy with the authorised version. Nevertheless the Holy Ghost condescended to use it freely, adopting its language, where true, even if it differed from the meaning of the Hebrew: just as occasionally He gives a paraphrase which differs from both. It was a most important witness already extant among the Gentiles, and God employed it in grace without in any way guaranteeing the inspiration of the LXX, or of their work. What would be thought of the argument that the works of Menander or Epimenides were inspired because the Holy Ghost cited them in the Epistles of St. Paul? It was not an unnatural thing that the early fathers, Greek and Latin, should attach an exaggerated value to the version chiefly in use among them. Not even Augustine knew the Hebrew original, and of the Latins scarce any, save Jerome. It is much to be regretted that the idea should be revived by a respectable scholar of our own day. (*Christian Annotator* 3:131)

I am of opinion that the Holy Ghost, citing in the New Testament the language of the Old Testament, while always and only communicating perfect truth, is not limited to the mere literal primary sense which the sentence conveyed. He could even make use of an imperfect version like that of the LXX, not of course, as if he vouched for its representation as a whole, but adopting any particular phrases and thoughts, even where they differed from the original Hebrew, if they expressed additional truth which bore upon the object he had in view. (*Christian Annotator* 3:325. See also *Bible Treasury* N5:192)

Peshito-Syriac

I think that the just inference from a comparison of the various texts cited from the Peshito-Syriac is, that this venerable version is lax in representing the true force of different phrases in the Greek New Testament on the subject of the resurrection; not only confounding things which are distinct, but adding, in most or all cases, an idea not suggested by the original. (*Christian Annotator* 2:200)

German — Elberfeld

As one of those who ventured to commend this new German version, I may be permitted to remind L. H. J. T. that it is published anonymously, so as to rest its claims solely on the intrinsic merits of the work, if it have any. I should think that no scholar can be ignorant of the defects of Luther's translation, more especially if one takes into the account the additional light which MSS. discovered or collated more perfectly during the last 300 years cast upon the original text. Even the Roman Catholic version of Van Ess is in some respects superior to Luther's, and there is no comparison between it and Dr. DeWette's Bible. Nevertheless, rationalism is always more or less irreverent and superficial; and it is no wonder that grave godly ministers of Christ found a lack in any of these versions. To meet this need in a cheap form was the object of the work; and, as far as I can pretend to judge, it is a great advance upon any of its predecessors known to me. It resembles the authorised English version more than perhaps any of the modern continental translations — with this difference, however, that it makes use of many critical helps which were unknown to King James's translators. It may interest some of your readers to hear that the chief hand in the work is "the Irish clergyman," (though really an Englishman), whom a leader of modern infidelity, Prof. F. W. Newman, has put forward as the remarkable representative, in our day, of faith in the Word of God. I know not how L. H. J. T. may appreciate the "standing and authority" of one whose aim is to sink the servant in the praise of the Master; but my opinion is that, if a profound and spirit-taught familiarity with the truth, and a varied, yet exact, knowledge of the letter of Scripture ought to be combined, with lesser qualifications, in order to guarantee a translation, the Elberfeld New Testament has just and large claims on serious Christian men. (*Christian Annotator* 3:211-212)

German — Berleburg

Though I am unable to speak from personal knowledge, yet in the absence of better answers, I may say that this is a German version in six ponderous folios filled with notes. The version is said to be the most literal of German translations, accompanied by notes of a universalist tendency. It was made about a century and a half ago, I understand, and derives its name from a Westphalian Count, under whose auspices the work was carried on. I am not aware that there has been any reprint of the work, nor any edition of the version separate from the Commentary. (*Christian Annotator* 2:301)

English — KJV

But some may say, "Do not the scriptures assert as much?" I admit the English version does, but not the word of God; and we must not confound them. We have every reason to thank God for the English Bible, which, as far as I am acquainted

with the subject, I believe to be as good a version, if not better than any other current in the world; but for all this, it is only a version, and therefore a work in which the weakness of man appears, and in which are found here and there defects which human infirmity has not been able to avoid. (*Lect. on the Church*, p.158)

This, I believe, is what the Holy Ghost wrote and meant [in Gal. 5:17]. What we have in our version is, as many of us have long known, positively wrong. I wish not to pass it over, nor to bring it in by an underhand way: but wherever there is anything plainly mischievous in this version, which is but a human one, it is a christian duty to call attention to it; and the more so, as I am always ready to maintain its general excellence and to defend the common Bible we have got against adversaries who would do it dishonour. But it is not a friend's part to justify a real mistake that may have slipped in through human infirmity, or worse.

Here, then, is one of the most serious mistakes, practically. When I insist upon this, it is not a matter that I admit to be open to a question, or that there should be any doubt about. No person acquainted at all intimately with the language in which the Holy Ghost wrote, could hesitate, save through the effect of strong prejudice. I would also observe, that the best men — the ablest scholars, who perhaps differ from my own views as to much I deem important — nay, persons who are dignitaries in the very church which had the principal hand in the production of this version, — admit candidly and with one consent, that the version I have just given is the true one. There is no doubt of it on the minds of persons of the most opposite ways of thinking on other matters, as to what is the true meaning of this verse. (*Lect. on Galatians*, p.141)

I do not think the slight of the A. V. as compared with the Revision in our day justified. It is true that there were singular mistakes and short-comings in the old version, and more correctness in some respects in the oldest English translation of W. Tyndale. But there are not a few errors of such deep import in the Revision that one can only thank God that as yet so great a failure has not gained general acceptance. At any rate crying up our own day in this respect seems strangely uncalled for. (*Bible Treasury* N6:9-10)

Our translators were admirable scholars; but we require the truth in our soul to translate scripture properly, and constant dependence on the same Spirit who wrote it. If they had had to do with any other book, they would have translated it correctly; but their theological prejudices hampered them here and there as to the Bible. Their mistakes seem to have chiefly arisen out of habit. Their failure lay not in lack of learning but in traditional bias. They had found others of name before them translating in a certain way, and they followed in the same rut. (*Exp. of Epist. of John*, p.188)

It is one of the drawbacks of our beautiful authorised version that the translators cannot let the same word go on unaltered even in the same context; so fond are they of ringing the change on the same word. Most who know only the English version would suppose that there must be some shade of difference between "dwell" and "abide" [in 1 John 3:24]. But the Greek gives only the same word. It is the more regrettable, because there is a distinct word for "dwell" which has its own propriety of application. Is it not far better for the English reader also to have the same word? Here it signifies little save to remember that the "dwelling" and the "abiding" mean the same thing. (*Exp. of Epist. of John*, p.242-3)

English – Newberry's Companion

[A review of] *Companion to the Englishman's Bible*, by Thomas Newberry. London: Hodder and Stoughton, 27, Paternoster Row, E. C. (pp. 45):

This slender quarto consists of eleven chapters, meant to illustrate and explain the value of his Englishman's Hebrew O. T., and Greek N. T., as far as can be for those who do not know the original tongues. The reader will find in the work not a few profitable hints conveyed in a clear and compact manner. Mr. N. is not a little attached to the Text. Rec. and the A. V., and indisposed to go with the Revisers in their admiration of their own work. (*Bible Treasury* 17:217)

English – J. N. Darby

[A review of] *The First Epistle of Paul the Apostle to the Corinthians*. London: Gregg, 24, Warwick Lane, Paternoster Row:

This is a companion to the version of the epistle to the Romans, noticed some short time since. It is valuable in itself, and the more so from the notes which justify and explain some of the changes. 1 Cor. 2:13, last clause, is rendered "communicating spiritual [things] by spiritual [means]." But why "means?" Is not the natural supply of the ellipse furnished by the first part of the verse — λόγους? Not the thoughts only, but the words were from the Spirit: both were spiritual. The sense is substantially the same as in the proposed version; only, as it seems to us, the simpler suggestion is also the more forcible, unless we deceive ourselves. That συγκρινοντες means here "expounding," or "communicating," is abundantly clear. We transcribe the foot note—"The word means, literally, mixing or putting together: but the use of it as interpreting or expounding, is common in the LXX: Numb. 15:34; Gen. 40:8; 41:12,15, συγκριμα and συγκρισις are the words constantly used in Daniel for interpretation and interpreting. It means also to decide or decree: the communication of the judge's mind, as well as of God's, before unknown. To this Numb. 15:34, may be referred. The opposition of ἀνακρινω left no doubt in my mind before I found its use in the LXX." Another interesting thing

Introduction

we may just notice is, that the translator takes *καταχρασμαι*, not as “abusing,” but “using a thing as one’s own. The apostle, (chap. 9,) as sent of the Lord to preach, had a right to be supported, but he did not use this right. It would not have been an abuse; but he did not use it for himself as a thing he possessed. He weighed the effect as to Christ’s glory.” *Παραχρασμαι*, as he observes, is to misuse or abuse. We heartily recommend the little book. (*Bible Treasury* 1:198)

[A review of] *The Second Epistle of Paul the Apostle to the Corinthians*. London: T. H. Gregg, 24, Warwick Lane, Paternoster Row:

In making known this new version of 2 Corinthians to our readers, we would cite a few of the notes as a sample of what may be looked for. On 2 Cor. 1:5 the following remark is made: — “I would take this opportunity of drawing attention to the difference between ‘Christ’ and ‘the Christ.’ ‘The Christ’ is the designation of a condition, not a name; ‘Christ’ is a name. Not only these are not used indifferently, but in the gospels, where the word is used alone, it is almost invariably ‘the Christ,’ — the Messiah, or anointed, — while in the epistles it is rarely so. It is used as a name. Some cases are doubtful, because the structure of the Greek phrase requires or prefers the articles. This is the case here. However, on the whole, I believe the article should be inserted here in English.” So, again, it is an interesting observation on 2 Cor. 3:7 that “it is not said that the ministry was glorious, but that the system was introduced with glory — *ἐγενήθη ἐν δόξῃ*. It is in contrast with ‘subsisting in glory.’” Accordingly, the proposed version runs, verses 7, 8, . . . 11, “But if the ministry of death in letters, graven in stones, began with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled: how shall not rather the ministry of the Spirit subsist in glory? . . . For if that annulled [was introduced] with glory, how much rather that which abides [subsists] in glory.” *That annulled*, or done away, as the translator adds in a note, is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is *τὸ καταργούμενον* in contrast with *τὸ μένον*. “That which is done away” would be too historical, and too little the abstract character of the old thing which was not to abide. There are other excellent confirmations of the corrections introduced, for which we must refer to the little work itself. (*Bible Treasury* 1:278)

[A review of] *The “Holy Scriptures” commonly called the Old Testament. A new translation from the Hebrew original. Part I. — Genesis to Joshua*. London: G. Morrish, 20, Paternoster Square, E. C. (Price 3s. 6d.):

This brief notice is only meant to direct attention without delay to this new English version of the earlier books of the Old

Testament. It is based on the Hebrew text with the help of a collation of the late J. N. Darby’s German and French Versions, and had the benefit of his revision in this English form. (*Bible Treasury* 14:368. See also *Bible Treasury* 7:191-2)

English – Godwin’s Apocalypse

[A review of] *The Apocalypse of Saint John. A New Translation, Metrically arranged with Scripture Illustration*. London: Jackson & Walford, 18 St. Paul’s Churchyard. 1856:

An interesting attempt to arrange the one prophetic book of the New Testament according to the parallelistic method of Old Testament poetry. There are a few turns given, in the translation, which are not unhappy; but, on the whole, it fails in representing the apostle John’s majestic simplicity. Who, indeed, has succeeded? Mr. Godwin, however, not only imparts too free and modern an air, but he inclines a great deal too much to the not unfrequently rash changes of Lachmann and other critics. In one instance (Rev. 2:13) he has gone beyond all, and ventures to give a verb, instead of the proper name Antipas, and to render the clause, “and in the days thou wast arraigned.” He says that in this he follows some of the oldest MSS. and Versions. Now it is true that the Coptic diverges in one direction, the Syriac, &c. in another, and that the Alexandrian copy, followed by some later ones, spells the word so as *possibly* to mean a verb; but we are not aware of any authority for Mr. G.’s version, and we have no doubt that a man’s name is intended. Mr. G. leans toward the Neronian date, in spite of the testimony of Irenaeus; and this upon the slender ground that the internal evidence (i.e., his view) points to the time before the fall of Judaism and Jerusalem. Accordingly Mr. G. makes the seals refer to Jews, the trumpets to idolaters, and the vials “to those who, giving their homage to force and fraud, are really worshippers of Satan” — a scheme in evident accordance with German mysticism and directly tending to blunt the edge of this sharp, prophetic sword of the Lord. (*Bible Treasury* 1:198)

English – RV

Believing that it may be of service to examine the just published result of the ten years’ labour bestowed by the Committee of Revision on the New Testament, I proceed to give a review of their more noteworthy changes from first to last. In this way the reader will have in the simplest and fullest way the evidence of their work for good or for ill before his own eyes, so as to preclude (as much as possible) any representation of its character otherwise than it really is. The close of the survey will afford a more just and fitting occasion to offer an opinion as to its value as a whole. It is but natural to us all to be either carried away by a hasty conclusion based on what pleases us at a first glance and a general impression, or to be unfairly repelled by corrections which, however well-grounded or wisely applied, shock the prejudices of our ignorance.

Nevertheless none can well overlook the fact that the revisers have studiously sought to preserve the dignified simplicity of the Authorised Version, as they have assuredly purged it from an immense number of inaccuracies, known more or less to the christian scholars who have studied our Bible during the last two centuries and a half. Indeed it was the impulse given to Biblical research by the mass of materials brought to light or considerably better known within the hundred years just passed which forced on this revision, notwithstanding the rather strong obstacles offered through the enormous circulation of the Authorised Version by the chief Bible and other Societies by the public or private printers, who would obviously dread the probable depreciation of their vast stocks, &c. Apart from such influences, every sober and godly believer desires to have revealed truth in the purest form.

But there are two principal sources of difficulty: one of the original text; the other of translation. Of the two the harder to settle is the question of the Greek text; and the answer to this, though not the avowed object of the revisers, was necessarily their first and urgent duty to meet before the task of rendering could be carried on. Although able critics have for a century sought to edit the Greek Testament on documentary evidence of Greek manuscripts, ancient versions, and early citations, none as yet has succeeded in commanding more than partial confidence; neither Griesbach nor Scholz, neither Lachmann, nor Tischendorf, nor Tregelles; neither Meyer in his Critical Commentary, nor Alford nor Wordsworth. Hence it has been a necessity, for any careful and conscientious scholar who would really know the sources, to compare several of these editions, and search into the grounds on which their differences depend, so as to have anything like a correct and enlarged view of the text, and to judge fairly of the claims of conflicting readings. But few of the revisers themselves entered on their grave and responsible task with adequate and special knowledge of that which was essential to the right execution of their undertaking; and though no doubt their long and unremitting occupation with the subject has helped most of them to a much better understanding than they possessed at first, yet it is certain that, in order to do such a work well, mature spiritual judgment, with continual dependence on the Lord, is just as essential as a sound and thorough familiarity with the ancient witnesses of all kinds. For it could not but be that in so mixed a Committee the few adepts, who were at home in all the external matters of debate and possessed of superior learning and ability in these questions, would have an easy and habitual preponderance over the less intelligent majority, especially after these had exposed to those their own shortcomings at an early day. But N. T. critics however skilled and competent, might be men of strong bias and committed to a mistaken or narrow school of recension, which would be sure to tell unfavourably on the revision, unless there were others of equal power and knowledge to stand for larger views with no less firmness and decision. How far one or other of these alternatives may apply to the working of the Revisers is best known to wise men among themselves: the fruit of their labours is before us, and

we would now without further preface look into the details, which may disclose enough to outsiders. (*Bible Treasury* 13:286, 287)

The apostolic epistles afford quite another test of our Revisers; for doctrine far more than narrative materially affects our judgment, as in the earlier half of the New Testament, where a choice of reading or of rendering lies otherwise open to me. A right decision is, if possible, as much more momentous as it is more delicate. (*Bible Treasury* 13:348)

The closing book of the New Testament stands less correctly than any other in the received text. Hence there is much more comparatively to be noted in comparing the Revised Version with the Authorised. Happily among critics the agreement is unusually great, as few can justify the Erasmus editions, which he only partially corrected by the help of the Complutensian. Hence many errors have been perpetuated through R. Stephens, Beza, and the Elzevirs, of which no scholar acquainted with the more ancient authorities can doubt the correction. So great has been the effect of better copies (MSS. or Vv.), that perhaps no book in the New Testament now commands more consent among scholars as to its text. (*Bible Treasury* 14:142)

This [*Ecclesiastical English: a series of criticisms showing the O. T. Revisers' violations of the laws of the language, &c.* By G. Washington Moon, &c. London: Hatchards, 187, Piccadilly. 1886] is the second part of the author's "Revisers' English." Any intelligent reader has only to read the vol. to be satisfied that the Revisers of the O. T. know the English tongue no better than those of the New. Their inconsistency too is as distressing as their ignorance. No better guide could be recommended than the two vols. of Mr. Moon, as correctives of common errors in English speaking and writing, — errors which really bristle in the Revised Version. Was Dr. Angus overawed by Oxford and Cambridge? He should not have forgotten that learned men often write bad English. (*Bible Treasury* 16:128)

English — Moffatt

[A review of] *The Historical N. T., being the Literature of the N. T. arranged in the order of its literary growth and according to the dates of the documents: a new translation, edited with prolegomena, &c.* by James Moffatt, B.D. Second and revised edition. Edinburgh: T. & T. Clark, 38, George Street, 1901:

The very title of this humanitarian book will suffice to reveal its unbelieving character to men of faith. Nor need it surprise any to read from the start extracts from Martineau, Westphal, and Goethe, occupying page v. It is the "historical" method of neology, applied by Dr. Driver to the O. T., and here to the N. T. Under cover of a literary investigation the enemy seeks to undermine and overthrow its divine authority. "The enemy," one says; for we need not impute such a consciously sinister design to the author. God in any reality is

Introduction

excluded from the N. T. as from the Old. Man takes His place with entire self-sufficiency.

The work is avowedly "a pioneering edition." For the modern research, chiefly German, pushed forward of late by British and American disciples, is not at all satisfied. Nor will the impulse let them rest, till "the apostasy first come, and the man of sin be revealed, the son of perdition," as the apostle warned at an early day. Development is the key-note, whether for Christianity, or the testimony of apostles and prophets in what is commonly styled the New Testament. Were God in Christ frankly acknowledged to be its author, whatever the instruments to do His work according to His own perfection, such an idea as development must be regarded as intolerable; especially as the latest of its inspired writers takes such pains to repudiate it (1 John 1:1-4, 2:24-27, 4:1-6, 2 John 9-11).

As yet, the historical or new critical school professes to own that the scripture conveys, contains, or represents the word of God; they deny that it *is* the word, while admitting that it is to be the word of God written. This admission, if it kept its promise aright, would be loyal; but to their mind it means that the writing partakes of the fallibility of the writer, instead of being the perfectly true and reliable reflex of God's mind which admits of no question. For it is the writing, the scripture, "every scripture," which the apostle declares to be God-breathed (2 Tim. 3:16). The issue, for the pioneer at the present juncture, is that the bulk of Paul's Epistles appeared first, from those to the Thessalonians to the Colossians and Philemon; then came 1 Peter; after it the Synoptic Gospels, Mark first (save 16:9 &c.); then the Epistle to the Hebrews; afterwards Luke's Gospel and Acts next; then the absurdity of the Apocalypse of John, before his Gospel, the Epistles 1st, 2nd, and 3rd, being attributed to another John! The Pastoral Epistles are supposed to follow long after Paul by his scholars! 1 and 2 Timothy, with Titus, before 1 Timothy!! After these came the Epistle of James, then of Jude, and lastly 2 Peter ("during the course of the second century, and probably in its first half"), the fragment of Mark being added before the Pastorals. This bold tampering may be illustrated by the effort to turn Rom. 16:1-20 into a note to Ephesians, and 2 Cor. 10-13:10 into an intermediate letter. Who can set bounds to the mania of speculation? Lachmann's pranks were bad enough, however clever, on the Iliad of Homer; but how sinful the profanity in dealing with scripture, and how mischievous to all who are proud of such cobwebs! (*Bible Treasury* N5:31)

7. Other Helps

Apocryphal Books

... the Latin church has proved a faithless guardian by adding apocryphal Greek writings to that Canon [i.e., the Hebrew O.T.], which even Jerome in his Prologus Galeatus to the Vulgate admits to be not properly included. So similar unfaithfulness was essayed in early days by reading publicly uninspired writings, and joining them, as an Appendix, to the

copies of the Greek N.T. But even Rome did not commit itself to so gross an imposture as this last. (*God's Inspiration of the Scriptures*, p. 18)

... Clement's use of Judith proves nothing as to the estimation in which the book was held in his day. No doubt he cites the faith of Esther (in Clement's epistle from Rome, chap. lv), and possibly he alludes to such Christian instances as Rom. 16:4; but his allusion to ὑποδείγματα ἐθνῶν shows that he is enforcing devotedness on the Corinthian Church by appeals even to heathen testimonies, without raising the question of the value of the writings which contained them.

I agree with Mr. D. that Clem. xxvii. refers to Dan. 4:35, quite as probably as to Wisdom 11:22, 12:12. Polycarp x. may refer to Prov. 10:2, 11:4; but the analogy to Tobit is closer. There is no ground, that I can see, for supposing that Clem. xlv. quotes either Wisdom or Ecclesiasticus; but there is a remarkable instance at the beginning of the chapter, where the writer quotes (evidently as Scripture) that which is found neither in the Bible nor Apocryphal Books: — Γέγραπται γὰρ κολλᾶσθε τοῖς ἀγίοις ὅτι οἱ κολλωμένοι αὐτοῖς ἀγιασθήσονται. In fact it is quite contrary to the legal requirements of the Old Testament, either as to persons or things (cf. Ezra 9:10; Neh. 13; Haggai 2:12). There may have been some confused thought in the mind of the writer suggested by 1 Cor. 7:14; if so, the application is as irrelevant as can well be conceived. Whatever may be the references to the Apocryphal writings in early writers, or even the reading of them by the early Church, it is certain that Jerome himself, the author of that version which Rome accepts as authentic, declares repeatedly that there are twenty-two books of Old Testament Scripture; clearly and absolutely excluding the Apocrypha, however useful he considered it might be: so Athanasius also. (*Christian Annotator* 2:187)

The Apocrypha Just Now

It is notorious that at the time of the Reformation, certain uninspired writings commonly called the Apocrypha were still printed with the canonical books of the O.T. It was a relic not only of Popery but of the Catholic declension that set in strongly after the apostles. The so-called fathers, Greek and Latin, winked at the dishonour done to scripture by incorporating inspired and non-inspired in the Bible. But even in the darkest ages none of the least intelligence confounded the false with the true, though there they were together read for example of life and instruction in manners, heedless of the levelling up man or levelling down God which must be the result. The reformers were more or less aware that these merely human books were a bad example of life and a spurious instruction of manners, and above all a standing shame put on God's word; but they compromised, partly through the ignorance of high and low, partly through the politic influence of worldly potentates who sought to conciliate their contumacious subjects. Popery at the Council of Trent

apostatized as never before so arrogantly and defiantly by binding the uninspired equally with the inspired on its besotted votaries. But Protestants abroad and at home allowed the old compromise.

More than eighty years ago [i.e., 80 years before 1905] controversy sprung up in the British and Foreign Bible Society about allowing the Apocrypha to be mixed up with the scriptures: and in the course of some five years it was decided by the Society to exclude it from their printed Bibles. Indeed for years after the dispute continued and even led to the Trinitarian Bible Society. But within and without the older Society, and of course the new, no doubt can exist that the favourers of the Apocrypha were defeated, including H. Marsh, Bishop of Peterborough, who had been educated in Germany, and more rationalist than superstitious; a man wholly ignorant of divine grace.

It appears from a circular sent to the *Bible Treasury* that the Bp of Winchester has now become President of the newly formed International Society of the Apocrypha, the avowed object of which is to make more widely known "the spiritual! ecclesiastical!! and literary value" of this incubus on the Bible; and not a few learned men are the associated instruments of this movement. It seems to be deplorable, but not surprising that it should follow the wide-spread faithless and wicked effort to destroy the assured claim of scripture to be the only God-breathed testimony to man; a further working of the spirit of the age to subject His word to pretentious science, which is no science but a letting loose of human will and imagination to destroy divine authority, under the pretext "of literary and historical investigation." Thus when these men are doing all they can to degrade scripture from its unique place, if we believe the Son of God, they and others are seeking the more general study of writings altogether human as Deutero-Canonical; though confessedly the Maccabean books are ridiculously unhistorical and even self-contradictory; and use language incompatible with any divine character (2 Macc. 2:23, &c., 15:37-38), to say nothing of the silliness of Tob. 4:18. How little any of these zealots for the Apocrypha are so instructed in scripture as to be a man of God complete, fully fitted to every good work. (*Bible Treasury* N5:272)

Sayings of Our Lord

[A review of] *ΛΟΓΙΑ ΙΗCOY SAYINGS OF OUR LORD from an early Greek Papyrus, discovered &c. by B. P. Grenfell and A. S. Hunt* (Published for the Egypt Exploration Fund by H. Frowd, 1897):

As some desire a brief and reliable account of this discovery, let it suffice to say that it consists of a single leaf from a book (not roll) containing a professing series of our Lord's sayings, found with a considerable number of others in the rubbish-heaps of Oxyrhynchus, the chief town of a nome similarly designated in lower Egypt. Strabo (xvii.), C. Ptol. (iv. 5, §59), and others of less note speak of the place; which

derived its Greek name from a fish of the sturgeon species worshipped in a temple there dedicated to it. The present village of Bekneseh is on part of its site.

The document no more approaches the inspired character than other treatises of the second, third, or later centuries. The interest that attaches to this leaf is that it bears sufficient evidence of being written, perhaps as early as A.D. 200, improbably later than A.D. 300. Even this single page (Verso and Recto) is not without gaps which hinder its entire and unequivocal sense.

It does not pretend to be such "narrations" as Luke refers to in his chap. 1:1, though they were but human and therefore without divine authority, even if authentic in the main and ever so well meant. It gives no account concerning those matters which have been fully established, or believed among Christians. It is simply a collection of sayings attributed to the Saviour.

Of these the first (as far as here appears, for it lacks the introductory clause) is the least exceptionable. That which remains appears to be a citation from Luke 6:42, as Lachmann edits and Text. Rec. according to α ACD, a dozen more uncials, most cursives, and seemingly most ancient versions. But the Vatican with 13, 69, 124, 346 has $\epsilon\kappa\beta\alpha\lambda\epsilon\iota\nu$ at the end; and so edit Alford, Tischendorf, Westcott and Hort. Here only we have no longer $\lambda\acute{\epsilon}\gamma\epsilon\iota$ IC, these words being now gone. Yet the saying here given is the only one that is fairly correct according to scripture, if the introductory words once extant did not clog or alienate them.

The next is an absurdity, but it would seem in accord with the ascetic tendency then in vogue with some, as others leaned to lax ways; for the enemy avails himself of opposites to annul the truth of God. The "saying" is "Except ye fast to (or, probably, abstain from) the world, ye shall in no wise find the kingdom of God; and except ye keep the sabbath, ye shall not see the Father." The construction of the first is not harsher grammatically than the doctrine is unsound and anti-evangelical. The second is if possible more outrageous, as it openly judaizes. Neither a literal nor a metaphorical sense can redeem it.

The third does not contradict fundamental truth, but is wholly unworthy of our Lord and unlike His unique simplicity and depth, though suited to a rhetorical moralist. "Jesus saith, I stood in the midst of the world, and in the flesh was seen of them; and I found all drunken and none found I athirst among them; and my soul grieveth over the sons of men, because they are blind in their heart . . ."

Still stranger is the fourth. "Jesus saith, Wherever are . . . and one alone, I am with him. Raise the stone, and there thou shalt find me, split the wood and there am I." Assuming this to be the sense, what mystical jargon! Eph. 4:6, which the learned editors cite, refers to the Father: if they had alleged ver. 10, it might be more plausible perhaps. It seems nonsense, and assuredly was never uttered by our Lord.

The fifth refers to Luke 4:24, eked out not by citing verse 23, but so varying it to be no longer true, still less inspired.

Introduction

"Jesus saith, A prophet is not acceptable in his own country, nor doth a physician work cures on those that know him."

Nor is the sixth more than true in part. "Jesus saith, A city built on a high hill's top, and established, can neither fall nor be hid." It certainly can fall.

The seventh is only a beginning, so that we can say nothing definitely. (*Bible Treasury* N1:335-6)

Teaching of the Twelve Apostles

[A review of] *The Teaching of the Twelve Apostles, &c.*, by Canon Spence, M.A. Second edition. London: Nisbet & Co.:

"Teaching of the Twelve Apostles." Such is the title of a recently discovered Greek MS.; or perhaps, more literally, the longer and more pretentious form, "Teaching of the Lord, through the Twelve Apostles, to the Gentiles." Meagre and incorrect, it serves to manifest the melancholy and rapid decline of the second century from revealed truth. The MS. is of the 11th century, and was found a few years ago by Philotheos Bryennios, who afterwards became Metropolitan of Nicomedia, in the library of the Patriarch of Jerusalem in Constantinople. Any scholar can see the strong analogies between it and both the Epistle of the Pseudo-Barnabas and the Shepherd of Hermas, which have been generally referred to the beginning and middle of the second century. Some have argued for its priority even to the former; but even the enthusiastic discoverer does not contend for so early a date as either. The sole value of them all is their united yet unwitting evidence how grievously the church had fallen through Judaism. The exaggerated estimate of the late discoveries, formed by men of various schools in our day, demonstrates the same thing now. In the whole treatise of sixteen chapters, if we except the Lord's prayer and a few texts substantially drawn from scripture, there is not one sentence of weighty truth, not one which indicates the enjoyment of the liberty of Christ, no distinctness as to redemption, not an inkling of the presence of the Holy Spirit sent down from heaven, nor of the heavenly relationship of the church, nor of the special privileges of the christian.

It is worse than defective, as may be shown by a brief notice of chap. 1 only. In it the law usurps the place of the gospel from first to last. Clearly the writer had before him, besides the Old Testament, the Sermon on the Mount in Matthew, the Gospel of John, the Epistles to the Romans and the Corinthians, and that of James; but where is true intelligence of anything? All is letter, and not spirit. There is no testimony how souls receive life, so as to take its way and refuse the broad road of death; no right sense expressed of that grace which alone keeps by the power of God through faith. What a contrast with Rom. 5 or 8, which last shows us how the righteous requirement of the law is fulfilled in those that walk not after the flesh but after the Spirit! So it is with Rom. 13 where love, in us impossible apart from faith and life in Christ, is truly said to be the fulfillment of the law, which the law itself never did make good. Still less is the doctrine an approach to

that in the Epistles to the Ephesians and the Colossians and in the First of John.

The writer interpolates "fasting" unwarrantably into his citation of Matt. 5:44, and holds out a false promise to those that love such as hate them ("But love ye those that hate you and ye shall have no enemy"). Had the author never weighed the death of Stephen, or of James the son of Zebedee, or of others who were slain for Christ's sake, to say nothing of Himself, the substance and test of all truth? It is amazing that any christian should think that this weak and even false expectation could be a probable oral tradition of the Master's words. No doubt as an ordinary rule those zealous of good disarm the injurious, as 1 Pet. 3 shows from Ps. 34. But the same apostle teaches that our place is to do good, suffer for it, and take it patiently, which is certainly not law but grace; as Christ also suffered for us, leaving an example that we should follow His steps. Even this Teaching goes on to cite words quite incompatible with his preceding comment: but when he adds "for thou canst not," he exaggerates, unless he means consistently with grace. Indeed his remarks are singularly poor everywhere and in no case suggest a single oral tradition worthy of the Savior. How strange, in the face of Matt. 5:42, to fancy some traditional commandment of the Lord on the subject of giving! And it is really too bad for any sensible christian to say of the closing sentence ("Let thine alms sweat into thy hands, as long as thou knowest to whom thou givest") that it clearly refers to some unwritten saying of authority spoken by our Lord! or by one of His near followers. Most men instructed in the truth and at home in the scriptures will rather judge it as vulgar in style, as beneath inspired sentiment. Indeed it is hard to reconcile with what goes before or with our Lord's words.

There is little or nothing noteworthy in chaps 2,3, save perhaps the sentence which Clement of Alex. quotes as scripture from this treatise, "My child, be not a liar, for a lie leads to theft." It would be as true to say, "Be not a thief, for theft leads to lying." Neither sentiment is scriptural, but wholly beneath its tone. But chap. 4 opens with a call to honor him that speaks God's word as the Lord or Jehovah (for it is anathrous) and for the strange reason, for, when the lordship is spoken of, then the Lord is. Soon after, in urging liberality, comes the word, "If thou professest, by thy hands thou shalt give ransom, or redemption, for thy sins." What sort of doctrine is this? Not God's but man's. It is in vain to refer to Dan. 4:27, where the prophet exhorts the vain and self-willed king, not to ransom, but to break off his sins by righteousness (the LXX say "by alms"), and his iniquities by showing mercy to the poor (or afflicted), "if it may be a lengthening of thy tranquility." How sober is the divine word, as man's is wild and false! I am aware of the effort to make the Chaldee version utter a similar error, and how Greek and Latin and other superstitious minds seized it. But DeDieu and others long ago refuted the heterodoxy, and on linguistic ground. The A. and R. Vv. are right. It is useless to pursue the review into less weighty questions; but in these, too, the treatise departs from scripture. (*Bible Treasury* 19:95-6)

The Gospel of Peter and the Revelation of Peter

[A review of] *The Gospel according to Peter, and the Revelation of Peter* . . . London: C. J. Clay and Sons, 1892:

Such is the title of the newly discovered MS. as edited and lectured on respectively by J. A. Robinson, Fellow and Assistant Tutor of Christ's College, and M. R. James, Fellow and Dean of King's College, Cambridge, from the transcript published by M. Bouriant, in vol. ix. of the *Memoirs of the French Archæol. Mission at Cairo*. The Greek fragments are given with critical notes; and the lecturer's own English version of each. The Gospel is interesting chiefly as an instance of a spurious production of the Docetæ; the Revelation, as a source of the natural dreams of heaven and hell still prevalent in Christendom, especially in the Latin body. They probably date from the second century, though the copy of the fragment found seems to have been written in the eighth of our era. Peter's Gospel is a fable to propagate the hateful heterodoxy that the Lord consisted of two persons! that the divine left Jesus on the cross!! and that the human alone remained to die!!! Not only was Atonement ruined, but the Person divided and destroyed.

This is insinuated plainly enough in the following brief extract: — "And the Lord cried aloud, saying, My strength, my strength, Thou hast forsaken me! And having said this, he was taken up."

There also follows the figment of two men from heaven entering the grave, and three men coming out, two of them supporting the one! and a cross following them!! the heads of the two reaching to heaven, but the head of the one towering up above the heavens. "And heard a voice from the heavens that said, Hast thou preached obedience unto them that sleep? And from the cross! was heard, yea." The aim of fables like these is obvious. What a condition of rapid departure from the truth it argues when such stuff as this found currency among Christian Professors, and got the notice of leading men, not always indignant! (*Bible Treasury* 19:224)

Enoch

There is a traditional book of Enoch in the Ethiopic language, which appears to have been known in a Greek form now long lost. We have not got the Greek, but learned men have endeavoured with all possible zeal to try and make out that Jude quotes from this uninspired book [in Jude 14]; for the book is evidently one of Jewish tradition, and from internal evidence it would seem that it was written after the destruction of Jerusalem. But there is another thing that appears, I think, to anyone that reads it with, not merely learning, but with spiritual understanding, and that is, that it differs essentially in this very verse that is supposed by some to be quoted from it, from what Jude has given us here by the Spirit of God. . . . Now in that Ethiopic book which I have seen, and of which I have the text, and English translation by the late Archbishop Laurence, as well as a French version of the work by a very learned

Romanist (perhaps a more excellent scholar than the Archbishop I have named, at any rate one more familiar with Oriental languages) — they both agree in what is totally different from what we have here; and what makes it more remarkable is, they agree in asserting an error which is almost universal now in Christendom. (*Bible Treasury* N6:364-5)

And here be it noted that Professor Volkmar's assumption that Jude quoted from the so-called Book of Enoch is not only unfounded but gross ignorance; for while the words in our epistle fall into harmony with all revelation, those of the Aethiopic document are as different from Jude's as they are opposed to the truth. The apocryphist makes the Lord come in judgment of His holy myriads! instead of His enemies, contrary to all scripture, but the not unnatural thought of any unbeliever, Jew or Gentile. It is untrue that Jude quoted from this pretended Book of Enoch. The *κατὰ πάντων* of our epistle (15) resists any such idea. Not improbably it was a Jewish forgery; and men who could resort to such iniquity have no true perception of the truth, as here we see that, if the forger meant to incorporate the words of Jude into his fable, he failed even to accomplish this seemingly mechanical task, and taught heterodoxy in the change he introduced, however slight in appearance. Compare either the English version of Laurence (chap. ii. p.2, Oxford, 1821) or the Aethiopic (cap. ii., p.2, Oxon. 1838). M. de Sacy renders the passage correctly enough, "Et venit cum myriadibus sanctorum, ut faciat judicium super eos," &c. His note adds: "Au reste, on pourrait supposer que l'auteur du livre d'Enoch aurait emprunté ce passage de Saint Jude." Very likely the author imitated Jude, and incorrectly borrowed, as we have seen. Certainly Jude did not quote from this apocryphal book, as Professor Westcott like others seems to suppose. (*Bible Treasury* 14:127-128)

Archeology

What exposes the incredulity at work [in *The Interpreter: A Church Monthly Magazine*, vol. I., no. 1, Jan. 1905] is this short paragraph. "Scientific processes have wrung her secrets from nature; the historic method has shed new light upon the ancient literature, and patient research in archeology has caused the dim and far off past [?of heathenism] to live afresh." If these students or teachers by grace knew themselves possessed of life in Christ, could they write such trash with cap in hand to such researches, interesting to men who know nothing better, not even seeking the Living One, but occupied with the dust of death? No Christian ought to fear such knowledge as these external pursuits yield; but he will never glean a single atom of divine truth from all of them put together.

Take the nearest approach to anything in Scripture. It was thought wonderful many years ago, as one looks back when Sir H. Rawlinson found and deciphered the cylinder which bore witness to the truth of Belshazzar's reigning in Babylon, notwithstanding the total silence of history. What it proved was that learned men who doubted the prophet believed a cylinder. What is the worth of faith grounded on evidence of this kind?

Introduction

None, if we believe our Lord's estimate as given in John 2:23-25. If it be allowed that there must be antecedent faith, but that these evidences enlighten and sustain, one must demur again on the ground of John 20:5-10. For here were two eminent and pious souls; yet the aim of the inspired record is to show that evidence, no matter how convincing, is not what feeds and edifies, but the truth revealed in the scriptures and God believed therein. Both Peter and John "saw and believed," "For as yet they knew not the scripture, that he must rise again from the dead." And this is confirmed later in the chapter, where Thomas, who refused adequate testimony and never thought of the scripture, was shamed out of his incredulity by our Lord's condescension, yet rebuked by more than one word; and the true principle was affirmed in ver. 29, "Because thou hast seen, thou hast believed: blessed are those that saw not and believed." This is Christian faith, not the mongrel which Christendom has brought forth alike to ritualism and rationalism as here. (*Bible Treasury* N5: 238-239)

Josephus

Josephus entirely agrees with the Acts [about Theudas in Acts 5] that it was in the time of the census under Quirinus, A.D. 6 (*Antt.* xviii. *sub. init.*). And it is remarkable that the Jewish historian, though describing him there as a Gaulonite of the city of Gamala, subsequently (6) speaks of him, just as Gamaliel does in our chapter as 'the Galilean Judas'. Had this latter mention been withheld, the impugnors of revelation would have become loud in decrying Luke as they are absurd in their disposition to treat Josephus as infallible. (*Exp. of Acts*, p. 66)

The So-called Fathers

The worthlessness of tradition is made manifest, though unintentionally, by Eusebius (*H.E.* iii. 31; ed. Heinichen, i. 261-263), who cites a letter of Polycrates, bishop of Ephesus, to Victor, bishop of Rome, before the end of the second century, speaking of Philip as 'one of the twelve apostles', 'and his daughters'. But what could be expected of a man who could in the same letter interlard the scriptural description of John with 'who became priest bearing as he did the mitre' or high-priest's plate? See also Eusebius *H.E.* v. 24. So rapid was the loss of Christ's truth, so inexcusable in presence of plain scriptural facts before all readers. They may ridicule Papias; but what of one bishop who reports the fable, and of another (among the most learned in his day) who uses it more than once in his *History of the Church*? Such are very early Christian fathers, ignorant of scripture to the last degree, yet idolized by superstitious men who profess to receive the Scriptures as inspired of God. (*Exp. of Acts*, p. 109)

How constant is one's disappointment in these Greek and Latin ecclesiastics! Like the Galatians, if they begin by the Spirit, how quickly they pass into a vain effort after perfection by flesh! Not one even of the ablest and most orthodox adheres simply and thoroughly to the delivering gospel of God's grace,

though many of them loved the Lord and hated known error. But the full efficacy of redemption was unknown to anyone, so far as I can speak. (*Exp. of John*, p. 401)

The Talmud

There are perhaps a thousand Greek scholars for one competently versed in Rabbinical literature . . .

The fact really is that, though students in general may be ignorant of a thousand details as to the printed editions and MSS. of the Talmud (as they are of most works, save a few more about the scriptures), they have a far truer conception, in our opinion, of the Talmud than this new article [in the "Quarterly"], with all its charms, is calculated to impart. . . .

It is a curious coincidence, but no more, that the first edition of the Talmud appeared in Venice in 1520 A.D., the same year when Luther burnt the pope's bull at Wittenberg.

. . . We are told (p. 426) that the origin of the Talmud is coeval with the return from the Babylonish captivity. The Rabbinical theory is, that the oral law was coeval with the written law, and that both, however differently transmitted, date from Moses at Sinai. And so it is allowed in pp. 430, 431. There seems no reason to doubt that from their return the traditional system grew up. But it is not true that the little company of returned captives were "transformed into a band of Puritans." The notion of a "fierce and passionate love" thenceforth for the scriptures (if "the scanty records of their faith and history" mean them) is a romance. The prophecies of Haggai, Zechariah, and Malachi disclose with unerring distinctness a wholly different state. Our Lord explains it parabolically [in Matt. 12:43-45] . . . At any rate, the post-captivity state of the Jews might be more truly called poverty-stricken than Puritan; and it was during this dearth, when the house was "empty" and "swept" that it had the "garnishing" of tradition — the ground-work of the Mishna, which is supposed to have been copied by R. Jehuda about the end of the second or the beginning of the third century. This in its turn gave rise to its "complement," the *Gemara*, of which two remain: that formed by the school of Tiberias, called the *Jerusalem Talmud* (one vol. folio), as the larger compilation founded by the school of Babylon is published as the *Babylonian Talmud* (12 vols. folio). It is hard to see why so great a mountain should be constructed out of matters so commonly known by all who take interest in the sons of Israel and their history.

. . . it is a descent to take up the account of Hillel and Akiba striving unsuccessfully to arrange the oral traditions of the Rabbis, or of the equivocal success of Jehuda "the saint," who is said to have reduced them, though still unwritten, to one code about A.D. 200.

But it is in vain to justify the reign of tradition which superseded the Mosaic law by the fact that Magna Carta is not the general appeal in English law courts of the day. (p. 443) Rather does it evince the unbelief that everywhere lies under, and often on, the surface of this paper. The law given by Moses was the law of *Jehovah*: has Magna Carta to boast of such an

origin or character? Alas! so far gone is the Jew that the Christian has to remind him of his own singular and exceeding privileges. "For what nation is so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call on him for? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?" The writer excludes God from the case and evidently sees a progress from barbarism to civilization in the appeal of modern Jews to the Mishnah, rather than the Pentateuch. . . .

The reviewer next sketches the growth of the vast mass of discussion and exegesis, which followed the collection of the Mishnah, and much of which afterwards entered the Talmud, as the Gemara or commentary on that text: and this in a double form — the Palestinian in East Aramæan toward the end of the fourth century, the Babylonian in West Aramæan which was not closed till about the beginning of the sixth century. But it is natural to tradition to add interminably; and so the Talmud in its turn led to new comments. . . .

After their political ruin and with increasing force as they felt themselves shorn of the witnesses of their ancient power and glory, grew up the Rabbinic system. Extraneous circumstances no doubt helped it on, when it became instinctively and more than ever the idol of the scattered people. No formal assent was needed; no general or special council gives effect to that which commands the evil heart of unbelief.

The reviewer ingeniously tries to palliate the Haggadic or legendary part of the Talmud, as *poetry*, "a thing beloved by women and children and by those still and pensive minds which delight in flowers and in the song of wild birds. The 'Authorities' themselves often enough set their faces against it, repudiated and explained it away. But the people clung to it, and in course of time gave to it and it alone the encyclopædic name of 'Midrash.'" Will this plea stand? Were not the 'Authorities' the authors and compilers and editors of the Haggadah? Did not the writer know that the Talmud itself (chag.14) applies Isaiah 3:1 to this question, comparing the Halacha to bread and the Haggadah to water, because the latter was even more frequently required, and refreshed more than the former? Their explaining it away is no more than they continually do to scripture: is this too "poetry," a thing beloved by women and children, &c.? It is a perilous task to extenuate man's word, which invariably, though unintentionally and unconsciously, supplants the revelation of God. Scripture became a mere *point d'appui*, as is notorious for the Halacha and the Haggadah alike. Nor is it correct to say that the authority silently vested in the Talmud belongs exclusively to its legal or Halachistic portion. The Rabbins feigned that God Himself prosecuted their legendary investigations and decided according to their legal determinations. Difference of interpretation only gave occasion to wit; for it was accepted by the sages that diverse comments might legitimately belong to the same text, and one be as right as the other. A wild mysticism was the result, erroneous metaphysics, and absurd physics, false history, and ridiculous geography, heathen myths

and spurious morals, by dint of allegorising the letter and literalizing the figure of scripture. Nor the fancy of women and children, but the famous R. Gamaliel framed thirty-two exegetical canons for the Haggadah. . . .

The Persian philosophy left its traces on the Talmud, as did the reveries of the Greek cosmogonists, and there is much in common with the Gnostics who troubled and corrupted early Christians, especially as to angels and demons. It is hardly necessary to say that Rabbinism denies a Mediator between God and man (p. 457). Credulous as to that which even if true could not profit, they believe not the truth which alone can purify the heart by faith. They were only consistent in opposing divine revelation, old or new; they gave up the Divine unity for idols; they refused the incarnate Word, their own Messiah, and only Mediator, but loved fables about Samael, and Naama, and Lilith, and Asmodi, which could only do harm to women and children, and turn still and pensive minds to dreams of some things worse than flowers and the song of wild birds. (*Bible Treasury* 7:18-20,36-38,57-59,76-78)

8. On Translating the Bible

The Bible is Capable of Being Translated

The Lord Himself and the apostle Paul and Luke often used the Greek translation, not as if it was perfect everywhere but as adequate in its way. No wonder that neither the Veda nor the Korân bear translation, and attain it but slightly for the curiosity of some and of others to refute their vain imagination. The Bible lends itself remarkably to transfusion into all the tongues of men. (*Bible Treasury* N5:192)

Translation Requires Mastery of Language

Many a one knows a little Greek and some less Hebrew; but what of that? You know English; but it does not follow that you have at all a mastery of the language. Remember then that most of the young men who learn Hebrew and Greek at college are very far from having a mastery of these languages. Most have a smattering, and this is all. They are then turned off to their parishes and pulpits, where they have no time to become real scholars, as they ought not to pretend to it. This is not said out of the slightest disrespect; but simply to shew you the folly of supposing that merely running through a grammar and a few works in a foreign tongue makes it really known. Not at all. Most graduates (no matter what the degree or where) would find it hard to translate unseen Hebrew or Greek. They do not know either of these languages in the least as you all know English; and yet for all that would any of you set up to be great English scholars? Even ordinarily fair and easy translation (to which few are equal without effort and preparation) is but a small step in learning. (*Bible Treasury* N8:34)

Introduction

An Exact Translation is a Help for Private Reading

I make this remark because it will show the great importance of having as correct a translation of the Scriptures as possible. I think that those who desire intelligence in the word of God ought to possess such a translation for their own private reading. I do not say that they should have it for use in the meetings, as the less said as to points of this kind, especially at a worship meeting or anything of that kind, the better; but I conceive that here I have the object and purpose of seeking to help the children of God to know the truth as much as possible, and therefore I do not scruple to speak of this, though I do not like it. If we all had the truth of God presented to us in the correct and best form there would be no need to dwell upon these things, but, unfortunately, we have been accustomed to an imperfect translation, and consequently it is necessary to shew, in certain cases, what is really the truth. (*Bible Treasury* N8:377)

Translation is Not by Inspiration

Translation again, like interpretation, as well as editing the text from the varying witnesses, belongs to the responsible use of scripture, and is quite distinct from the fact of its divine inspiration. No doubt the conviction that God inspired every scripture would act powerfully on the spirit of every believer who undertook a work so serious, and is intended to make him feel his dependence on God in the use of all diligence and every means duly to attain the end in view. . . . Hence too the danger and evil for any one to give, whatever the cause of failure, his own mind and not God's in editing, translating, or interpreting. (*God's Inspiration of the Scriptures*, p. 599-600)

On Translating "Words"

If some suppose it a defect that the same word is used with such shades of difference, let me tell them that their objection makes a demand on Hebrew which is not met by any other language — which, if it could be met, would involve mere barbarism even if practicable to be remembered and used; in fact, there is no language where words do not express varieties of meaning. If the most precise of tongues did not admit of some modification in the use of its terms, such a catalogue would be an intolerable burden. If one were bound to use a new word for every new thought, how cumbrous would human speech become! Man would sink under the weight of that which he had to carry in mind, and utter in its proper time and place. But enough of this, which I merely notice to guard the unreflecting from a common misapprehension. (*Pamphlets*, p. 23)

A Modern Translator Must Exercise Judgment

It is admitted by all persons of real intelligence that the word "worship" has become narrowed in modern English, and that when the language was in an earlier stage, it embraced all acts of obeisance, such as prostration, which were paid to kings or other superiors, as well as what was paid to a divine Being (or one regarded as divine). So it was in Greek; so it stands in the Authorized Version, because at that time the English word "worship" had a generic force as well as that special reference. But this is not so in present usage; and therefore a modern translator must exercise his judgment. Whether Mr. [Darby] has in every instance succeeded in determining the different senses is more than I would say; but his principle is sound and certain. It is ignorance to suppose that, when Jews came to Jesus to heal their diseases, they meant by their homage to convey their conviction that He was God. That He was God and therefore worthy of honour as the Father is what every Christian rejoices to know, and to pay it; but the true meaning of [*προσκυνέω*] in these cases throughout the gospels is another matter. In John 4 "worship" is clearly required. On the other hand, "doing homage" may be and is rightly used where God or the Father is in question. (*Bible Treasury* 7:288, see also *Bible Treasury* 7:192)

On "Grammatical Slips"

There is no doubt in scripture, as elsewhere, an occasional departure from the strict rules of ordinary syntax. Let nobody by this suppose my meaning is that it is of no importance to know how to use human speech — our own as well as the language that God used especially, or any other tongue we may be acquainted with. But it needs to be borne in mind, at the same time, that there is for the Spirit an energy of truth, as well as rhetorical skill among men, which does not hesitate to set at nought a mere grammatical point for some higher end. This falls in with what is claimed for the word of God — the most perfect form of revealing to men that which God would convey to him. Hence it is, that what some are quick to count blots or blemishes of style are all sanctioned and intended by God's Spirit; and that what sounds at first abrupt, harsh, or strange, spite of that peculiarity whatever it may be, conveys the idea more justly than anything else could. Yet, claiming all this for the word of God and for every line of it, we must not go beyond our text, but hold that the writers only used what can be proved by the best evidence of every kind, external as well as internal, to be the very words of the Holy Ghost. (*Pamphlets*, p. 372-373)

On "Phraseology"

It is through understanding the thought, the scope, the mind of the person speaking that one knows the phraseology; and not the inverse. If the inner purpose is not received, the outer form

is unknown. So it was with Jesus speaking to the Jews; so it is pre-eminently with the testimony in John's writings now. Men complain of mysticism in the expression, because they have no notion of the truth intended. The hindrance is in the blinding power of the devil, who is the source of their thoughts and feelings, as surely as he is the adversary of Christ. Men's judgments flow from their will and affections, and these are under the sway of His enemy. And as he pushes on men, especially those who are most of all responsible to bow to Christ as the Jews then were, to practise the lusts of their father, so violence follows as naturally as falsehood. (*Exp. of John*, p. 185)

On "Figurative Language"

[A review of] Neil's *Figurative Language of the Bible*, (Nisbet & Co., 1892):

It is not pleasant but a duty to question and even condemn a few of the author's positions. There is always a danger of exaggeration when a point is made of style (and indeed of other things less weighty), and an unconscious effort to justify a new work by multiplying technical manner and distinctions. It is true that Mr. N. spares his readers J. Holmes' 252 figures! and Mr. G. W. Harvey's systematic discussion, giving them a quantity of chatty remarks. But it is too much to say that no branch of Bible study is more important, and none so utterly neglected. Figures belong to rhetoric for the most part rather than to grammar, but far more generally to common sense; for Christians a spiritual mind is the best guide. The general outline is set out in any ordinarily full grammar. For Scripture, Glassius' *Phil. Sacra* is well known, whence Keach drew largely for English readers; also W. Jones, J. Brown, T. Horne, and others. Dr. Alex. Carson in our day wrote still more ably and with less prolixity; as also Drs. T. Leland, Blair, Campbell, Lord Kames, and many more since Quintilian.

No doubt the author meant a short, cheap popular treatment. But he greatly over-estimates the value of knowing eastern habits. The true wonder of the Bible is its superiority to age, clime, or race in the main; and there is a real danger, especially in our day, of losing the kernel in excessive attention to the husk of local and temporal surroundings, and the like. Even we, English, talk figures incalculably more than most perceive; and though it might furnish matter for ingenious lectures and interesting papers to analyse this character of every day intercourse, it would be little better than pastime and might readily turn away the mind from the really important. Origen was a greater scholar than any man who ever wrote on figures of speech, and could scientifically explain the simile, metaphor, and every other figure beyond most; yet he fell a victim to a glaring misconception of our Lord's words in Matt. 19:12, and wasted a life of study in windy allegories. It was assuredly no lack of learning that exposed him so greatly to misapply the third case, nor lack of zeal to act at all cost on the supposed meaning. (*Bible Treasury* 19:79-80)

On "Italics"

The first thing that strikes the mind, as undesirable in an accurate version of the Scriptures, is, that words supplied by the translators, which have no counterpart in the original, should not be designated as such by italics as attempted more or less fully in the Authorised Bible. Dr. Scrivener's Cambridge Paragraph Bible sought this more systematically, and therefore is happier in this respect. In the Revised New Testament, on the contrary, the indication of supply is less than ever. It would have been better for the reader had the amount indicated been far greater. . . . Many an unlettered preacher is thus exposed to dwell with emphasis on words merely inserted by the translators as if they were the veritable expressions of the Holy Spirit, from which error they were better guarded by the Authorised Version, and ought to have been yet more now. It is allowable in a version of a Greek or Latin Classic or of any human composition to supply what seems idiomatically requisite in our tongue without notification to the reader. But Scripture stands alone, and deserves the homage of carefully distinguishing what man judges necessary in the language which reflects the original. In some cases it may prove a danger signal; in all it seems due to God and man. As the tendency of the day is to deny the difference between the word of God and any other book, it is the more imperative. (*Bible Treasury* 13:287)

On Marginal Notes

What you need to cultivate is a sound judgment, and you will never get it by hunting up so-called parallel passages. The habit is, on the contrary, destructive to intelligence in the word of God. Hence I believe it would be far better if such references were left out of our Bible, and the readers had to learn it thoroughly for themselves. I do not mean you should not have a concordance or kindred help; but the Bible should be printed alone, and is incomparably richer without than with these additions, which habitually mislead by confounding the distinctions which lie under phrases more or less verbally similar. The headings of the chapters and at the top of the columns are often worse than useless, conveying at best the mere views of men, and encumbering the pages which should give only what is divine. (*Bible Treasury* 16:50)

It might be desirable to note in the margin the Old Testament or Hebraistic form of the proper names which in the New Testament are written [Hellenistically]. (*Christian Annotator* 3:93)

Greek Articles

"... unto acknowledgment of truth." [2 Tim. 2:25]

This last phrase occurs in the First Epistle (2:4), as also in the Second more than once (3:7), and always in this anarthrous form. The reason is not that the preposition (*εἰς* or any other) gives licence to omit the article where otherwise it would be

required, which is a most unreasonable and even a barbarous notion, though, as we all know, it is laid down by Bp. Middleton in his able "Doctrine of the Greek Article", and endorsed by commentators so respectable as the late Dean Alford and Bp. Ellicott, to say nothing of one so loose on this as Winer. It is an error, notwithstanding, which every portion of the New Testament, of the Septuagint, and of all Greek literature refutes, as any scholar may discover by bringing a single chapter closely to the test. The omission of the article depends on a principle wholly independent of the preposition: only the absence of the Greek article in such a construction is more frequent than elsewhere, because prepositions are used very often where character is intended, rather than a definite object set before the mind. Where the latter is meant, with or without a preposition, the article must appear; where the aim is characteristic, it has no place; and such is the case in the phrase before us. (*Exp. of the Two Epist. to Timothy*, p. 242-243)

Here [in Gal. 2] we see, too, how little the Revisers estimated the force of the anarthrous construction. They put in the margin "works of law," and "law," where their text gives "the works of the law," and "the law;" and they do not always mark this, as twice in the latter part of verse 16. It is as opposed to fact as to philological principle that the article was inserted or omitted arbitrarily. Prepositions are no exceptions, though from their nature they suit with peculiar facility the anarthrous usage; but the presence or the absence of the article depends on its general principle. Thus in Romans 3:19 the article is twice required with νόμος, and once with a preposition; in verse 20 it is twice left out just as correctly, and in verse 21 it is once both omitted and inserted with ν., and in each with a preposition; and in the last verse of the chapter it is twice anarthrous, and in both the object of verbs. It is bad grammar and perhaps feeble theology to confound νόμον with τὸν ν. The apostle generalises, though no doubt "the" law falls under the expressly characteristic term. So it is often in Romans, as in Galatians and elsewhere; but there is not the least backwardness or laxity in giving the article with this word or any other where its presence is really wanted. The indefinite article of our tongue would be quite improper in all or most of these cases; nor does English idiom forbid the exact representation of its anarthrous usage in at least very many instances like these cited, and Galatians 2:19,21, 3:2,5. — Verses 10-13 are valuable in confirming the refutation of the too prevalent fallacy, where we have the broad principle in its characteristic and therefore anarthrous form, and then the article for the particular matter of fact; see again the principle in verse 11, and the fact in verses 12, 13. If the Company had understood the true force of the anarthrous usage, they never would in my opinion have agreed to consign to the margin what ought to have been unhesitatingly set out in the text. (*Bible Treasury* 13:377)

It may be well also to say that the effort to make the anarthrous form mean no more than a special gift or particular operation of the Holy Spirit is not borne out by scriptural usage. For we find πνεῦμα ἅγιον employed with and without the

article, so as to demonstrate that this expression in no way excludes His blessed personality, but only falls under the usual principles of the language. Where it is intended to present Him as a distinct object before the mind, the article appears; where it only characterizes, the phrase is, as ever, anarthrous. Here [in Acts 8], to go no farther, we have πνεῦμα ἅγιον in verses 15,17; but in 18 τὸ πνεῦμα. Were it merely previous mention, we should have had the article in 17 as well as 18. The true solution, however, is not here contextual, but the intention is not to present objectively. Where this is not so, the accusative of a transitive verb is regularly without the article, as being only the complement of the notion expressed by the verb; where it is sought to present the governed word as an object before the mind, the article is added. The usage therefore is thoroughly exact. So in Acts 19:2 we have twice πνεῦμα ἅγιον without the article, but in verse 6 the article in its emphatic duplication; where it seems vain to contend that the Holy Spirit is not meant in all these cases. Is there then not a difference? Unquestionably; but the difference lies, not in the contrast of a special gift with His general influence, as men say, or even with His person, but in the questioned character of what was received in the one case with the definite object before the mind in the other, most suitably accompanying such a phrase as 'came' upon the men described.

This is the true key to Acts 1:2,5, not the mere circumstances of the preposition (strangely supposed by some to be exceptional) which serves to define; as the phrase in verse 8 brings the Spirit into an objective point of view. But it is the self-same Spirit in each case; and could a mistake be greater than to allow that Christ only gave injunctions by a particular gift, and that the disciples enjoyed Him in all His fulness? Compare also Acts 10:38 with 44. So, on the eventful day when the promise of the Father was fulfilled, we find in Acts 2:4 the Spirit both without and with the article, and there according to the principle enunciated: when used to characterize what filled all, it is designedly anarthrous; when the phrase presents a distinctively objective cast of thought, the article is as correctly inserted. The presence or the absence of the article leaves the Holy Spirit untouched and only affects the aspect meant — person or power. Compare verses 17, 18, 33, 38; 4:8, 31 (a very remarkable expression in the text of the oldest codices); 5:3; 6:5; 7:55; 8:29, 39; 9:17, 31; 10:38, 44, 45, 47; 11:15, 16, 24, 28; 13:2, 4, 9, 52; 15:28; 16:6,7. The Epistles would only add and confirm by further instances. (*Exp. of Acts*, p. 117-118)

... the mistaken comment that the Greek particles "always signify contrast." They may mean no more than distinction, like our "on the one hand" and "on the other." All depends on the nature of the case intrinsically. Thus in 1 Cor. 12:8 to one (μὲν) a word of wisdom, to another (δὲ) a word of knowledge, though here different persons, were varieties rather than contrasts; and in Eph. 4:11 these (μὲν) apostles, and those (δὲ) prophets were so far from being in contrast that they form a joint class in 2:20 and 3:5. . . . Take for instance Rom. 6:11, "dead indeed to sin (μὲν) and (or, but) (δὲ) alive to God in Christ Jesus." To make

one grace, and the other conditional, is not only error but absurdity. (*Bible Treasury* N5:331-2)

[How is it that *πᾶς* without the article in many cases like *ἐξουσία, δικαιοσύνη, κ.τ.λ.* means "all" and not "every"?]

A. Because they express moral thoughts, grouping every case under the word; so that it is a question of our language not here admitting "every" but requiring "all" in idiomatic English. With article before or after, *πᾶς* in English must be translated not "every" but "all." So without it words expressive of moral ideas, as righteousness; joy, fear, power, wisdom; but it really means every such case. So of the common "all flesh," all the individuals without distinction. But ordinary appellatives come under the regular rule which is true of all languages. (*Bible Treasury* 20:144)

[*Bible Treasury* 10:32 recommends J. N. Darby's paper, "On the Greek Article."]

Greek Verb Tenses

[A review of] *The True Theory of the Greek Aorist*, by William Howell, of the Bristol Grammar School, &c. London: Simpkin. Bristol: Kerslake:

The attention of Christians interested in the study of the Greek Testament is directed to this little pamphlet; especially at a time when some essays on Greek syntax have given a one-sided bias to minds inexperienced in such pursuits. Undoubtedly the rigid rule ("never translate the aorist by 'have'") is extremely compendious and would save a world of difficulty. But unhappily it is an error, for there are very frequent cases both in the sacred writings and in profane where the rule fails; and this, for the simple reason that the English preterite is *not* equivalent to the Greek aorist. The assumption that it is must therefore be, as it is in fact, attended by such an abundance of unquestionable exceptions as to disprove the supposed rule. But there is the less reason to say more now, as the subject has been already handled in these pages.

In the first division of the tract Mr. H. discusses the statements of Buttmann, Donaldson, Jelf, and others. He endeavors to shew from the usage of English (where a so-called present may also express past and future, and where a past may express a future), that the Greek aorist, confessedly indefinite, may be something more than is alleged. He seeks to nullify the precise position of modern grammarians by the conclusions of each and all. This however is rather negative criticism; and the question cannot be decided by lively sallies on the one side, any more than by slips or mistakes on the other.

In the second part of the inquiry, Mr. H. asks, What is this inherent power of the aorist? His answer is, that "the aorist tenses were designed as supernumerary tenses to be used for any and all the other tenses according to the taste of the writer." In support of this the following points are offered:

1. These aorists were first employed in a comparatively advanced stage of the development of the Greek language, the second aorist being more ancient than the first.

2. They have displayed their character by a gradual and eventually an utter extinction of the ancient perfect and pluperfect tenses.

3. It is admitted by authorities that they have been more or less employed instead of all the other tenses.

Euphony and expressiveness, he thinks, may have given birth to the first aorist.

The following eighteen illustrations Mr. H. cites chiefly from the historical books of the New Testament. These I proceed to examine as of interest and importance to the Christian. He wishes to prove that the present, &c., might have fairly done duty instead of the aorist; my aim is to shew that the aorist is employed with propriety, even though in some cases another tense might have been used with little or no sensible loss.

1. Matt. 3:3: *ἐτοιμασατε* (1 aor.), Prepare ye the way; *ποιεῖτε* (pres.), make His paths straight.

Heb. 12:13: *ποιήσατε* (1 aor.), make straight paths.

2. Matt. 6:25: *μεριμνᾶτε* (pres.), take no thought.

Matt. 6:31: *μεριμνήσητε* (1 aor.) idem.

3. Matt. 10:11: *κάκει μείνατε* (1 aor.), there abide.

Luke 9:4: *ἐκεῖ μένετε* (pres.), idem.

4. Matt. 11:15: *ἀκούετω* (So everywhere in Matthew, Mark, and Luke.) (pres.), he that hath ears to hear, let him hear.

Rev. 2:7: *ἀκουσάτω* (So everywhere in Revelation.) (1 aor.) — an ear, &c.

5. Matt. 17:17: *φέρετέ μοι* (pres.), Bring him hither to me.

Mark 9:19: *φέρετε πρὸς με* (pres.), idem.

Luke 9:41: *προσάγαγε* (2 aor.), idem.

6. Matt. 21:2: *πορεύθητε* (1 aor.), Go into the village.

Mark 11:2: *ὑπάγετε* (pres.), idem.

Luke 19:30: idem, idem.

7. Matt. 6:11: *δός* (2 aor.), Give us this day our daily bread.

Luke 11:3: *δίδου* (pres. mid.), idem.

8. Heb. 3:1: *κατανοήσατε* (1 aor.), Consider the high priest.

Heb. 12:3: *ἀναλογίσασθε* (1 aor.), Consider Him that endured.

Heb. 7:4: *θεωρεῖτε* (pres.), Consider how great this man was.

Heb. 10:24: *κατανοῶμεν* (pres.), Let us consider one another.

9. Matt. 21:46: *καὶ ζητοῦντες αὐτὸν κρατῆσαι*, they sought to lay hands on Him.

Mark 12:12: *καὶ ἐζήτουν αὐτὸν κρατῆσαι*, idem.

Luke 20:19: *καὶ ἐζήτησαν ἐπιβαλεῖν*, idem.

John 7:30: *ἐζήτουν οὖν αὐτὸν πιάσαι*, they sought therefore to take Him.

10. Acts 9:26: *ἐπειρᾶτο κολλᾶσθαι*, he assayed to join himself.

Acts 16:7: *ἐπείραζον . . . πορεύεσθαι*, they assayed to go.

Heb. 11:29: *πείραν λαβόντες*, assaying to go.

11. Matt. 26:4: *συνεβουλευσαντο*, (1 aor. ind.), consulted that they might, &c.

Mark 14:1: *ἐζήτουν* (imp. ind.), sought how they might.

12. Luke 7:38: *ἐξέμασε* (imp. ind.), did wipe, &c.

John 12:3: *ἐξέμαξε* (1 aor. ind.), wiped, &c.

13. Matt. 13:3: *σπείρειν* (pres. inf.), a sower went forth to sow.

Mark 4:3: *σπείραι* (1 aor. inf.), idem. So Luke.

14. Matt. 11:9: *ἐξήλθετε* (2 aor. ind.), what went ye out to see?
Luke 7:24: *ἐξεληλύθατε* (per. m.), idem.

15. Matt. 9:13: *οὐ γὰρ ἦλθον* (2 aor.) *καλέσαι*, I came not to call.

Mark 2:17: — idem, — idem.

Luke 5:32: *οὐκ ἐλήλυθα* (per. m.) *καλέσαι*, idem.

16. 2 Cor. 1:12: *ἀνεστράφημεν* (2 aor. p.), we *have had* our conversation.

Eph. 2:3: idem, we *had*, &c.

17. John 3:32: *καὶ ὃ ἑώρακε καὶ ἤκουσε*, and what he hath seen and heard.

18. John 15:6: *ἐὰν μὴ τις μέινῃ ἐν ἐμοί, ἐβλήθη ἔξω*, if a man abide not in me, he is cast forth; the future *βεβλήσεται* would have given the same sense. Farrar, Greek Syntax.

1. It would be strange indeed if the aorist in the first verb, the present in the second, were used with no precise object, seeing that the LXX have thus rendered the prophet; and so it appears in all the synoptic evangelists, who are by no means used merely to repeat their original. To me it seems plain that, while the paths are left for continuous or repeated action in detail, the way of Jehovah is viewed as having been made ready with promptness. The same principle applies to Hebrews 12:13, and the more strikingly, because the aorists of 12 and 13 are followed by an emphatic use of the present in 14.

2. The disciples were not to be anxious (pr.) as a habit as to food and raiment: a look at the birds, an observation of the lilies, however transient, might well reprove it. They were not to be anxious (aor.) at all, said the Lord — not for the morrow. (ver. 34.) It is a stronger statement, excluding even a single instance.

3. The phrase of Matthew seems correctly due to *ἕως ἄν ἐξέλθῃτε*, which puts a term; whereas Luke's is expressly different and equally exact, *καὶ ἐκείθεν ἐξέρχεσθε*. Either might be said with truth, but they are not of the same value, and there is no ground for charging with looseness the phraseology of one evangelist more than another.

4. The Lord was still speaking in the Gospel; in the Revelation it is a final warning given peremptorily in each assembly's case.

5. In Luke it is a precise order to the father, and so also singular. In the two first it is more general, as marked in the tense as well as the number.

6. In Matthew 21:2 the true reading is probably not *πορεύθητε* but *πορεύσθε* (κ, B, D, L, Z, 33, 13, 61, 69, 126, 157, 346, Orig. Euseb.), and so the tense is the same as that of *ὑπάγετε* in Mark and Luke.

7. The aorist for the single act (*σήμερον*) in Matthew is just as proper as the present for the habit (*τὸ καθ' ἡμέραν*) in Luke. They could not be interchanged without altering each clause.

8. The two aorists are acts viewed as consummated, or in themselves; the two present as calling for continuous consideration.

9. The effort is rendered more definite in Luke by the use in him only of *ἐν αὐτῇ τῇ ὥρᾳ* which accounts for *ἐξήτησαν* there only.

10. The aorist in Hebrews 11:29 is strictly correct as being the historical fact. The imperfect in Acts denotes continued or repeated effort in the act.

11. A similar remark applies to the aorist in Matthew 26:4, as compared with the imperfect in Mark 14:1.

12. So in Luke 7:38, it is the graphic power of the imperative, whilst John 12:3 presents no more than the fact historically.

13. If a sower go forth on his task, it might be said either *σπείρειν* or *σπείραι*, viewed continuously or as a point; in fact κ, D, L, M, X, with more than sixty cursives, have *σπείραι* in Matthew 13:3; while in verse 4 of both Gospels *ἐν τῷ σπείρειν* is used necessarily because it is a course of action, not an act in itself. Thus we see, even when either might be used, that there are limits.

14. The difference is that the perfect gives vigour to style where it is suitable or desired by presenting the fact with its effects up to the present, the aorist gives the past only. In Luke therefore it should be "have (or, are) ye gone out," &c.

15. So with the next set: "I am not come to call" represents Luke. ["I have dined," to use an illustration of our author's, could only be used with propriety of to-day.]

16. There is no need to translate *ἀνεστράφημεν* differently in 2 Corinthians 1:12 and in Ephesians 2:3, "we bore ourselves," or "had our way of life" suiting both; and so in fact Mr. Green and Dean A., two of the most recent translators, recognize no difference.

17. I see no reason for doubting here also the distinction between the perfect and the aorist, the former expressing a permanent effect, while the latter does not go beyond the act or circumstance itself.

18. No doubt, in ordinary Greek, the future would as a rule be found in the apodosis; but this does not warrant one to say that the future would have given the same sense as the aorist, or another to infer that the aorist is equivalent to a future, or a present, or a perfect. It seems to my mind that our Lord used what best expressed His mind, and that none but the aorist could here convey with the same force the man cast out who abode not in Him. It may be called rhetorical; but it vividly gives the instant issue, as He saw it, of abandoning Him: other results follow at length, and they are so expressed.

What appears to have misled our author is the difference of idiom. For it is one thing to give a fair English version, another to trace the precise force and shades of difference in the Greek. To suppose that imperfections, aorists, and perfects, can be used indifferently in the same sentence is to destroy the precision of language. To explain why each is used rather than any other is exactly the business of a scholar, not to explain them all away. And in New Testament Greek it must be remembered that the believer in inspiration is entitled to have the assurance that every minute difference is used with divine exactness and with

a purpose worthy of Him who wrote it. (*Bible Treasury* 9:348-349)

[A review of] *Tense Readings of the New Testament — Milestone Papers*, by Daniel Steele, D.D., New York: Phillips & Hunt: The following extracts have been sent for a brief examination, which is appended.

P. 56. "The chief peculiarity lies in the Aorist: we have in the English no tense like it. Except in the indicative it is timeless, and in all the moods indicates what Krueger styles 'singleness of act.' As some of our readers may be disposed from dogmatic reason or prejudice to dispute our inferences from this tense, we proceed to fortify ourselves by the following authorities."

P. 57. "Says Buttmann in his recent New Testament Grammar, 'The established distinction between the Aorist as a purely narrative tense, expressing something momentary, and the Imperfect as a descriptive tense, expressing something contemporaneous or continuous, holds in all its force in the New Testament.' Says Winer: — 'Nowhere in the New Testament does the Aorist express what is wont to be: we cite a few specimens.' All exhortations to prayer and to spiritual endeavour in the resistance of temptation are usually expressed in the Present tense, which strongly indicates persistence:

Matt. vii. 7. 'Keep asking (present) and it shall be given you, seek (pres.) again and again and ye shall find, knock (persistently) and it shall be opened unto you.'

Mark xi. 24. 'All things that ye perseveringly pray (pres.) and ask for (pres.), keep believing that ye received (aor.) and ye shall have them.'

Luke xiii. 24. 'Persistently agonise to enter in (aor.) once for all at the strait gate.'

P. 59. "The next fact which impresses us in our investigation is the absence of the Aorist, and the presence of the Present tense, whenever the conditions of final salvation are stated.

Our inference is that the conditions of ultimate salvation are continuous, extending through probation and not completed in any one act. A careful study of the Greek will convince the student that it is a great mistake to teach that a single act of faith furnishes a person with a paid-up nonforfeitable policy, assuring the holder that he will inherit eternal life, or that a single energy of faith secures a through ticket for heaven, as is taught by *the Plymouth Brethren*, and by some popular lay evangelists. The Greek tenses show that faith is a state, a habit of mind into which the believer enters at justification.

John i. 12. 'As many as received (aor.) him (by a momentary and definite act), to them gave he power to become the sons of God, even to them that are believing (pres.) on his name.'

P. 61. "John iii. 15. 'That whosoever is continuously believing in him, should not perish (aor., once for all), but be having everlasting life.'

Here again the Present and not the Aorist participle of the verb, to believe, is used, as it is again in verses 16 and 36.

John v. 24. 'He that is always having my word and constantly believing on him that sent me, hath eternal life, and is not coming into condemnation, but has passed over (perfect) from death unto life, and so continues.' Says Alford, 'So, in 1 John v. 12,13, the believing and the having eternal life are commensurate: where the faith is, the possession of eternal life is, and when the one remits, the other is forfeited; but here the faith is set before us as an enduring faith, and its effects described in their completion' (see Ephes. i. 19,20). Thus this great English Scholar rescues this great proof-text of *the Plymouth Brethren*, and the Moody School of Evangelists, from its perverted use to teach an eternal incorporation with Christ by a single act of faith; and he demonstrates the common sense doctrine that the perseverance of the saints is grounded on persistent trust in Jesus Christ. — A wise generalship does not destroy a captured fortress, but garrisons it.

John vi. 35. 'He that is perpetually coming to me (pres.) shall not by any means (double negative) once hunger (aor.), and he that is constantly believing in me (emphatic) shall never by any means (double negative) feel one pang of thirst.'

P. 63. "John vi. 54. 'Whoso eateth (pres. keeps eating) my flesh, and drinketh (keeps drinking) my blood, hath eternal life.'" &c., &c., &c.

Though from circumstances away from books, one can see at a glance that there is no force in Dr. S.'s reasoning. The general bearing of the Greek tenses, according to the grammarians cited, has often been set forth in these pages (*Bible Treasury*). Only there are other principles, which none ought to ignore, unknown, apparently, to the American divine, who writes under the influence of strong prejudice, as little versed in scriptural truth as in the views of those he controverts. Nor was even the late Dean Alford always reliable in doctrine, any more than ripe scholarship.

But to the proof. No one doubts that continuous action, as in exhortations to prayer and habitual moral duty where constancy enters, is expressed by the present tense. The mistake, a very serious one, is overlooking what is called the ethical present, which is of frequent occurrence, especially in the N.T. Time in this case is merged; and here no more glaring error could be than importing into the tense persistence or the like. As an early example take Matt. 2:20: are we to render *οἱ ἑ* as Dr. S. contends? "They that keep seeking" would wholly mislead. Both the A. and R. Vv. give rightly "they that sought." It is really those characterised by the act, "the seekers." This usage applies to a vast multitude of cases, where "perpetually" or "constantly" would falsify the sense. See Matt. 5:5,6, where it is evident that in "the mourning," and "the hungering and thirsting," there is no more thought of "always," than in "the meek," or "the merciful." In all it is just

the class so characterised, like ὁ σπείρων, ὁ θερίζων, ὁ ἀκούων, ὁ πιστεύων, ὁ θέλων, ὁ ἀγιάζων, οἱ ἀγιαζόμενοι, οἱ σωζόμενοι, οἱ ἀπολλύμενοι, οἱ πλανῶντες, οἱ πλανώμενοι, ὁ γινώσκων, ὁ ἀγαπῶν. One might quote all through the Greek T. It is the same with the finite verb, if not so frequently as with the participle. Thus in Matt. 5:13, 14, the present tense is simply the copula, and even Dr. S. would shrink at once from the rendering, "Ye are always the salt of the earth," or "Ye are constantly the light of the world." Again, see James 1:12, "Blessed the man who endureth temptation." Does this mean that any man, even Job, was continually enduring? So in the next verse, it is clearly "when" or "while" tempted, and in no way means that he is so persistently. Most chapters of the N.T. supply examples.

It is allowed then that the Lord intended His own to be ever dependent in prayer. But the answer to the curious question, Are those to be saved few? is strangely represented by this unintelligently narrow use of the present. Our Lord does insist on striving earnestly; but that this implies a long space, because it is the present, is ignorance of its ethical value and force in the face of the record which proves throughout the Acts of the Apostles how soon those in earnest were brought into conscious peace and blessing. Those who seek to enter save through the narrow door (of repentance) will not be able.

Then come the astounding words, "The absence of the Aorist, and the presence of the Present, whenever the conditions of final salvation are stated."

Acts 2 ought surely to be a test, the great day of Pentecost. Now in answer to the cry of those pricked in heart Peter says, "Repent" (aor.), and, in his solemn charge, adds, "Be saved (or, save yourselves, aor.) from this perverse generation." Here we have the most direct contradiction of Dr. S., the aorist there, *and not* the present tense, as he would have, in stating the conditions of final salvation. No doubt we have τοὺς σωζ. in ver. 47; and it is notorious that some, who have not adequately weighed the case, contend like him, that this phrase means those in process of salvation. That it need not is certain from the ethical force of the present: "the saved," or "those to be saved," are a class so characterised without question of time. That it cannot mean an actual process going on follows from the σῶθητε of ver. 40. And this ought to be plain to all who compare Eph. 2:5,8, where it is said of the believers, χ. ἐστε σεσωσμένοι (the perfect, *i.e.*, the abiding continuance of a past act); also Titus 3:5, ἔσωσεν ἡμᾶς where the singleness of the act of saving us is stated. Could this be if Dr. S.'s theory were true? Scripture, on the contrary, by using the aor. and perf. as well as the present of the same case, demolishes his notion. None can deny that final salvation is before us in Eph. 2, and in Tit. 3. That is, scripture beyond controversy applies both perf. and aor. to the final salvation of believers; so that the present tense, which also occurs in this connection, cannot in God's word contradict either the single act, or its continued result, but ethically characterises. Dr. S.'s rash handling of the matter necessarily sets the occurrences of the present against the perf. and the aor. Had he known grammar and scripture better,

he would have avoided the error. The comparison of Heb. 10:10 with 14 may help him, though Dean A., if my memory serves, erred in this very case. For here we have the same persons said to be ἡγιασμένοι and ἀγιαζόμενοι. Now incontestably they could not be already sanctified, and this as an abiding result, if the present tense only means a process incomplete because going on, as the error shuts us up to. The ethical sense of a class so characterised, without question of time, conciliates perfectly the two expressions which Dr. S.'s imperfect and erroneous view would dislocate. Both verses speak of believers as they are now, ver. 10 being no more future than 14.

On the other hand, no right-minded christian would weaken the truth that faith and life go on in constant exercise while we are here below; so that Dr. S. is quite uninformed as to those whom he classes with Mr. Moody and his friends, of whom one cannot speak. But he himself enfeebles, if he does not deny salvation as a state entered by faith. He can see for himself Acts. 16:30,31, where, in answer to the jailor's urgent enquiry how to be saved (aor.), he was told to believe (aor.). Here again final salvation is in question, and a single act of faith secures it according to Paul and Silas. According to Dr. S.'s theory it ought to have been the present in both: his doctrine and his grammar fail alike.

In John 1:12; 3:15; 5:24, as in 1 John 5:13, it is the present participle as in many texts elsewhere, such as Eph. 1:19; and this is exact, when a characteristic class is meant. If it were a question of fact, the aorist would have displaced the present, as in Acts 11:17; 13:48; or if the permanent result of a past act was intended, the perfect as in Acts 15:5, 16:3,4. But the usage of these last is not consistent with the exclusive notion of the actual present, which is therefore demonstrated to be incorrect here. The ethical present alone agrees where an aorist or perfect can also be employed, though the faith is an enduring thing beyond doubt.

That Dr. S. has misused John 6:35,54, is apparent from ver. 44,50,51,53, where the aorist is used of coming, eating and drinking. This could not be unless the present were used ethically. The reasoning therefore is a mere fallacy. Dr. S.'s school, by his own account, should consist of souls always learning and never able to come to full knowledge of truth. (*Bible Treasury* 16:301-302)

My first remark is one which applies widely to Mr. [Tregelles]'s work. It is, that he systematically misstates the force of the Greek Perfect — an error the less excusable, because it is in general given accurately in the English Bible, which he has undertaken to correct. He confounds the force of the perfect with that of the aorist. The latter, as is well known, is the grand tense in narrative. It simply states that events have occurred, excluding the idea of duration, whether the action was really transient, or whether, if prolonged, the idea of the prolongation was meant to be merged. The perfect, on the other hand, expresses the *settled, abiding effect of a past action*: it adds another and different idea to that of the aorist. One might

have expected so fundamental a truth to be familiar to every student: it may be a nicety of the Greek language, but it is one which it is indispensable to know and act upon, in order to understand and appreciate a single sentence where these tenses occur. Experience shows, however, that professed translators and critics may overlook the simplest principles. As some may question the distinction, I delay for a moment to exemplify what has been stated, before referring to the offenses against it in both editions [of Tregelles on Rev.]. Let the reader who doubts take up any book of the New Testament — say the first chapters of Matthew. Of the aorist, in which ch. 1 abounds, I need not speak, as the sense is indisputable. But a perfect we have in γέγραπται, 2:5, &c. The Authorised Version rightly translates, “it is written.” It is true that γέγραπται could not have been used, if the action were not past: it supposes this, but presents also the idea of the prediction being actually in the prophecy which was familiar to them. In other words, what was permanent is also before the mind, which, not ἐγράφη, but γέγραπται, conveys. Again, ch. 3:2, ἡγγικε “is at hand:” “hath drawn nigh,” though true, is not the whole truth: nay, it is not only weak, but it might mislead. The *present state* (flowing doubtless from a past action and very distinct from the present tense of the same verb) is the real thought. In ch. 5:10,12 we have the participle of the perfect passive, and the aorist active of the same word. Now οἱ δεδιωγμένοι means, *not* “those who have been,” but “those who *are* persecuted” — a certain habitual character attached to them; whereas, ἐδιώξαν τοὺς πρ. is merely the statement, without going further, that men persecuted the prophets. So in verse 32, ἀπολελυμένην is not the mere historical fact that she had been divorced, but her present condition resulting from that fact. (*Prospect* 1:87)

On Archaic English Words

[WK made the following remarks on the general suggestions of the American correctors of the RV:] There need be little hesitation in allowing (I) that “S.” for saint is a remnant of tradition, at issue with the general sense of the term, which is ill applied for special honour to the inspired writers of the Gospels.

II. But it is less easy to see why “the apostle” should be struck out from the title of the Pauline Epistles, or of “Paul the apostle” from the title of the epistle to the Hebrews. “General” is most unsuitable to the title of the Epistles of James and Peter. John and Jude have a “general” character, whether it be so said or not in the titles. The older MSS. say “The Revelation of John,” which may be regarded as a compendium of Rev. 1:1.

III. Holy “Spirit” might well supersede Holy “Ghost.”

IV. If “worship” be retained uniformly for προσκ., a note explaining its general sense is requisite.

V. “Through” rather than “by” = διὰ with the genitive, in general, as well as when it relates to prophecy.

VI. Are not all, or almost all the instances referred to causes of enticement to what is wrong, when therefore “tempt”

is right enough? Such a verse as Rev. 3:10 would seem more appropriate for “try” and “trial,” like 1 Pet. 1:6

VII. The archaic “which” might well yield to “who” or “that,” “be” to “are” in the pr. ind.; “wot” and “wist” to “know” and “knew,” “hale” to “drag.”

VIII. “Demon” should displace “devil” for δαίμων or δαιμόνιον, and so possessed with a “demon” or “demons.”

IX. “With” should hardly move to the margin to let “in” there after “baptize.”

X. But “covenant” should everywhere take the place of “testament” except in Heb. 9:15-17.

XI. It is not merely Luke 8:15, 2 Cor. 1:6, Heb. 12:1, and James 5:11, that “steadfastness” would not suit as an alternate in the margin for “patience”; “patient endurance” seems better.

XII. The approximate rendering of ἄσσάριον as a penny, and δηνάριον as a shilling is preferable to the more distant “farthing” and “penny.”

XIII. “God and Father” is the revived marginal rendering of the Five Clergymen, and worse rather than better than the Authorised Version, “God even the Father,” as in the Revised Version of 1 Cor. 15:24, the real sense being “to Him that is God and Father.” In this way “our” or “His” may not necessarily go beyond “Father.”

XIV. To confine “fulfil” to “accomplish,” and the like, might be well. (*Bible Treasury* 14:334-335)

9. On Problems Peculiar to The Revelation of John

One of the few things in which we can concur with Dr. [Wordsworth] is in the following strong opinion of the authorized version as regards the Revelation: “Here I would earnestly exhort you, my younger hearers, not to content yourselves with the English version of the Apocalypse, but to have constantly before your eyes the original *Greek* in some good edition, where the various readings are carefully noted — as, for instance, in that of Griesbach, or of Scholz. It would be insidious to specify the numerous errors which have been committed by modern expositors, through neglect of this necessary precaution. Any one who undertakes to expound the Apocalypse from our English version alone, will deceive himself and mislead others.

It is no disparagement to our authorized version of the Apocalypse to say that it admits of considerable improvement. This may be easily accounted for from the nature of the case. The Apocalypse, from its peculiar character, is more difficult to render accurately than any other book of the New Testament,” &c. — (Pages 162, 163 [of *Lectures on the Apocalypse*, by C. Wordsworth, 1849]). (*Prospect* 2:47)

Christian scholars are well aware that no part of the New Testament had been edited so unsatisfactorily, partly from the general indifference with which the book of Revelation had been long regarded, and chiefly from the fact that so few ancient MSS. which contain it are known to exist, and these few comparatively unavailable to editors until the last half century.

Introduction

The critical acumen of Griesbach, achieved not a little in the just appraisal of conflicting readings, and in many instances it appears to me that subsequent editors found it an easier matter to alter than amend the text, which resulted from his laborious researches. Still, it is certain that sources of information, unknown or inaccessible to him, have been opened to some of the labourers that followed, of whom Scholz (1830-36), on the one hand, and Tischendorf (1841), on the other, have been the most successful. To the system of recension adopted by the latter, or perhaps even more to that of Lachmann, Mr. [Tregelles] inclines. (*Prospect* 1:86)

[W. K. translated the book of Revelation four times over a span of 50 years. He had this to say about the translation included in his shorter commentary, *The Rev. Exp.*, 1901:] The reader may be assured that the amended text here translated rests on the best authority of ancient date, using internal evidence to decide where the oldest MSS. and Versions differ. (*Rev. Exp.*, p. v) [This translation, however, is broken up into fragments in the commentary with the subsequent loss of punctuation at the end of each fragment. Moreover, several words were apparently dropped by inadvertence and it may be that this translation has a different character from his other translations. The version given here is from *Lect. on Rev.*, 1871.]

List of Abbreviations Used and Explanations

[No list of abbreviations common to all of WK's works being available, the following extracts are offered. The first list applies to the book of Revelation and to the notes that come from *Rev. of John*, 1860. where this list is found on p. xxv. It is hoped that these, with the help of common reference works to textual criticism may be sufficient for the reader's use.]

The extant UNCIAL MSS. of the Revelation are [four]: —

[ⲛ = *Codex Sinaiticus*, which WK marked D in the Revelation, but which is here marked ⲛ, according to more common usage]

A. = *Codex Alexandrinus*, now in the British Museum, probably of the fifth century.

B. = *Codex Vaticanus*, No. 2066 (formerly Cod. Basilianus, No. 105), probably written about the end of the seventh or the beginning of the eighth century.

C. = *Codex Ephræmi rescriptus*, No. 9 in the Imperial Library at Paris, probably of the fifth century and before A.

The CURSIVE mss. are ninety-eight: —

1. Cod. Reuchlini, remarkable as being used by Erasmus for his first edition, and now lost.
2. Cod. Imp. Par. 237, cent. X.
3. Stephen's ⲩϥ, unknown.
4. Cod. I. P. 219, cent. XI.
5. Codd. used by L. Valla, now unknown.
6. Cod. Bodl. Baroe. 3, cent. XI or XII.
7. Cod. Harl. 5537, A.D. 1087.
8. Cod. Harl. 5778, cent. XII.
9. Cod. Bodl. 131, cent. XII.
10. Cod. Mori 1. Cantab. Gospels A.D. 1297, Rev. later.
11. Cod. Pet. 2. ?
12. Cod. Alex. Vat. 179, cent. XI.
13. Cod. Seid. cent. XI.
14. Cod. Leic. cent. XIV.
15. Fragments of Rev. 3 and 4, written on Cod. Basiliensis, B. vi. 21.
16. Cod. Uffenb. cent. XV.
17. Cod. Coisl. 199, cent. XI.
18. Cod. Coisl. 202, cent. XI.
19. Cod. Coisl. 205, A.D. 1079
20. Cod. Vat. 2080, cent. XII
- (21. and 22.) Codd. Vallic., cent. XIII.
23. Cod. Coisl. 209, cent. XIV.
24. Cod. Vat. 2062, cent. XI.
25. Cod. Pal. Vat. 171, cent. XIV.
26. Cod. Wak. 1, Oxon., cent. XI.
27. Cod. Wak. 2, Oxon., cent. XI.
28. Cod. Bodl. Baroe. 48, cent. XIV.
29. Cod. Harl. 5613, A.D. 1407.
30. Cod. Guelph., cent. XIV.
31. Cod. Harl. 5678, cent. XV.
32. Cod. Dresd., cent. XV.

33. Cod. Cod. Vind. Lamb. 1, cent. XIII.
34. Cod. Vind. Lamb. 34, cent. XII.
35. Cod. Vind. Lamb. 248, cent. XIV.
36. Cod. Vind. Forl. 29, cent. XIV.
37. Cod. Vat. 366, cent. XIII.
38. Cod. Vat. 579, cent. XIII.
39. Cod. Vat. 1136, cent. XIII.
40. Cod. Vat. 1160, cent. XI.
41. Cod. Alex. Vat. 68, cent. XIV.
42. Cod. Pio Vat. 50, cent. XII.
43. Cod. Barb. 23, cent. XIV.
44. Cod. Propag. 250, cent. XII.
45. Cod. Laurent. iv. 32, A.D. 1093.
46. Cod. Ven. 10, cent. XV.
47. Cod. Dresd. cent. XI.
48. Cod. Mosq. 380, cent. XII.
49. Cod. Mosq. 67, cent. XV.
50. Cod. Mosq. 206, cent. XV.
51. Cod. I. P. 47, A.D. 1364.
52. Cod. I. P. 56, cent. XII.
53. Cod. I. P. 59, cent. XVI.
54. Cod. I. P. 61, cent. XIII.
55. Cod. I. P. 101, cent. XIII.
56. Cod. I. P. 102A., cent. XIII.57.
58. Cod. I. P. 19, cent. XVI.
59. Cod. I. P. 99a, cent. XVI.
60. Cod. I. P. 136a, cent. X.
61. Cod. I. P. 491, cent. XIII.
62. Cod. I. P. 239 and 240, cent. XVI.
63. Cod. I. P. 241, cent. XVI.
64. Cod. I. P. 224, cent. XI.
65. Cod. Univ. Mosq. 25.
66. Cod. Vat. 360, cent. XI.
67. Cod. Vat. 1743, A.D. 1302.
68. Cod. Vat. 1904, cent. XI.
69. Cod. Vat. Ottob. 258, cent. XIII and XIV.
70. Cod. Vat. Ottob. 66, cent. XV.
71. Cod. Vat. Ottob. 381, A.D. 1252.
72. Cod. Bibl. Ghig. iv. 8, cent. XVI.
73. Cod. Bibl. Corsin. 838, cent. XVI.
74. Cod. Ven. 546, cent. XI and XIII.
75. Cod. Laur. iv. 20, cent. XI.
76. Cod. Laur. iv. 30, cent. XII.
77. Cod. Laur. vii. 9, cent. XV.
78. Cod. Vat. Ottob. 176, cent. XV.
79. Cod. Monac. 248, cent. XVI.
80. Cod. Monac. 544, cent. XIV.
81. Cod. Monac. 23, cent. XVI.
82. Cod. Monac. 211, cent. XI.
83. Cod. Taur. 302, cent. XIII.
84. Cod. Richardian. 84, cent. XV.
85. Cod. Monast. Magni. Gr. Hieros. 9, cent. XIII.
86. Cod. Bibl. S. Sabæ. 10, cent. XIV.
87. Cod. Mediomont. 1461, cent. XI.
88. Cod. Ven. 5, cent. XIII.

Introduction

89. (Scholz. 80².) Cod. Bibl. S. Sabæ., cent. XIII.

90. (Scholz. 50².) Cod. Mosq., cent. X.

91. Cod. Suppl. Vat. B., cent. XV.

92. Cod. Montf. Dubl. (Erasmus' Cod. Brit.), cent. XV.

For the next six hitherto untouched mss. we are indebted to the Appendix of Mr. Scrivener's "Cod. Augiensis," where they are cited a. b. g. h. j. k. These I take the liberty of numbering respectively as follows:

93. Cod. Lond. Lamb. 1186, cent. XI.

94. Cod. Brit. Mus. Butler 2, A.D. 1357.

95. Cod. Parham. 17, cent. XI or XII.

96. Cod. Parham. 2, cent. XIV.

97. Cod. Brit. Mus. Add. ms. 17469, cent. XIII or XIV.

98. Cod. Bodl. Canonici Gr. 34, cent. XVI.

To the same accurate collator we also now owe the first real knowledge of the Middle Hill ms., which Scholz numbered 87, but never once cited; also with far more fulness and care 7, 8, 14, 28, 29, 31.

N.B. — * denotes the original reading, and ** a correction or change.

The Ancient versions (Vv.) containing the Revelation are —

1. The *Æthiopic*, probably made in cent. IV (Æth.).

2. The *Arabic* (Ar^p. of the Polyglotts, and Ar^c. of Erpenius, both = Arr.), not earlier than cent. VII.

3. The *Armenian*, completed A.D. 410 (Arm.).

4. The *Coptic*, in cent. IV, if not earlier (Cop.).

5. The *Slavonic*, made in cent. IX, some mss. of which differ from the printed edition (Slav.).

6. The *Syriac*, not before cent. VI (the Peshito and the Curetonian Syriac not having the Revelation) (Syr.).

7. The Latin *Vulgate*, made by Jerome about the end of cent. IV, the best copies of which are Codd. *Am.*, *Fuld.*, *Tol.*, *Demid.*, *Harl.*, *Lips.*^{4,5,6}. (Vulg.).

The ancient Greek and Latin commentators, Origen, Hippolytus, Andreas of Cappadocia, Arethas, Tertullian, Tichonius, Victorinus, Primasius, and other fathers (Ff.), are occasionally cited; also the Catena (cat.), as it is called, on the Apocalypse.

The earliest printed edition of the Greek New Testament was the Complutensian Polyglott, which bears the date of Jan. 10, 1514, at the end of Revelation, but it had not the pope's sanction till 1520. The first published edition was that of Erasmus in 1516. In his fourth and fifth editions, Erasmus corrected his text, especially in the Revelation, by the Complutensian readings. R. Stephens followed this last in his celebrated third edition of 1550, which in its turn became the basis for Beza's five editions; also of the Elzevir editions, the first of which dates 1624, and the second 1633 which the printer ventured to designate "Textus ab omnibus Receptus." (Er. Compl. Steph. Rec.)

(*Rev. of John*, 1860, p. xxv)

The "Edd."

["Edd.", when cited in E.E.W.'s notes to Mark and Luke, refers to "the critical text adopted in 1904 by the British Foreign and Bible Society for its centenary edition of the Greek New Testament, a translation of which may be found in Bagster's *Worker's New Testament*." (E.E.W., Preface to *Exp. of Mark*, p. vi). Thus, "Edd." in E.E.W.'s notes to Mark and Luke refers to Eberhard Nestle's text which he constructed by taking the "mean reading" of three previous editions, namely Tischendorf, Westcott & Hort, and B. Weiss. "This comparison of three leading editions produced a text . . . which . . . found an ever increasing circulation, and in 1904 was taken over also by the British and Foreign Bible Society in London." (Nestle and Aland, *Novum Testamentum Graece*, ed. 23, 1957, p. 60). E.E.W. also refers to "the Sinai palimpsest, discovered in 1892, of what is considered the oldest Syriac version known" (E.E.W., Preface to *Exp. of Mark*, p. vi).

"Edd.", when cited in notes from *The Prospect*, vol. 1, refers to all of the following (abbreviations from *Prospect* 1:153):

Griesbach (Gr.)

Knappe (Kn.)

Lachmann (Ln.)

Matthiae

Scholz (Sz.)

Tischendorf (Tisch.)

Tregelles (Treg.)]

Italics: The italics express, not a supplied word (as in the A.V.), but the personal pronoun used with emphasis. (*Exp. of the Epistles of John*, p. 1)

MATTHEW 1 JND

- 1 Book of the generation of Jesus Christ, Son of David, Son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda and his brethren;
- 3 and Juda begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram,
- 4 and Aram begat Aminadab, and Aminadab begat Naason, and Naason begat Salmon,
- 5 and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse,
- 6 and Jesse begat David the king. And David begat Solomon, of her [that had been the wife] of Urias;
- 7 and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,
- 8 and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,
- 9 and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,
- 10 and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias,
- 11 and Josias begat Jechonias and his brethren, at the time of the carrying away of Babylon.
- 12 And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,
- 13 and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,
- 14 and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,
- 15 and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob,
- 16 and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.
- 17 All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.
- 18 Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy Ghost.
- 19 But Joseph, her husband, being [a] righteous [man], and unwilling to expose her publicly, purposed to put her away secretly;
- 20 but while he pondered on these things, behold, an angel of [the] Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in her is of [the] Holy Ghost.
- 21 And she shall bring forth a son, and thou shalt call his name Jesus, for *he* shall save his people from their sins.
- 22 Now all this came to pass that that might be fulfilled which was spoken by [the] Lord, through the prophet, saying,

MATTHEW 1 WK A

11 About (or close upon) the carrying away to Babylon

12 the carrying away to Babylon

18 the birth of the A Christ

20 an angel

Matthew

- 23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, 'God with us.'
- 24 But Joseph, having awoke up from his sleep, did as the angel of [the] Lord had enjoined him,
- 25 and took to [him] his wife, and knew her not until she had brought forth her firstborn son: and he called his name Jesus.

MATTHEW 2 JND

- 1 Now Jesus having been born in Bethlehem of Judæa, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying,
- 2 Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage.
- 3 But Herod the king having heard [of it], was troubled, and all Jerusalem with him;
- 4 and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
- 5 And they said to him, In Bethlehem of Judæa; for thus it is written through the prophet:
- 6 And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel.
- 7 Then Herod, having secretly called the magi, inquired of them accurately the time of the star that was appearing;
- 8 and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found [him] bring me back word, so that I also may come and do him homage.
- 9 And they having heard the king went their way; and lo, the star which they had seen in the east went before them until it came and stood over the place where the little child was.
- 10 And when they saw the star they rejoiced with exceeding great joy.
- 11 And having come into the house they saw the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh.
- 12 And being divinely instructed in a dream not to return to Herod, they departed into their own country another way.
- 13 Now, they having departed, behold, an angel of [the] Lord appears in a dream to Joseph, saying, Arise, take to [thee] the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it.
- 14 And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt.
- 15 And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord, through the prophet, saying, Out of Egypt have I called my son.
- 16 Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which

23 the virgin

25 her firstborn

MATTHEW 2 WK

1 Now

5 is written

6 Bethlehem, [^] land

12 divinely warned

13 an angel
is about to seek

[were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired from the magi.

17 Then was fulfilled that which was spoken through Jeremias the prophet, saying,

18 A voice has been heard in Rama, weeping, and great lamentation: Rachel weeping [for] her children, and would not be comforted, because they are not.

19 But Herod having died, behold, an angel of [the] Lord appears in a dream to Joseph in Egypt, saying,

20 Arise, take to [thee] the little child and its mother, and go into the land of Israel: for they who sought the life of the little child are dead.

21 And he arose and took to [him] the little child and its mother, and came into the land of Israel;

22 but having heard that 'Archelaus reigns over Judæa, instead of Herod his father,' he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts of Galilee,

23 and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazaræan.

MATTHEW 3 JND

1 Now in those days comes John the baptist, preaching in the wilderness of Judæa,

2 and saying, Repent, for the kingdom of the heavens has drawn nigh.

3 For this is he who has been spoken of through Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of [the] Lord, make straight his paths.

4 And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the country round the Jordan,

6 and were baptised by him in the Jordan, confessing their sins.

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned you to flee from the coming wrath?

8 Produce therefore fruit worthy of repentance.

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

10 And already the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire.

11 I indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals I am not fit to bear; *he* shall baptise you with [the] Holy Spirit and fire;

12 whose winnowing fan [is] in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his

22 over Judea
divinely warned

23 so that it might be fulfilled

MATTHEW 3 WK

2 is at hand

4 John himself

7 ^

8 fruit worthy of repentance

10 and now ^ the axe ^

wheat into the garner, but the chaff he will burn with fire unquenchable.

- 13 Then comes Jesus from Galilee to the Jordan to John, to be baptised of him;
- 14 but John urgently forbad him, saying, *I* have need to be baptised of thee; and comest *thou* to me?
- 15 But Jesus answering said to him, Suffer [it] now; for thus it becometh us to fulfill all righteousness. Then he suffers him.
- 16 And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him:
- 17 and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

MATTHEW 4 JND

- 1 Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil:
- 2 and having fasted forty days and forty nights, afterwards he hungered.
- 3 And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves of bread.
- 4 But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.
- 5 Then the devil takes him to the holy city, and sets him upon the edge of the temple,
- 6 and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on [their] hands shall they bear thee, lest in anywise thou strike thy foot against a stone.
- 7 Jesus said to him, It is again written, Thou shalt not tempt [the] Lord thy God.
- 8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory,
- 9 and says to him, All these things will I give thee if, falling down, thou wilt do me homage.
- 10 Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to [the] Lord thy God, and him alone shalt thou serve.
- 11 Then the devil leaves him, and behold, angels came and ministered to him.
- 12 But having heard that John was delivered up, he departed into Galilee:
- 13 and having left Nazareth, he went and dwelt at Capernaum, which is on the sea-side in the borders of Zabulon and Nephthalim,
- 14 that that might be fulfilled which was spoken through Esaias the prophet, saying,
- 15 Land of Zabulon and land of Nephthalim, way of [the] sea beyond the Jordan, Galilee of the nations: —
- 16 the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death, to them has light sprung up.

14 ^Λ

15 all righteousness

MATTHEW 4 WK

5 the pinnacle

10 get thee behind me

12 he

- 17 From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.
- 18 And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, cast a net into the sea, for they were fishers;
- 19 and he says to them, Come after me, and I will make you fishers of men.
- 20 And they, having left their trawl nets, immediately followed him.
- 21 And going on thence he saw other two brothers, James the [son] of Zebedee and John his brother, in the ship with Zebedee their father, mending their trawl nets, and he called them;
- 22 and they, having left the ship and their father, immediately followed him.
- 23 And [Jesus] went round the whole [of] Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people.
- 24 And his fame went out into the whole [of] Syria, and they brought to him all that were ill, suffering under various diseases and pains, and those possessed by demons, and lunatics, and paralytics; and he healed them.
- 25 And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond the Jordan.

MATTHEW 5 JND

- 1 But seeing the crowds, he went up into the mountain, and having sat down, his disciples came to him;
- 2 and, having opened his mouth, he taught them, saying,
- 3 Blessed [are] the poor in spirit, for *theirs* is the kingdom of the heavens.
- 4 Blessed they that mourn, for *they* shall be comforted.
- 5 Blessed the meek, for *they* shall inherit the earth.
- 6 Blessed they who hunger and thirst after righteousness, for *they* shall be filled.
- 7 Blessed the merciful, for *they* shall find mercy.
- 8 Blessed the pure in heart, for *they* shall see God.
- 9 Blessed the peace-makers, for *they* shall be called sons of God.
- 10 Blessed they who are persecuted on account of righteousness, for *theirs* is the kingdom of the heavens.
- 11 Blessed are ye when they may reproach and persecute you, and say every wicked thing against you, lying, for my sake.
- 12 Rejoice and exult, for your reward is great in the heavens; for thus have they persecuted the prophets who were before you.
- 13 Ye are the salt of the earth; but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by men.

- 18 and walking by the sea of Galilee, he saw
^

20 ^

21 ^

23 disease, and all manner of sickness

24 demons

MATTHEW 5 WK

- 1 the mountain country
had sat
- 3 Blessed the poor in spirit; for theirs is the kingdom of the heavens.
- 4 Blessed they that mourn; for they shall be comforted.
- 5 Blessed the meek; for they shall inherit the earth.
- 6 Blessed they that hunger and thirst after righteousness; for they shall be filled.
- 7 Blessed the merciful; for they shall obtain mercy.
- 8 Blessed the pure in heart; for they shall see God.
- 9 Blessed the peace-makers; for they shall be called sons of God.
- 10 Blessed they that have been persecuted for righteousness' sake; for theirs is the kingdom of the heavens.
- 11 Blessed are ye when they shall reproach and persecute you, and falsely say every wicked word against you for my sake.
- 12 Rejoice and exult; for your reward is great in the heavens; for thus persecuted they the prophets that were before you.
- 13 Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing save to be cast out and to be trodden down by men.

Matthew

- 14 Ye are the light of the world: a city situated on the top of a mountain cannot be hid.
- 15 Nor do [men] light a lamp and put it under the bushel, but upon the lamp-stand and it shines for all who are in the house.
- 16 Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens.
- 17 Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfill.
- 18 For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.
- 19 Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great in the kingdom of the heavens.
- 20 For I say unto you, that unless your righteousness surpass [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.
- 21 Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment.
- 22 But I say unto you, that every one that is lightly angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty of the hell of fire.
- 23 If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee,
- 24 leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift.
- 25 Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 26 Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.
- 27 Ye have heard that it has been said, Thou shalt not commit adultery.
- 28 But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart.
- 29 But if thy right eye be a snare to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.
- 30 And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.
- 31 It has been said too, Whosoever shall put away his wife, let him give her a letter of divorce.
- 14 Ye are the light of the world: a city set on a hill cannot be hid.
- 15 Nor do they light a lamp, and put it under the bushel but upon the stand, and it shineth for all that are in the house.
- 16 Thus let your light shine before men, that they may see your comely works, and glorify your Father that is in the heavens.
- 17 Think ye not that I came to destroy the law and the prophets; I came not to destroy but to fulfil.
- 18 For verily I say to you, Till the heaven and the earth pass, one iota or one point shall in no wise pass from the law till all things come to pass.
- 19 Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall do and teach [them], he shall be called great in the kingdom of the heavens.
- 20 For I say to you that, except your righteousness surpass [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.
- 21 Ye have heard that it was said to those of old, Thou shalt not kill; and whosoever shall kill shall be subject to the judgment.
- 22 But I say to you, that everyone that is [lightly] angry with his brother shall be subject to the judgment; and whosoever shall say to his brother, Raca, shall be subject to the council; and whosoever shall say, Fool, shall be subject to the hell of fire.
- 23 If therefore thou be offering thy gift at the altar, and there remember that thy brother hath aught against thee,
- 24 leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift.
- 25 Make friends [or, be of good-will] with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the official, and thou be cast into prison.
- 26 Verily I say to thee, Thou shalt in no wise come out thence till thou have paid the last farthing.
- 27 Ye heard that it was said, Thou shalt not commit adultery;
- 28 but I say unto you that every one that looketh at a woman to lust after her committed adultery with her already in his heart.
- 29 And if thy right eye stumbleth [or, ensnareth] thee, pluck out and cast it from thee; for it profiteth thee that one of thy members perish, and not thy whole body be cast into hell.
- 30 And if thy right hand stumbleth thee, cut off and cast it from thee; for it profiteth thee, that one of thy members perish, and not thy whole body be cast into hell.

- 32 But *I* say unto you, that whosoever shall put away his wife except for cause of fornication makes her commit adultery, and whosoever marries one that is put away commits adultery.
- 33 Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn.
- 34 But *I* say unto you, Do not swear at all; neither by the heaven, because it is [the] throne of God;
- 35 nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King.
- 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- 37 But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.
- 38 Ye have heard that it has been said, Eye for eye and tooth for tooth.
- 39 But *I* say unto you, not to resist evil; but whoever shall strike thee on thy right cheek, turn to him also the other;
- 40 and to him that would go to law with thee and take thy body coat, leave him thy cloak also.
- 41 And whoever will compel thee to go one mile, go with him two.
- 42 To him that asks of thee give, and from him that desires to borrow of thee turn not away.
- 43 Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy.
- 44 But *I* say unto you, Love your enemies, [bless those who curse you, do good to those who hate you,] and pray for those who [insult you and] persecute you,
- 45 that ye may be [the] sons of your Father who is in [the] heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust.
- 46 For if ye should love those who love you, what reward have ye? Do not also the tax-gatherers the same?
- 47 And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles the same?
- 48 Be ye therefore perfect as your heavenly Father is perfect.

MATTHEW 6 JND

- 1 Take heed not to do your alms before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens.
- 2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They have their reward.
- 3 But thou, when thou doest alms, let not thy left hand know what thy right hand does;
- 4 so that thine alms may be in secret, and thy Father who sees in secret will render [it] to thee.
- 5 And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they

- 33 Again ye heard that it was said to the ancients, Thou shalt not swear falsely, but shalt render to the Lord thine oaths.
- 34 But *I* say to you, Swear not at all; neither by [in] the heaven, for it is God's throne;
- 35 nor by the earth, for it is his feet's footstool; nor by [toward] Jerusalem, for it is the great King's city.
- 36 Nor shalt thou swear by thy head, because thou canst not make one hair white or black.
- 37 But let your word be, Yea, yea; Nay, nay; but what exceedeth these is of evil [or, the evil one].
- 38 Ye have heard that it was said, Eye for eye, and tooth for a tooth.
- 39 But *I* say to you, Resist not evil; but whoever shall strike thee on thy right cheek, turn to him the other also.
- 40 And to him that would go to law with thee and take thy coat, leave him to take thy cloak also.
- 41 And whoever will impress thee one mile, go with him two.
- 42 To him that asketh thee give, and from him that would borrow of thee turn not away.
- 43 Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy.
- 44 But *I* say to you, Love your enemies, [^] and pray for those that persecute you,
- 45 that ye may be sons of your Father that is in the heavens; for he maketh his sun rise on evil and good, and sendeth rain on just and unjust.
- 46 For if ye should love those that love you, what reward have ye? Do not even the tax-gatherers the same?
- 47 And if ye should salute your brethren only, what beyond do ye? Do not even the Gentiles the same?
- 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

MATTHEW 6 WK

- 1 Take heed that ye do not your righteousness before men to be seen of them; otherwise ye have no reward with your Father that is in the heavens.
- 2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men: Verily I say to you, They do get their reward.
- 3 But when thou doest alms, let not thy left hand know what thy right doeth,
- 4 that thine alms may be in secret, and thy Father that seeth in secret will repay to thee.
- 5 And when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they should appear to men. Verily I say to you, They do get their reward.

should appear to men. Verily I say unto you, They have their reward.

- 6 But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render [it] to thee.
- 7 But when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking.
- 8 Be not ye therefore like them, for your Father knows of what things ye have need before ye beg [anything] of him.
- 9 Thus therefore pray ye: Our Father who art in the heavens, let thy name be sanctified,
- 10 let thy kingdom come, let thy will be done as in heaven so upon the earth;
- 11 give us to-day our needed bread,
- 12 and forgive us our debts, as we also forgive our debtors,
- 13 and lead us not into temptation, but save us from evil.
- 14 For if ye forgive men their offences, your heavenly Father also will forgive you [yours],
- 15 but if ye do not forgive men their offences, neither will your Father forgive your offences.
- 16 And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces so that they may appear fasting to men: verily I say unto you, They have their reward.
- 17 But thou, [when] fasting, anoint thy head and wash thy face,
- 18 so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render [it] to thee.
- 19 Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal;
- 20 but lay up for yourselves treasures in heaven, where neither moth nor rust spoils, and where thieves do not dig through nor steal;
- 21 for where thy treasure is, there will be also thy heart.
- 22 The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light:
- 23 but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the darkness!
- 24 No one can serve two masters; for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon.
- 25 For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body what ye should put on. Is not the life more than food, and the body than raiment?
- 26 Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are ye not much more excellent than they?
- 27 But which of you by carefulness can add to his growth one cubit?

- 6 But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father that is in secret, and thy Father that seeth in secret will repay to thee.
- 7 But when ye pray, use not vain repetitions as those of the nations; for they think they shall be heard through their much speaking.
- 8 Be not ye therefore like them; for your Father knoweth of what things ye have need before ye beg of him.

11 needful

- 13 [^]
- 14 For if ye forgive men their offences, your heavenly Father also will forgive you [yours];
- 15 but if ye forgive not men their offences, neither will your Father forgive your offences.
- 16 And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces that they may appear fasting to men. Verily I say to you, They do get their reward.
- 17 But thou, when fasting, anoint thy head and wash thy face,
- 18 that thou mayest not appear fasting to men, but to thy Father that is in secret; and thy Father that seeth in secret shall repay thee.
- 19 Lay not up for you treasures on the earth where moth and rust consume, and where thieves dig through and steal;
- 20 but lay up for yourselves treasures in heaven where neither moth nor rust corrupteth, and where thieves dig not through nor steal.
- 21 For where thy treasure is, there will be thy heart also.
- 22 The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light;
- 23 but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee is darkness, how great the darkness!

- 25 For this reason I say to you, Be not anxious for your life what ye should eat and what ye should drink, nor yet for your body what ye should put on. Is not the life more than the food, and the body more than the raiment?
- 26 Look at the birds of the heavens, that they sow not, nor reap, nor gather into barns, and your heavenly Father nourisheth them. Are ye not more excellent than they?
- 27 And which of you by anxiety can add to his stature one cubit?

- 28 And why are ye careful about clothing? Observe with attention the lilies of the field how they grow: they toil not, neither do they spin;
- 29 but I say unto you, that not even Solomon in all his glory was clothed as one of these.
- 30 But if God so clothe the herbage of the field, which is to-day, and to-morrow is cast into [the] oven, will he not much rather you, O [ye] of little faith?
- 31 Be not therefore careful, saying, What shall we eat? or What shall we drink? or What shall we put on?
- 32 for all these things the nations seek after; for your heavenly Father knows that ye have need of all these things.
- 33 But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.
- 34 Be not careful therefore for the morrow, for the morrow shall be careful about itself. Sufficient to the day [is] its own evil.

MATTHEW 7 JND

- 1 Judge not, that ye may not be judged;
- 2 for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.
- 3 But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye?
- 4 Or how wilt thou say to thy brother, Allow [me], I will cast out the mote from thine eye; and behold, the beam is in thine eye?
- 5 Hypocrite, cast out first the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother.
- 6 Give not that which is holy to the dogs, nor cast your pearls before the swine, lest they trample them with their feet, and turning round rend you.
- 7 Ask, and it shall be given to you. Seek, and ye shall find. Knock, and it shall be opened to you.
- 8 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.
- 9 Or what man is there of you who, if his son shall ask of him a loaf of bread, will give him a stone;
- 10 and if he ask a fish, will give him a serpent?
- 11 If therefore ye, being wicked, know [how] to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him?
- 12 Therefore all things whatever ye desire that men should do to you, thus do ye also do to them; for this is the law and the prophets.
- 13 Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it.
- 14 For narrow the gate and straitened the way that leads to life, and they are few who find it.
- 15 But beware of false prophets, which come to you in sheep's clothing, but within are ravening wolves.

- 28 And why are ye anxious about raiment? Consider the lilies of the field how they grow: they toil not, nor yet spin;
- 29 yet I say to you, that not even Solomon in all his glory put on like one of these.
- 30 But if God doth so clothe the grass of the field, being to-day and tomorrow cast into the oven, how much more you, O ye of little faith?
- 31 Be not therefore anxious, saying, What shall we eat? or what shall we drink? or what shall we put on?
- 32 For all these things the Gentiles seek after; for your heavenly Father knoweth that ye have need of all these things.
- 33 But seek ye first the kingdom of God and His righteousness, and all these things shall be added to you.
- 34 Be not careful [or, anxious] for the morrow for the morrow will be careful about itself; sufficient for the day is the evil thereof.

MATTHEW 7 WK

- 1 Judge not that ye be not judged;
- 2 for with what judgment ye judge, ye shall be judged; and with what measure ye measure, it shall be measured to you.
- 3 And why lookest thou on the mote that [is] in the eye of thy brother, but observest not the beam in thine eye?
- 4 Or how wilt thou say to thy brother, Let me pull out the mote from thine eye; and, behold, the beam [is] in thine eye?
- 5 Hypocrite, pull out first the beam out of thine eye, and then wilt thou see clearly to pull out the mote out of the eye of thy brother.
- 6 Give not the holy thing to the dogs, nor cast your pearls before the swine lest they trample them with 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 to you.
- 8 For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened.
- 9 Or what man is there of you, who, if his son shall ask of him for a loaf, will give him a stone;
- 10 and if he ask for a fish, will give him a serpent?
- 11 If therefore ye, being wicked, know to give good gifts to your children, how much rather shall your Father that is in the heavens give good things to those that ask him?
- 12 Therefore all things whatsoever ye desire that men should do to you, thus do ye also to them; for this is the law and the prophets.
- 13 Enter ye through the narrow gate; because wide [is] the gate, and broad the way that leadeth off unto destruction, and many are they that enter through it.
- 14 Because narrow [is] the gate, and straitened the way that leadeth off unto life, and few are they that find it.
- 15 But beware of false prophets, which come unto you in sheep's clothing but within are ravening wolves.

Matthew

- 16 By their fruits ye shall know them. Do [men] gather a bunch of grapes from thorns, or from thistles figs?
- 17 So every good tree produces good fruits, but the worthless tree produces bad fruits.
- 18 A good tree cannot produce bad fruits, nor a worthless tree produce good fruits.
- 19 Every tree not producing good fruit is cut down and cast into the fire.
- 20 By their fruits then surely ye shall know them.
- 21 Not every one who says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens.
- 22 Many shall say to me in that day, Lord, Lord, have we not prophesied through *thy* name, and through *thy* name cast out demons, and through *thy* name done many works of power?
- 23 and then will I avow unto them, I never knew you. Depart from me, workers of lawlessness.
- 24 Whoever therefore hears these my words and does them, I will liken him to a prudent man, who built his house upon the rock;
- 25 and the rain came down, and the streams came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock.
- 26 And every one who hears these my words and does not do them, he shall be likened to a foolish man, who built his house upon the sand;
- 27 and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great.
- 28 And it came to pass, when Jesus had finished these words, the crowds were astonished at his doctrine,
- 29 for he taught them as having authority, and not as their scribes.

MATTHEW 8 JND

- 1 And when he had come down from the mountain, great crowds followed him.
- 2 And behold, a leper came up to [him] and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me.
- 3 And he stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed.
- 4 And Jesus says to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.
- 5 And when he had entered into Capernaum, a centurion came to him,
- 6 beseeching him, and saying, Lord, my servant lies paralytic in the house, suffering grievously.
- 7 And Jesus says to him, I will come and heal him.
- 8 And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak a word, and my servant shall be healed.

- 16 By their fruits ye shall them recognize. Do they gather from thorns a grape bunch or from thistles figs?
- 17 So every good tree produceth good fruits, but the worthless tree produceth bad fruits.
- 18 A good tree cannot produce bad fruits, nor a worthless tree produce good fruits.
- 19 Every tree that produceth not good fruit is cut down and cast into the fire.
- 20 Therefore at least by their fruits ye shall recognize them well.
- 21 Not every one that saith to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of my Father that is in the heavens.
- 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many works of power?
- 23 And then will I avow to them, I never knew you: depart from me, ye that work lawlessness.
- 24 Whoever therefore heareth these my words and doeth them, I will liken him to a prudent man which built his house upon the rock;
- 25 and the rain descended, and the floods came, and the winds blew and fell upon that house, and it fell not; for it had been founded upon the rock.
- 26 And every one that heareth these my words, and doeth them not, shall be likened to a foolish man which built his house upon the sand;
- 27 and the rain descended, and the floods came, and the winds blew and fell upon that house, and it fell, and its fall was great.
- 28 And it came to pass, when Jesus concluded these sayings, the crowds were astonished at his doctrine,
- 29 for he was teaching them as having authority, and not as their scribes.

MATTHEW 8 WK

- 4 A
- 5 he

- 9 For *I* also am a man under authority, having under me soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does it.
- 10 And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have I found so great faith.
- 11 But I say unto you, that many shall come from [the] rising and setting [sun], and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens;
- 12 but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth.
- 13 And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.
- 14 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever;
- 15 and he touched her hand, and the fever left her, and she arose and served him.
- 16 And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill;
- 17 so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases.
- 18 And Jesus, seeing great crowds around him, commanded to depart to the other side.
- 19 And a scribe came up and said to him, Teacher, I will follow thee whithersoever thou mayest go.
- 20 And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may lay his head.
- 21 But another of his disciples said to him, Lord, suffer me first to go away and bury my father.
- 22 But Jesus said to him, Follow me, and leave the dead to bury their own dead.
- 23 And he went on board ship and his disciples followed him;
- 24 and behold, [the water] became very agitated on the sea, so that the ship was covered by the waves; but *he* slept.
- 25 And the disciples came and awoke him, saying, Lord save: we perish.
- 26 And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great calm.
- 27 But the men were astonished, saying, What sort [of man] is this, that even the winds and the sea obey him?
- 28 And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one was able to pass by that way.
- 29 And behold, they cried out, saying, What have we to do with thee, Son of God? hast thou come here before the time to torment us?

28 demons

- 30 Now there was, a great way off from them, a herd of many swine feeding;
- 31 and the demons besought him, saying, If thou cast us out, send us away into the herd of swine.
- 32 And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the whole herd [of swine] rushed down the steep slope into the sea, and died in the waters.
- 33 But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by demons.
- 34 And behold, the whole city went out to meet Jesus, and when they saw him, they begged [him] to go away out of their coasts.

MATTHEW 9 JND

- 1 And going on board the ship, he passed over and came to his own city.
- 2 And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy sins are forgiven.
- 3 And behold, certain of the scribes said to themselves, This [man] blasphemes.
- 4 And Jesus, seeing their hearts, said, Why do ye think evil things in your hearts?
- 5 For which is easier: to say, Thy sins are forgiven; or to say, Rise up and walk?
- 6 But that ye may know that the Son of man has power on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house.
- 7 And he rose up and went to his house.
- 8 But the crowds seeing [it], were in fear, and glorified God who gave such power to men.
- 9 And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him.
- 10 And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with Jesus and his disciples.
- 11 And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with tax-gatherers and sinners?
- 12 But [Jesus] hearing it, said, They that are strong have not need of a physician, but those that are ill.
- 13 But go and learn what [that] is — I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.
- 14 Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not?
- 15 And Jesus said to them, Can the sons of the bridechamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast.

31 demons

MATTHEW 9 WK

6 A

13 sinners A

- 16 But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place.
- 17 Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.
- 18 As he spoke these things to them, behold, a ruler coming in did homage to him, saying, My daughter has by this died; but come and lay thy hand upon her and she shall live.
- 19 And Jesus rose up and followed him, and his disciples.
- 20 And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment;
- 21 for she said within herself, If I should only touch his garment I shall be healed.
- 22 But Jesus turning and seeing her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.
- 23 And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult, he said,
- 24 Withdraw, for the damsel is not dead but sleeps. And they derided him.
- 25 But when the crowd had been put out, he went in and took her hand; and the damsel rose up.
- 26 And the fame of it went out into all that land.
- 27 And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy on us, Son of David.
- 28 And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this?
- 29 They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith, be it unto you.
- 30 And their eyes were opened; and Jesus charged them sharply, saying, See let no man know it.
- 31 But they, when they were gone out, spread his name abroad in all that land.
- 32 But as these were going out, behold, they brought to him a dumb man possessed by a demon.
- 33 And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel.
- 34 But the Pharisees said, He casts out the demons through the prince of the demons.
- 35 And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness.
- 36 But when he saw the crowds he was moved with compassion for them, because they were harassed, and cast away as sheep not having a shepherd.

17 wine-skins

- 32 But as these were going out, behold, they brought to him a dumb man possessed by a demon.
- 33 And the demon having been cast out, the dumb spoke; and the crowds wondered, saying, It was never seen thus in Israel.
- 34 But the Pharisees said, He casteth out the demons by [or, in the power of] the prince of the demons.
- 35 ^Λ

- 37 Then saith he to his disciples, The harvest [is] great and the workmen [are] few;
38 supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

MATTHEW 10 JND

- 1 And having called to [him] his twelve disciples, he gave them power over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.
2 Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother;
3 Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphæus, and Lebbæus, who was surnamed Thaddæus;
4 Simon the Cananæan, and Judas the Iscariote, who also delivered him up.
5 These twelve Jesus sent out when he had charged them, saying, Go not off into [the] way of [the] nations, and into a city of Samaritans enter ye not;
6 but go rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of the heavens has drawn nigh.
8 Heal [the] infirm, [raise the dead], cleanse lepers, cast out demons: ye have received gratuitously, give gratuitously.
9 Do not provide yourselves with gold, or silver, or brass, for your belts,
10 nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.
11 But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.
12 And as ye enter into a house salute it.
13 And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, as ye go forth, out of that house or city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in judgment-day than for that city.
16 Behold, I send you as sheep in the midst of wolves; be therefore prudent as the serpents and guileless as the doves.
17 But beware of men; for they will deliver you up to sanhedrims, and scourge you in their synagogues;
18 and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations.
19 But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak.
20 For ye are not the speakers, but the Spirit of your Father which speaks in you.
21 But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death;

MATTHEW 10 WK

- 22 and ye shall be hated of all on account of my name. But he that has endured to [the] end, *he* shall be saved.
- 23 But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come.
- 24 The disciple is not above his teacher, nor the bondman above his lord.
- 25 [It is] sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called the master of the house Beelzebub, how much more those of his household?
- 26 Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known.
- 27 What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses.
- 28 And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell.
- 29 Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father;
- 30 but of you even the hairs of the head are all numbered.
- 31 Fear not therefore; ye are better than many sparrows.
- 32 Every one therefore who shall confess me before men, *I* also will confess him before my Father who is in [the] heavens.
- 33 But whosoever shall deny me before men, him will *I* also deny before my Father who is in [the] heavens.
- 34 Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword.
- 35 For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law;
- 36 and they of his household [shall be] a man's enemies.
- 37 He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me.
- 38 And he who does not take up his cross and follow after me is not worthy of me.
- 39 He that finds his life shall lose it, and he who has lost his life for my sake shall find it.
- 40 He that receives you receives me, and he that receives me receives him that sent me.
- 41 He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward.
- 42 And whosoever shall give to drink to one of these little ones a cup of cold [water] only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

29 A

39 A

MATTHEW II JND

- 1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

MATTHEW II WK

Matthew

- 2 But John, having heard in the prison the works of the Christ, sent by his disciples,
3 and said to him, Art *thou* the coming [one]? or are we to wait for another?
4 And Jesus answering said to them, Go, report to John what ye hear and see.
5 Blind [men] see and lame walk; lepers are cleansed, and deaf hear; and dead are raised, and poor have glad tidings preached to them:
6 and blessed is whosoever shall not be offended in me.
7 But as they went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind?
8 But what went ye out to see? a man clothed in delicate raiment? behold, those who wear delicate things are in the houses of kings.
9 But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet:
10 this is he of whom it is written, Behold, *I* send my messenger before thy face, who shall prepare thy way before thee.
11 Verily I say to you, that there is not arisen among [the] born of women a greater than John the baptist. But he who is a little one in the kingdom of the heavens is greater than he.
12 But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and [the] violent seize on it.
13 For all the prophets and the law have prophesied unto John.
14 And if ye will receive it, this is Elias, who is to come.
15 He that has ears to hear, let him hear.
16 But to whom shall I liken this generation? It is like children sitting in the markets, which, calling to their companions, say,
17 We have piped to you, and ye have not danced: we have mourned to you, and ye have not wailed.
18 For John has come neither eating nor drinking, and they say, He has a demon.
19 The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating and wine-drinking, a friend of tax-gatherers, and of sinners: — and wisdom has been justified by her children.
20 Then began he to reproach the cities in which most of his works of power had taken place, because they had not repented.
21 Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place in you, had taken place in Tyre and Sidon, they had long ago repented in sackcloth and ashes.
22 But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for you.
23 And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until this day.
- 19 children

- 24 But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for thee.
- 25 At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes.
- 26 Yea, Father, for thus has it been well-pleasing in thy sight.
- 27 All things have been delivered to me by my Father, and no one knows the Son but the Father, nor does any one know the Father, but the Son, and he to whom the Son may be pleased to reveal [him].
- 28 Come to me, all ye who labour and are burdened, and I will give you rest.
- 29 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls;
- 30 for my yoke is easy, and my burden is light.

MATTHEW 12 JND

- 1 At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat.
- 2 But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath.
- 3 But he said to them, Have ye not read what David did when he was hungry, and they that were with him?
- 4 How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only?
- 5 Or have ye not read in the law that on the sabbaths the priests in the temple profane the sabbath, and are blameless?
- 6 But I say unto you, that there is here what is greater than the temple.
- 7 But if ye had known what is: I will [have] mercy and not sacrifice, ye would not have condemned the guiltless.
- 8 For the Son of man is Lord of the sabbath.
- 9 And, going away from thence, he came into their synagogue.
- 10 And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.
- 11 But he said to them, What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up?
- 12 How much better then is a man that a sheep! So that it is lawful to do well on the sabbath.
- 13 Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored sound as the other.
- 14 But the Pharisees, having gone out, took counsel against him how they might destroy him.
- 15 But Jesus knowing [it], withdrew thence, and great crowds followed him; and he healed them all:
- 16 and charged them strictly that they should not make him publicly known:

MATTHEW 12 WK

- 9 And when departed thence he went into their synagogue;
- 10 and, behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.
- 11 And he said to them, What man of you shall there be who shall have one sheep; and if this fall into a pit on the sabbath, will he not lay hold and raise it up?
- 12 How much then doth a man exceed a sheep! Wherefore it is lawful on the sabbath to do well.
- 13 Then he saith to the man, Stretch out thy hand, and he stretched it out; and it was restored sound as the other.
- 14 But the Pharisees went out and took counsel against him, how they might destroy him.

- 17 that that might be fulfilled which was spoken through Esaias the prophet, saying,
- 18 Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations.
- 19 He shall not strive or cry out, nor shall any one hear his voice in the streets;
- 20 a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory;
- 21 and on his name shall [the] nations hope.
- 22 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb [man] spake and saw.
- 23 And all the crowds were amazed and said, Is this [man] the Son of David?
- 24 But the Pharisees, having heard [it], said, This [man] does not cast out demons, but by Beelzebub, prince of demons.
- 25 But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist.
- 26 And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist?
- 27 And if I cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason *they* shall be your judges.
- 28 But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you.
- 29 Or how can any one enter into the house of the strong [man] and plunder his goods, unless first he bind the strong [man]? and then he will plunder his house.
- 30 He that is not with me is against me, and he that gathers not with me scatters.
- 31 For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men.
- 32 And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one].
- 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known.
- 34 Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks.
- 35 The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things.
- 36 But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day:
- 37 for by thy words thou shalt be justified, and by thy words thou shalt be condemned.
- 38 Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee.
- 22 Then was brought to him a demoniac blind and dumb; and he healed him, so that the blind [man] spoke and saw.
- 23 And all the crowds were amazed and said, Is this the Son of David?
- 24 But when the Pharisees heard, they said, This [man] doth not cast out the demons but by Beelzebub, prince of the demons.
- 25 And knowing their thoughts he said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.
- 26 And if Satan casteth out Satan, he is divided against himself: how then shall his kingdom stand.
- 27 And if I by Beelzebub cast out the demons, by whom do your sons cast them out? therefore shall they be your judges.
- 28 But if by God's Spirit I cast out the demons, then hath come upon you the kingdom of God.
- 29 Or how can one enter into the house of the strong [man], and plunder his goods, unless first he bind the strong [man], and then he will plunder his house.
- 30 He that is not with me is against me; and he that gathereth not with me scattereth.
- 31 ^Λ
- 32 ^Λ

- 39 But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet.
- 40 For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.
- 41 Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas [is] here.
- 42 A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.
- 43 But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it].
- 44 Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned.
- 45 Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.
- 46 But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him.
- 47 Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee.
- 48 But he answering said to him that spoke to him, Who is my mother, and who are my brethren?
- 49 And, stretching out his hand to his disciples, he said, Behold my mother and my brethren;
- 50 for whosoever shall do the will of my Father who is in [the] heavens, he is my brother, and sister, and mother.

MATTHEW 13 JND

- 1 And that [same] day Jesus went out from the house and sat down by the sea.
- 2 And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore.
- 3 And he spoke to them many things in parables, saying, Behold, the sower went out to sow:
- 4 and as he sowed, some [grains] fell along the way, and the birds came and devoured them;
- 5 and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth of earth,
- 6 but when the sun rose they were burned up, and because of not having [any] root were dried up;
- 7 and others fell upon the thorns, and the thorns grew up and choked them;
- 8 and others fell upon the good ground, and produced fruit, one a hundred, one sixty, and one thirty.
- 9 He that has ears, let him hear.

41 A

42 A

MATTHEW 13 WK

3 A

Matthew

- 10 And the disciples came up and said to him, Why speakest thou to them in parables?
- 11 And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given;
- 12 for whoever has, to him shall be given, and he shall be caused to be in abundance; but he who has not, even what he has shall be taken away from him.
- 13 For this cause I speak to them in parables, because seeing they do not see, and hearing they do not hear nor understand;
- 14 and in them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not understand, and beholding ye shall behold and not see;
- 15 for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them.
- 16 But blessed are *your* eyes because they see, and your ears because they hear;
- 17 for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did not hear [them].
- 18 Ye, therefore, hear the parable of the sower.
- 19 From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown by the wayside.
- 20 But he that is sown on the rocky places — this is he who hears the word and immediately receives it with joy,
- 21 but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended.
- 22 And he that is sown among the thorns — this is he who hears the word, and the anxious care of this life and the deceit of riches choke the word and he becomes unfruitful.
- 23 But he that is sown upon the good ground — this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.
- 24 Another parable set he before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field;
- 25 but while men slept, his enemy came and sowed darnel amongst the wheat, and went away.
- 26 But when the blade shot up and produced fruit, then appeared the darnel also.
- 27 And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? whence then has it darnel?
- 28 And he said to them, A man [that is] an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it [up]?

24 likened

25 darnel

29 But he said, No; lest [in] gathering the darnel ye should root up the wheat with it.

30 Suffer both to grow together unto the harvest, and in time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.

31 Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard [seed] which a man took and sowed in his field,

32 which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

33 He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.

34 All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them,

35 so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the] world's foundation.

36 Then, having dismissed the crowds, he went into the house; and his disciples came to him, saying, Expound to us the parable of the darnel of the field.

37 But he answering said, He that sows the good seed is the Son of man,

38 and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil [one];

39 and the enemy who has sowed it is the devil; and the harvest is [the] completion of [the] age, and the harvestmen are angels.

40 As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the age.

41 The Son of man shall send his angels, and they shall gather out of his kingdom all offences, and those that practise lawlessness;

42 and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

43 Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears, let him hear.

44 The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid, and for the joy of it goes and sells all whatever he has, and buys that field.

45 Again, the kingdom of the heavens is like a merchant seeking beautiful pearls;

46 and having found one pearl of great value, he went and sold all whatever he had and bought it.

47 Again, the kingdom of the heavens is like a seine which has been cast into the sea, and which has gathered together of every kind,

48 which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless out.

34 ^

36 he

38 world

39 age

40 age

44 Again, the kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and for the joy of it goeth and selleth all that he hath, and buyeth the field.

45 Again, the kingdom of the heavens is like a man of merchandise seeking goodly pearls;

46 and having found one pearl of great value, he went and sold all whatever he had and bought it.

47 Again, the kingdom of the heavens is like a dragnet cast into the sea and having brought together of every sort;

48 which, when it was filled, they drew up on the beach, and, sitting down, gathered the good into the vessels and cast the worthless out.

Matthew

- 49 Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of the just,
- 50 and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.
- 51 Jesus says to them, Have ye understood all these things? They say to him, Yea, [Lord].
- 52 And he said to them, For this reason every scribe disciplined to the kingdom of the heavens is like a man [that is] a householder who brings out of his treasure things new and old.
- 53 And it came to pass when Jesus had finished these parables he withdrew thence.
- 54 And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this [man] this wisdom and these works of power?
- 55 Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas?
- 56 And his sisters, are they not all with us? Whence then has this [man] all these things?
- 57 And they were offended in him. And Jesus said to them, A prophet is not without honour, unless in his country and in his house.
- 58 And he did not there many works of power, because of their unbelief.

MATTHEW 14 JND

- 1 At that time Herod the tetrarch heard of the fame of Jesus,
- 2 and said to his servants, This is John the baptist: *he* is risen from the dead, and because of this these works of power display their force in him.
- 3 For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of Philip his brother.
- 4 For John said to him, It is not lawful for thee to have her.
- 5 And [while] desiring to kill him, he feared the crowd, because they held him for a prophet.
- 6 But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod;
- 7 whereupon he promised with oath to give her whatsoever she should ask.
- 8 But she, being set on by her mother, says, Give me here upon a dish the head of John the baptist.
- 9 And the king was grieved; but on account of the oaths, and those lying at table with [him], he commanded [it] to be given.
- 10 And he sent and beheaded John in the prison;
- 11 and his head was brought upon a dish, and was given to the damsel, and she carried [it] to her mother.
- 12 And his disciples came and took the body and buried it, and came and brought word to Jesus.

- 49 Thus shall it be in the consummation of the age: the angels shall come forth and sever the wicked from amidst the righteous,
- 50 and shall cast them into the furnace of fire: there shall be the weeping, and the gnashing of teeth.

52 ^Λ

MATTHEW 14 WK

5 held

13 And Jesus, having heard it, went away thence by ship to a desert place apart.

And the crowds having heard [of it] followed him on foot from the cities.

14 And going out he saw a great crowd, and was moved with compassion about them, and healed their infirm.

15 But when even was come, his disciples came to him saying, The place is desert, and [much of] the [day] time already gone by; dismiss the crowds, that they may go into the villages and buy food for themselves.

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

17 But they say to him, We have not here save five loaves and two fishes.

18 And he said, Bring them here to me.

19 And having commanded the crowds to recline upon the grass, having taken the five loaves and the two fishes, he looked up to heaven, and blessed: and having broken the loaves, he gave [them] to the disciples, and the disciples [gave them] to the crowds.

20 And all ate and were filled, and they took up what was over and above of fragments twelve hand-baskets full.

21 But those that had eaten were about five thousand men, besides women and children.

22 And immediately he compelled the disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds.

23 And having dismissed the crowds, he went up into the mountain apart to pray. And when even was come, he was alone there,

24 but the ship was already in the middle of the sea tossed by the waves, for the wind was contrary.

25 But in the fourth watch of the night he went off to them, walking on the sea.

26 And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried out through fear.

27 But Jesus immediately spoke to them, saying, Take courage; it is I: be not afraid.

28 And Peter answering him said, Lord, if it be thou, command me to come to thee upon the waters.

29 And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus.

30 But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me.

31 And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith, why didst thou doubt?

32 And when they had gone up into the ship, the wind fell.

33 But those in the ship came and did homage to him, saying, Truly thou art God's Son.

34 And having crossed over they came to the land of Gennesaret.

14 he

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

18 And he said, Bring them hither to me.

19 And he commanded the crowd to recline on the grass, took the five loaves and the two fishes, looked up to heaven, and blessed; and having broken he gave the loaves to the disciples, and the disciples to the crowds.

20 And they all ate and were filled; and they took up what was over of the fragments, twelve baskets full.

21 And the eaters were about five thousand, apart from women and children.

23 And having dismissed the crowds, he went up into the mountain apart to pray: and when even was come, he was there alone.

24 But the ship [or boat] was already in the midst of the sea, tossed by the waves for the wind was contrary.

25 And in the fourth watch of the night he came to them walking on the sea;

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

27 But Jesus immediately spoke unto them, saying, Be of good cheer: it is I; be not afraid.

28 And Peter answering him said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come; and Peter, going down from the ship, walked on the water to come unto Jesus.

30 But seeing the wind strong, he was afraid; and beginning to sink he cried out, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand and caught hold of him, and saith to him, O thou of little faith, wherefore didst thou doubt?

32 And when they had gone up into the ship, the wind ceased.

33 And those in the ship came and paid homage to him, saying, Truly thou art God's Son.

Matthew

- 35 And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that were ill,
36 and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

MATTHEW 15 JND

- 1 Then the scribes and Pharisees from Jerusalem come up to Jesus, saying,
2 Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread.
3 But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching?
4 For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death.
5 But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldest be profited:
6 and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching.
7 Hypocrites! well has Esaias prophesied about you, saying,
8 This people honour me with the lips, but their heart is far away from me;
9 but in vain do they worship me, teaching [as] teachings commandments of men.
10 And having called to [him] the crowd, he said to them, Hear and understand:
11 Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man.
12 Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this word, have been offended?
13 But he answering said, Every plant which my heavenly Father has not planted shall be rooted up.
14 Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch.
15 And Peter answering said to him, Expound to us this parable.
16 But he said, Are ye also still without intelligence?
17 Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught?
18 but the things which go forth out of the mouth come out of the heart, and those defile man.
19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies;
20 these are the things which defile man; but the eating with unwashen hands does not defile man.

MATTHEW 15 WK

5 Λ

16 he

- 21 And Jesus, going forth from thence, went away into the parts of Tyre and Sidon;
 22 and lo, a Canaanitish woman, coming out from those borders, cried [to him] saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon.
 23 But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss her, for she cries after us.
 24 But he answering said, I have not been sent save to the lost sheep of Israel's house.
 25 But she came and did him homage, saying, Lord, help me.
 26 But he answering said, It is not well to take the bread of the children and cast it to the dogs.
 27 But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters.
 28 Then Jesus answering said to her, O woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from that hour.
 29 And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there;
 30 and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them:
 31 so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel.
 32 But Jesus, having called his disciples to [him], said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way.
 33 And his disciples say to him, Whence should we have so many loaves in [the] wilderness as to satisfy so great a crowd?
 34 And Jesus says to them, How many loaves have ye? But they said, Seven, and a few small fishes.
 35 And he commanded the crowds to lie down on the ground;
 36 and having taken the seven loaves and the fishes, having given thanks, he broke [them] and gave [them] to his disciples, and the disciples to the crowd.
 37 And all ate and were filled; and they took up what was over and above of the fragments seven baskets full;
 38 but they that ate were four thousand men, besides women and children.
 39 And, having dismissed the crowds, he went on board ship and came to the borders of Magadan.

MATTHEW 16 JND

- 1 And the Pharisees and Sadducees, coming to [him], asked him, tempting [him], to shew them a sign out of heaven.
 2 But he answering said to them, When evening is come, ye say, Fine weather, for the sky is red;

- 21 And Jesus going forth hence retired into the parts of Tyre and Sidon;
 22 and, behold, a Canaanite woman coming out from those borders cried out, saying, Pity me, Lord, Son of David; my daughter is grievously possessed by a demon.
 23 But he answered her not a word. And his disciples came and asked him, saying, Dismiss her, for she crieth out after us.
 24 But he said in answer, I was not sent save to the lost sheep of Israel's house.
 25 And she came and paid him homage, saying, Lord, help me.
 26 But he said in answer, It is not good to take the children's bread and cast [it] to the dogs.
 27 But she said, Yea, Lord; for even the dogs eat of the crumbs that fall from the table of their masters.
 28 Then Jesus in answer said to her, O woman, great [is] thy faith: be it done to thee as thou wilt. And her daughter was healed from that hour.
 30 he
 32 And Jesus, having called his disciples unto him, said, I have compassion on the crowd, because they continue with me already three days and have nothing to eat; and I would not let them go fasting, lest they faint in the way.
 33 And his disciples say to him, Whence should we [have] in a wilderness so many loaves as to fill so great a crowd?
 34 And Jesus saith to them, How many loaves have ye? And they said, Seven, and a few small fishes.
 35 And he commanded the crowds to lie down on the ground;
 36 and taking the seven loaves and the fishes he gave thanks and broke, and gave to his disciples, and the disciples to the crowd.
 37 And all ate and were filled, and they took up what was over of the broken pieces, seven baskets full.
 38 And those that ate were four thousand men, besides women and children.
 39 And having let go the crowds he went on board the ship and came over into the borders of Magadan.

MATTHEW 16 WK

2 A

- 3 A

9 A

10 \wedge

18 I also say
rock

19 \wedge
bound
 \wedge

20 Δ the Christ

- 23 But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men.
- 24 Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me.
- 25 For whosoever shall desire to save his life shall lose it; but whosoever shall lose his life for my sake shall find it.
- 26 For what does a man profit, if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul?
- 27 For the Son of man is about to come in the glory of his Father with his angels, and then he will render to each according to his doings.
- 28 Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

MATTHEW 17 JND

- 1 And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings them up into a high mountain apart.
- 2 And he was transfigured before them. And his face shone as the sun, and his garments became white as the light;
- 3 and lo, Moses and Elias appeared to them talking with him.
- 4 And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias.
- 5 While he was still speaking, behold, a bright cloud overshadowed them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found my delight: hear him.
- 6 And the disciples hearing [it] fell upon their faces and were greatly terrified.
- 7 And Jesus coming to [them] touched them, and said, Rise up, and be not terrified.
- 8 And lifting up their eyes, they saw no one but Jesus alone.
- 9 And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be risen up from among [the] dead.
- 10 And [his] disciples demanded of him saying, Why then say the scribes that Elias must first have come?
- 11 And he answering said to them, Elias indeed comes first and will restore all things.
- 12 But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from them.
- 13 Then the disciples understood that he spoke to them of John the baptist.
- 14 And when they came to the crowd, a man came to him, falling on his knees before him, and saying,

MATTHEW 17 WK

8 A

11 he

Matthew

- 15 Lord, have mercy on my son, for he is lunatic, and suffers sorely; for often he falls into the fire and often into the water.
- 16 And I brought him to thy disciples and they were not able to heal him.
- 17 And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you? how long shall I bear with you? Bring him here to me.
- 18 And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour.
- 19 Then the disciples, coming to Jesus apart, said [to him], Why were not we able to cast him out?
- 20 And he says to 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, Be transported hence there, and it shall transport itself; and nothing shall be impossible to you.
- 21 But this kind does not go out but by prayer and fasting.
- 22 And while they abode in Galilee, Jesus said to them, The Son of man is about to be delivered up into [the] hands of men,
- 23 and they shall kill him; and the third day he shall be raised up. And they were greatly grieved.
- 24 And when they came to Capernaum, those who received the didrachmas came to Peter and said, Does your teacher not pay the didrachmas?
- 25 He says, Yes. And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers?
- 26 Peter says to him, From strangers. Jesus said to him, Then are the sons free.
- 27 But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater; take that and give it to them for me and thee.

MATTHEW 18 JND

- 1 In that hour the disciples came to Jesus saying, Who then is greatest in the kingdom of the heavens?
- 2 And Jesus having called a little child to [him], set it in their midst,
- 3 and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens.
- 4 Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of the heavens;
- 5 and whosoever shall receive one such little child in my name, receives me.
- 6 But whosoever shall offend one of these little ones who believe in me, it were profitable for him that a great millstone had been hanged upon his neck and he be sunk in the depths of the sea.

21 ^A

- 24 And when they came unto Capernaum, those that receive the half-shekels came to Peter and said, Doth not your teacher pay the half-shekels?
- 25 He saith, Yea. And when he entered into the house, Jesus anticipated him, saying, What thinkest thou, Simon? The kings of the earth, from whom do they receive toll or tribute? from their sons or from other folk?
- 26 He [or, Peter] saith to him, From other folk. Jesus said to him, Well then the sons are free.
- 27 But lest we cause them to stumble, go unto the sea, and cast a hook, and take up the fish that first cometh up; and having opened its mouth, thou wilt find a shekel: that take and give to them for me and thee.

MATTHEW 18 WK

- 7 Woe to the world because of offences! For it must needs be that offences come; yet woe to that man by whom the offence comes!
- 8 And if thy hand or thy foot offend thee, cut it off and cast [it] from thee; it is good for thee to enter into life lame or maimed, [rather] than having two hands or two feet to be cast into eternal fire.
- 9 And if thine eye offend thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, [rather] than having two eyes to be cast into the hell of fire.
- 10 See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens.
- 11 For the Son of man has come to save that which was lost.
- 12 What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray?
- 13 And if it should come to pass that he finds it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray.
- 14 So it is not the will of your Father who is in [the] heavens that one of these little ones should perish.
- 15 But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother.
- 16 But if he do not hear [thee], take with thee one or two besides, that every matter may stand upon the word of two witnesses or of three.
- 17 But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer.
- 18 Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven.
- 19 Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heavens.
- 20 For where two or three are gathered together unto my name, there am I in the midst of them.
- 21 Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times?
- 22 Jesus says to him, I say not to thee until seven times, but until seventy times seven.
- 23 For this cause the kingdom of the heavens has become like a king who would reckon with his bondmen.
- 24 And having begun to reckon, one debtor of ten thousand talents was brought to him.
- 25 But he not having anything to pay, [his] lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be made.
- 26 The bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all.

11 ^Λ

15 against thee

18 bound

20 unto

- 23 For this the kingdom of the heavens is likened to a king who would make a reckoning with his bondmen.
- 24 And when he began to reckon, one debtor for ten thousand talents was brought to him.
- 25 But as he had not to pay, his lord commanded him to be sold, and his wife and the children and all that he had, and payment to be made.
- 26 The bondman then falling down did him homage, saying, Lord, have patience with me, and I will pay all.

Matthew

- 27 And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan.
- 28 But that bondman having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me] if thou owest anything.
- 29 His fellow-bondman therefore, having fallen down [at his feet], besought him, saying, Have patience with me, and I will pay thee.
- 30 But he would not, but went away and cast him into prison, until he should pay what was owing.
- 31 But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had taken place.
- 32 Then his lord, having called him to [him], says to him, Wicked bondman! I forgave thee all that debt because thou besoughtest me;
- 33 shouldst not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee?
- 34 And his lord being angry delivered him to the tormentors till he paid all that was owing to him.
- 35 Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.

MATTHEW 19 JND

- 1 And it came to pass, when Jesus had finished these words, he withdrew from Galilee, and came to the coasts of Judæa beyond the Jordan;
- 2 and great crowds followed him, and he healed them there.
- 3 And the Pharisees came to him tempting him, and saying, Is it lawful for a man to put away his wife for every cause?
- 4 But he answering said [to them], Have ye not read that he who made [them], from the beginning made them male and female,
- 5 and said, On account of this a man shall leave father and mother, and shall be united to his wife, and the two shall be one flesh;
- 6 so that they are no longer two, but one flesh? What therefore God has joined together, let not man separate.
- 7 They say to him, Why then did Moses command to give a letter of divorce and to send [her] away?
- 8 He says to them, Moses, in view of your hardheartedness, allowed you to put away your wives; but from the beginning it was not thus.
- 9 But I say unto you, that whosoever shall put away his wife, not for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery.
- 10 His disciples say to him, If the case of the man be so with his wife, it is not good to marry.
- 11 And he said to them, All cannot receive this word, but those to whom it has been given;
- 12 for there are eunuchs which have been born thus from [their] mother's womb; and there are eunuchs who have

- 27 And the lord of the bondman, moved with compassion, released him and forgave him the debt.
- 28 But that bondman, on going out, found one of his fellow-bondmen who owed him a hundred denarii, and having laid hold he was grasping his throat, saying, Pay what thou owest.
- 29 His fellow-bondman then, falling at his feet, besought him, saying, Have patience with me, and I will pay thee.
- 30 And he would not, but went and cast him into prison, till he should pay what was owing.
- 31 But his fellow-bondmen, having seen what was being done, were greatly grieved, and went and fully explained to their lord all that was done.
- 32 Then his lord, having summoned him, saith to him, Wicked bondman, all that debt I forgave thee, since thou didst beseech me:
- 33 oughtedst not thou also to have pitied thy fellow-bondman, as I also pitied thee?
- 34 And his lord, in wrath, delivered him to the tormentors till he should pay all that was owing to him.
- 35 Thus also shall my heavenly Father do to you, if ye forgive not from your hearts each his brother.

MATTHEW 19 WK

- 4 And He answered and said, Have ye not read that He that made from the beginning made them male and female,
- 5 and said, For this cause shall a man leave his father and mother, and shall be united to his wife; and the two shall become one flesh?
- 6 So that they are no more two, but one flesh. What therefore God joined together, let not man put asunder.
- 7 They say to Him, Why then did Moses command to give a bill of divorce and to put away?
- 8 He saith to them, Moses for your hardness of heart allowed you to put away your wives; but from the beginning it hath not been thus.
- 9 But I say to you, Whosoever shall put away his wife, not for fornication, and shall marry another, committeth adultery, and he that marrieth one put away committeth adultery.
- 10 His disciples say to Him, If the case of man be so with his wife, it is not good to marry.
- 11 And He said to them, All cannot receive this word, but those to whom it hath been given.

been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive [it], let him receive [it].

13 Then there were brought to him little children that he might lay his hands on them and pray; but the disciples rebuked them.

14 But Jesus said, Suffer little children, and do not hinder them from coming to me; for the kingdom of the heavens is of such:

15 and having laid his hands upon them, he departed thence.

16 And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal?

17 And he said to him, What askest thou me concerning goodness? one is good. But if thou wouldest enter into life, keep the commandments.

18 He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

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

20 The young man says to him, All these have I kept; what lack I yet?

21 Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in heaven; and come, follow me.

22 But the young man, having heard the word, went away grieved, for he had large possessions.

23 And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens;

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

25 And when the disciples heard [it] they were exceedingly astonished, saying, Who then can be saved?

26 But Jesus, looking on [them], said to them, With men this is impossible; but with God all things are possible.

27 Then Peter answering said to him, Behold, we have left all things and have followed thee; what then shall happen to us?

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

29 And every one who has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit life eternal.

30 But many first shall be last, and last first.

MATTHEW 20 JND

1 For the kingdom of the heavens is like a householder who went out with the early morn to hire workmen for his vineyard.

14 ^Λ

16 ^Λ

17 ^Λ

21 ^Λ

MATTHEW 20 WK

1 For the kingdom of the heavens is like a householder which went out early in the morning to hire labourers for his vineyard;

Matthew

- 2 And having agreed with the workmen for a denarius the day, he sent them into his vineyard.
- 3 And having gone out about [the] third hour, he saw others standing in the market-place idle;
- 4 and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way.
- 5 Again, having gone out about the sixth and ninth hour, he did likewise.
- 6 But about the eleventh [hour], having gone out, he found others standing, and says to them, Why stand ye here all the day idle?
- 7 They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard [and whatsoever may be just ye shall receive].
- 8 But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay [them] their wages, beginning from the last even to the first.
- 9 And when they [who came to work] about the eleventh hour came, they received each a denarius.
- 10 And when the first came, they supposed that they would receive more, and they received also themselves each a denarius.
- 11 And on receiving it they murmured against the master of the house, saying,
- 12 These last have worked one hour, and thou hast made them equal to us who have borne the burden of the day and the heat.
- 13 But he answering said to one of them, [My] friend, I do not wrong thee. Didst thou not agree with me for a denarius?
- 14 Take what is thine and go. But it is my will to give to this last even as to thee:
- 15 is it not lawful for me to do what I will in my own affairs? Is thine eye evil because *I* am good?
- 16 Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.
- 17 And Jesus, going up to Jerusalem, took the twelve disciples with [him] apart in the way, and said to them,
- 18 Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death;
- 19 and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.
- 20 Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something of him.
- 21 And he said to her, What wilt thou? She says to him, Speak [the word] that these my two sons may sit, one on thy right hand and one on thy left in thy kingdom.
- 22 And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which *I* am about to drink?
- 23 They say to him, We are able. [And] he says to them, Ye shall drink indeed 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 of my Father.
- 2 and when he had agreed with the labourers for a denary the day, he sent them into his vineyard.
- 3 And he went out about the third hour, and saw others standing in the marketplace idle;
- 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- 5 Again he went out about the sixth and the ninth hour, and did likewise.
- 6 And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?
- 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.
- 8 And when even was come, the lord of the vineyard saith unto the steward, Call the labourers, and pay them their hire, beginning from the last unto the first.
- 9 And when they came that were hired about the eleventh hour, they received every man a denary.
- 10 And when the first came, they supposed that they would receive more; and they likewise received every man a denary.
- 11 And when they received it, they murmured against the householder,
- 12 saying, These last have spent one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat.
- 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a denary?
- 14 Take up that [which is] thine, and go thy way; it is my will to give unto this last, even as unto thee.
- 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because *I* am good?
- 16 So the last shall be first, and the first last. ^Λ
- 22 ^Λ
- 23 ^Λ

- 24 And the ten, having heard [of it], were indignant about the two brothers.
- 25 But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them.
- 26 It shall not be thus amongst you, but whosoever will be great among you, shall be your servant;
- 27 and whosoever will be first among you, let him be your bondman;
- 28 as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.
- 29 And as they went out from Jericho a great crowd followed him.
- 30 And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.
- 31 But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David.
- 32 And Jesus, having stopped, called them and said, What will ye that I shall do to you?
- 33 They say to him, Lord, that our eyes may be opened.
- 34 And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they followed him.

29 A

MATTHEW 21 JND

- 1 And when they drew near to Jerusalem and came to Bethphage, at the mount of Olives, then Jesus sent two disciples,
- 2 saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them] and lead [them] to me.
- 3 And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them.
- 4 But all this came to pass, that that might be fulfilled which was spoken through the prophet, saying,
- 5 Say to the daughter of Zion, Behold thy king cometh to thee, meek, and mounted upon an ass, and upon a colt the foal of an ass.
- 6 But the disciples, having gone and done as Jesus had ordered them,
- 7 brought the ass and the colt and put their garments upon them, and he sat on them.
- 8 But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the way.
- 9 And the crowds who went before him and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the] Lord; hosanna in the highest.
- 10 And as he entered into Jerusalem, the whole city was moved, saying, Who is this?
- 11 And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

MATTHEW 21 WK

Matthew

- 12 And Jesus entered into the temple [of God], and cast out all that sold and bought in the temple, and overthrew the tables of the moneychangers and the seats of those that sold the doves.
- 13 And he says to them, It is written, My house shall be called a house of prayer, but ye have made it a den of robbers.
- 14 And blind and lame came to him in the temple, and he healed them.
- 15 And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple and saying, Hosanna to the Son of David, they were indignant,
- 16 and said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
- 17 And leaving them he went forth out of the city to Bethany, and there he passed the night.
- 18 But early in the morning, as he came back into the city, he hungered.
- 19 And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately dried up.
- 20 And when the disciples saw [it], they wondered, saying, How immediately is the fig-tree dried up!
- 21 And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass.
- 22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
- 23 And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this authority?
- 24 And Jesus answering said to them, *I* also will ask you one thing, which if ye tell me, *I* also will tell you by what authority *I* do these things:
- 25 The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him?
- 26 but if we should say, Of men, we fear the crowd, for all hold John for a prophet.
- 27 And answering Jesus they said, We do not know. *He* also said to them, Neither do *I* tell you by what authority *I* do these things.
- 28 But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in [my] vineyard.
- 29 And he answering said, I will not; but afterwards repenting himself he went.
- 30 And coming to the second he said likewise; and he answering said, I [go], sir, and went not.
- 28 But what think ye? A man had two children; and he came to the first and said, Child, go work to-day in the vineyard.
- 29 And he answered and said, I will not; but afterward he regretted and went.
- 30 And he came to the second, and said likewise; and he answered and said, I [go], sir, and went not.

- 31 Which of the two did the will of the father? They say [to him], The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you.
- 32 For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.
- 33 Hear another parable: There was a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country.
- 34 But when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits.
- 35 And the husbandmen took his bondmen, and beat one, killed another, and stoned another.
- 36 Again he sent other bondmen more than the first, and they did to them in like manner.
- 37 And at last he sent to them his son, saying, They will have respect for my son.
- 38 But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance.
- 39 And they took him, and cast him forth out of the vineyard, and killed him.
- 40 When therefore the lord of the vineyard comes, what shall he do to those husbandmen?
- 41 They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons.
- 42 Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the cornerstone: this is of [the] Lord, and it is wonderful in our eyes?
- 43 Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it.
- 44 And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.
- 45 And the chief priests and the Pharisees, having heard his parables, knew that he spoke about them.
- 46 And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

MATTHEW 22 JND

- 1 And Jesus answering spoke to them again in parables, saying,
- 2 The kingdom of the heavens has become like a king who made a wedding feast for his son,
- 3 and sent his bondmen to call the persons invited to the wedding feast, and they would not come.
- 4 Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast.

- 31 Which of the two did the will of the father? They say, The first. Jesus saith unto them, Verily I say to you, that the tax gatherers and the harlots go before you into the kingdom of God.
- 32 For John came in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him. And ye, when ye saw, regretted not afterward to believe him.
- 33 Hear another parable: There was a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country.
- 34 But when the season of the fruits drew near, he sent his bondmen to the husbandmen to receive his fruits.
- 35 And the husbandmen took his bondmen, and beat one and killed another and stoned another.
- 36 Again he sent other bondmen more than the first, and they did to them likewise.
- 37 And afterward he sent to them his son, saying, They will feel respect for my son.
- 38 But the husbandmen, when they saw the son, said among themselves, This is the heir: come, let us kill him, and get his inheritance.
- 39 And they took and cast him forth out of the vineyard and killed [him].
- 40 When therefore the lord of the vineyard shall come, what will he do to these husbandmen?
- 41 They say to him, He will wretchedly destroy those wretches, and let out the vineyard to other husbandmen who shall render him the fruits in their season.
- 42 . . . Did ye never read in the scriptures, The stone which the builders rejected, this was made the corner-stone: of Jehovah this is, and it is marvelous in our eyes.
- 43 Therefore I say to you that the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it.
- 44 And he that falleth on this stone shall be broken; but on whomsoever it shall fall, it will scatter him as dust.

MATTHEW 22 WK

- 2 The kingdom of the heavens is likened to a king which made a marriage-feast for his son,
- 3 and sent forth his bondmen to call those who had been called to the marriage-feast; and they would not come.
- 4 Again he sent forth other bondmen, saying, Tell those that have been called, Behold, my dinner I have made ready: mine oxen and my fatlings are slaughtered; and all things [are] ready: come to the marriage-feast.

Matthew

5 But they made light of it, and went, one to his own land, and another to his commerce.
6 And the rest, laying hold of his bondmen, ill-treated and slew [them].
7 And [when] the king [heard of it he] was wroth, and having sent his forces, destroyed those murderers and burned their city.
8 Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy;
9 go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast.
10 And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests.
11 And the king, having gone in to see the guests, beheld there a man not clothed with a wedding garment.
12 And he says to him, [My] friend, how camest thou in here not having on a wedding garment? But he was speechless.
13 Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and the gnashing of teeth.
14 For many are called ones, but few chosen ones.
15 Then went the Pharisees and held a council how they might ensnare him in speaking.
16 And they send out 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 one, for thou regardest not men's person;
17 tell us therefore what thou thinkest: Is it lawful to give tribute to Cæsar or not?
18 But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites?
19 Shew me the money of the tribute. And they presented to him a denarius.
20 And he says to them, Whose [is] this image and superscription?
21 They say to him, Cæsar's. Then he says to them, Pay then what is Cæsar's to Cæsar, and what is God's to God.
22 And when they heard [him], they wondered, and left him, and went away.
23 On that day came to him Sadducees, who say there is no resurrection; and they demanded of him,
24 saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother.
25 Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother.
26 In like manner also the second and the third, unto the seven.
27 And last of all the woman also died.
28 In the resurrection therefore of which of the seven shall she be wife, for all had her?

5 But they slighted [it] and went off, one to his own land, another to his traffic;
6 and the rest, seizing his bondmen, insulted and killed [them].
7 And the king was wroth and, sending his troops, destroyed those murderers and burned their city.
8 Then saith he to his bondmen, The marriage-feast is ready, but those that were called were not worthy.
9 Go therefore unto the outlets of the roads, and, as many as ye shall find, call to the marriage-feast.
10 And those bondmen went out to the roads, and gathered together all as many as they found, both wicked and good; and the marriage-feast was filled with guests.
11 And the king on coming in to behold the guests saw there a man not clothed with a marriage-garment;
12 and he saith unto him, Friend, how camest thou in here not having a marriage-garment? But he was speechless.
13 Then said the king to the servants, Bind his feet and hands, and take and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.
14 For many are called, but few chosen.

23 A

- 29 And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God.
- 30 For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven.
- 31 But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying,
- 32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* God is not God of [the] dead, but of [the] living.
- 33 And when the crowds heard [it] they were astonished at his doctrine.
- 34 But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together.
- 35 And one of them, a lawyer, demanded, tempting him, and saying,
- 36 Teacher, which is the great commandment in the law?
- 37 And he said to him, Thou shalt love [the] Lord thy God with all thy heart, and with all thy soul, and with all thy understanding.
- 38 This is [the] great and first commandment.
- 39 And [the] second is like it, Thou shalt love thy neighbour as thyself.
- 40 On these two commandments the whole law and the prophets hang.
- 41 And the Pharisees being gathered together, Jesus demanded of them, saying,
- 42 What think ye concerning the Christ? whose son is he? They say to him, David's.
- 43 He says to them, How then does David in Spirit call him Lord, saying,
- 44 The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet?
- 45 If therefore David call him Lord, how is he his son?
- 46 And no one was able to answer him a word, nor did any one dare from that day to question him any more.

MATTHEW 23 JND

- 1 Then Jesus spoke to the crowds and to his disciples,
- 2 saying, The scribes and the Pharisees have set themselves down in Moses' seat:
- 3 all things therefore, whatever they may tell you, do and keep. But do not after their works, for they say and do not,
- 4 but bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger.
- 5 And all their works they do to be seen of men: for they make broad their phylacteries and enlarge the borders [of their garments],
- 6 and love the chief place in feasts and the first seats in the synagogues,
- 7 and salutations in the market-places, and to be called of men, Rabbi, Rabbi.
- 8 But ye, be not ye called Rabbi; for one is your instructor, and all ye are brethren.

37 he

MATTHEW 23 WK

- 2 The scribes and Pharisees sat in Moses' seat:
- 3 all things therefore whatever they tell you, do and keep; but do not after their works, for they say and do not.

Matthew

- 9 And call not [any one] your father upon the earth; for one is your Father, he who is in the heavens.
- 10 Neither be called instructors, for one is your instructor, the Christ.
- 11 But the greatest of you shall be your servant.
- 12 And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.
- 13 But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.
- 15 Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry [land] to make one proselyte, and when he is become [such], ye make him twofold more [the] son of hell than yourselves.
- 16 Woe to you, 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 a debtor.
- 17 Fools and blind, for which is greater, the gold, or the temple which sanctifies the gold?
- 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor.
- 19 [Fools and] blind ones, for which is greater, the gift, or the altar which sanctifies the gift?
- 20 He therefore that swears by the altar swears by it and by all things that are upon it.
- 21 And he that swears by the temple swears by it and by him that dwells in it.
- 22 And he that swears by heaven swears by the throne of God and by him that sits upon it.
- 23 Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside.
- 24 Blind guides, who strain out the gnat, but drink down the camel.
- 25 Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.
- 26 Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean.
- 27 Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which appear beautiful outwardly, but within are full of dead men's bones and all uncleanness.
- 28 Thus also ye, outwardly ye appear righteous to men, but within are full of hypocrisy and lawlessness.
- 29 Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just, and ye say,
- 30 If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.
- 31 So that ye bear witness of yourselves that ye are sons of those who slew the prophets:

9 A

14 A

23 A

- 32 and ye, fill ye up the measure of your fathers.
 33 Serpents, offspring of vipers, how should ye escape the judgment of hell?
 34 Therefore, 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 will persecute from city to city;
 35 so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
 36 Verily I say unto you, All these things shall come upon this generation.
 37 Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not!
 38 Behold, your house is left unto you desolate;
 39 for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed [be] he that comes in the name of [the] Lord.

MATTHEW 24 JND

- 1 And Jesus went forth and went away from the temple, and his disciples came to [him] to point out to him the buildings of the temple.
 2 And he answering said to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not be thrown down.
 3 And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and [the] completion of the age?
 4 And Jesus answering said to them, See that no one mislead you.
 5 For many shall come in my name, saying, *I* am the Christ, and they shall mislead many.
 6 But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all [these things] must take place, but it is not yet the end.
 7 For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places.
 8 But all these [are the] beginning of throes.
 9 Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name's sake.
 10 And then will many be offended, and will deliver one another up, and hate one another;
 11 and many false prophets shall arise and shall mislead many;
 12 and because lawlessness shall prevail, the love of the most shall grow cold;
 13 but he that has endured to the end, he shall be saved.

- 38 Behold, your house is left unto you desolate;
 39 for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed [be] he that cometh in Jehovah's name.

MATTHEW 24 WK

- 1 And Jesus went out, and was going forth from the temple, and his disciples came to [him] to show him the buildings of the temple.
 2 But he answered and said to them, See ye not all these things? Verily I say to you, Not a stone shall be in anywise left here on a stone, which shall not be thrown down.
 3 And as he was sitting upon the mount of Olives, the disciples came to him privately, saying, Tell us when shall these things be? and what [is] the sign of thy coming, and of the completion of the age?
 4 And Jesus answering said to them, See that no one mislead you.
 5 For many shall come in my name, saying, I am the Christ, and they shall mislead many.
 6 And ye shall be about to hear of wars and rumours of wars: see that ye be not troubled; for they must come to pass, but the end is not yet.
 7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in places.
 8 But all these [are the] beginning of travails.
 9 Then shall they give you up to tribulation and shall kill you; and ye shall be hated by all the nations for my name's sake.
 10 And then shall many be stumbled, and give up one another, and hate one another:
 11 and many false prophets shall arise, and shall mislead many.
 12 And because lawlessness shall be multiplied, the love of the many shall grow cool.
 13 But he that endured to [the] end shall be saved.

14 And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall come the end.

15 When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in [what is a] holy place, (he that reads let him understand,) 16 then let those who are in Judæa flee to the mountains; 17 let not him that is on the house come down to take the things out of his house; 18 and let not him that is in the field turn back to take his garment.

19 But woe to those that are with child, and those that give suck in those days.

20 But pray that your flight may not be in winter time nor on sabbath:

21 for then shall there be great tribulation such as has not been from [the] beginning of [the] world, until now, nor ever shall be;

22 and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short.

23 Then if any one say to you, Behold, here is the Christ, or here, believe [it] not.

24 For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if possible, even the elect.

25 Behold, I have told you beforehand.

26 If therefore they say to you, Behold, he is in the desert, go not forth; behold, [he is] in the inner chambers, do not believe [it].

27 For as the lightning goes forth from the east and shines to the west, so shall be the coming of the Son of man.

28 [For] wherever the carcase is, there will be gathered the eagles.

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from [the one] extremity of [the] heavens to [the other] extremity of them.

32 But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near.

33 Thus also ye, when ye see all these things, know that it is near, at the doors.

34 Verily I say to you, This generation will not have passed away until all these things shall have taken place.

14 And this gospel of the kingdom shall be preached in the whole habitable [earth] for a witness to all the nations, and then shall the end come.

15 When therefore ye shall see the abomination of desolation that was spoken of by Daniel the prophet, standing in [the] holy place (let the reader understand), 16 then let those in Judæa flee unto the mountains; 17 let not him that is upon the house come down to take the things out of the house; 18 and let not him that is in the field return back to take his cloak.

19 But woe to those with child and to them that suckle in those days!

20 But pray that your flight be not in winter nor on sabbath.

21 For then shall be great tribulation, such as hath not been from world's beginning until now, no, nor ever shall be.

22 And except those days had been cut short, no flesh would be saved; but for the elect's sake those days shall be cut short.

23 Then if any one say to you, Behold, here [is] the Christ, or there, believe [him] not;

24 for there shall arise false Christs and false prophets, and shall give great signs and wonders, so as to mislead, if possible, even the elect.

25 Behold, I have told you before.

26 If therefore they say to you, Behold, [he is] in the desert, go not forth; Behold, [he is] in the inner chambers, believe not.

27 For as the lightning cometh forth from the east and appeareth unto the west, so shall be the coming of the Son of man.

28 Wherever the carcase is, there will the eagles be gathered.

29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And he shall send his angels with great sound of trumpet, and they shall gather together his elect from the four winds, from [one] end of heavens to the other.

32 Now learn the parable from the fig-tree. When its branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

33 even so ye also, when ye see all these things, know that it [or, he] is near, at the doors.

34 Verily I say to you, This generation shall not pass away till all these things have come to pass.

- 35 The heaven and the earth shall pass away, but my words shall in no wise pass away.
- 36 But of that day and hour no one knows, not even the angels of the heavens, but [my] Father alone.
- 37 But as the days of Noe, so also shall be the coming of the Son of man.
- 38 For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark,
- 39 and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man.
- 40 Then two shall be in the field, one is taken and one is left;
- 41 two [women] grinding at the mill, one is taken and one is left.
- 42 Watch therefore, for ye know not in what hour your Lord comes.
- 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and not have suffered his house to be dug through [into].
- 44 Wherefore ye also, be ye ready, for in that hour that ye think not the Son of man comes.
- 45 Who then is the faithful and prudent bondman whom his lord has set over his household, to give them food in season?
- 46 Blessed is that bondman whom his lord on coming shall find doing thus.
- 47 Verily I say unto you, that he will set him over all his substance.
- 48 But if that evil bondman should say in his heart,
- 49 My lord delays to come, and begin to beat his fellow-bondmen, and eat and drink with the drunken,
- 50 the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of,
- 51 and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

MATTHEW 25 JND

- 1 Then shall the kingdom of the heavens be made like to ten virgins that having taken their torches, went forth to meet the bridegroom.
- 2 And five of them were prudent and five foolish.
- 3 They that were foolish took their torches and did not take oil with them;
- 4 but the prudent took oil in their vessels with their torches.
- 5 Now the bridegroom tarrying, they all grew heavy and slept.
- 6 But in [the] middle of [the] night there was a cry, Behold, the bridegroom; go forth to meet him.
- 7 Then all those virgins arose and trimmed their torches.
- 8 And the foolish said to the prudent, Give us of your oil, for our torches are going out.

- 35 The heaven and the earth shall pass away, but my words shall not pass away.
- 36 Of that day and hour knoweth no one, not even the angels of the heavens, but the Father only.
- 37 But as the days of Noah, so shall be the coming of the Son of man;
- 38 for as in those days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark,
- 39 and they knew not until the flood came and took them all away, so shall the coming of the Son of man be.
- 40 Then shall two be in the field; one is taken and one is left.
- 41 Two women [shall be] grinding at the mill, one is taken and one is left.
- 42 Watch therefore, for ye know not on what day your Lord doth come.
- 43 But know this, that if the house-master had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be digged through.
- 44 Therefore, be ye also ready, for in an hour that ye think not the Son of man cometh.
- 45 Who then is the faithful and prudent bondman whom his lord set over his household, to give them their food in due season?
- 46 Blessed [is] that bondman whom his lord on coming shall find so doing.
- 47 Verily I say to you, that he will set him over all that he hath.
- 48 But if that evil bondman shall say in his heart, My lord tarrieth;
- 49 and shall begin to beat his fellow-bondmen, and shall eat and drink with the drunken,
- 50 the lord of that bondman shall come in a day when he expecteth not, and in an hour that he knoweth not,
- 51 and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

MATTHEW 25 WK

- 1 Then shall the kingdom of the heavens be likened to ten virgins, the which took their torches and went forth to meet the bridegroom. ^Λ
- 2 And five of them were foolish, and five were prudent.
- 3 For the foolish took their torches and took no oil with them;
- 4 but the prudent took oil in their vessels with their torches.
- 5 Now, the bridegroom tarrying, they all slumbered and slept.
- 6 But at midnight a cry was made, Behold, the bridegroom! go ye forth to meet him.
- 7 Then all those virgins arose and trimmed their torches.
- 8 And the foolish said to the prudent, Give us of your oil; for our torches are going out.

- 9 But the prudent answered saying, [We cannot,] lest it might not suffice for us and for you. Go rather to those that sell, and buy for yourselves.
- 10 But as they went away to buy, the bridegroom came, and the [ones that were] ready went in with him to the wedding feast, and the door was shut.
- 11 Afterwards come also the rest of the virgins, saying, Lord, Lord, open to us;
- 12 but he answering said, Verily I say unto you, I do not know you.
- 13 Watch therefore, for ye know not the day nor the hour.
- 14 For [it is] as [if] a man going away out of a country called his own bondmen and delivered to them his substance.
- 15 And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and immediately went away out of the country.
- 16 And he that had received the five talents went and trafficked with them, and made five other talents.
- 17 In like manner also he that [had received] the two, [he also] gained two others.
- 18 But he that had received the one went and dug in the earth and hid the money of his lord.
- 19 And after a long time the lord of those bondmen comes and reckons with them.
- 20 And he that had received the five talents came to [him] and brought five other talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other talents besides them.
- 21 His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord.
- 22 And he also that had received the two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other talents besides them.
- 23 His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.
- 24 And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered,
- 25 and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine.
- 26 And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered;
- 27 thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest.
- 28 Take therefore the talent from him, and give it to him that has the ten talents:

- 9 But the prudent answered, saying, Peradventure there be not enough for us and you. Go rather to those that sell, and buy for yourselves.
- 10 And while they went to buy, the bridegroom came; and those ready went in with him to the marriage-feast; and the door was shut.
- 11 Afterward came also the rest of the virgins, saying, Lord, Lord, open to us.
- 12 But he answering, said, Verily I know you not.
- 13 Watch therefore, for ye know neither the day nor the hour.
- 14 [^] For [it is] as [if] a man going abroad called his own bondmen and delivered to them his goods.
- 15 And to one he gave five talents, to another two, to another one, to each according to his several ability, and went his way.
- 16 Straightway he that received the five talents proceeded, and traded with them, and made other five talents.
- 17 Likewise also he [that received] the two, and he gained other two.
- 18 But he that received the one went off, and dug in the earth, and hid the money of his lord.
- 19 After a long time the lord of those bondmen cometh and settleth account with them.
- 20 And he that received the five talents came forward and brought other five talents, saying, Lord, thou deliveredst to me five talents: behold, I gained five other talents [besides them].
- 21 His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many: enter into the joy of thy lord.
- 22 And he also that [received] the two talents said, Lord, two talents thou deliveredst to me: behold, I gained other two talents.
- 23 His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many: enter into the joy of thy lord.
- 24 And he also that had received the one talent came forward and said, Lord, I knew thee, that thou art a hard man, reaping where thou didst not sow, and gathering whence thou didst not scatter;
- 25 and being afraid I went off, and hid thy talent in the earth; behold, thou hast that which is thine.
- 26 But his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I sowed not, and gather whence I scattered not.
- 27 Thou oughtest therefore to have put my money to the bankers, and at my coming I should have got mine own with interest.
- 28 Take away therefore the talent from him, and give [it] to him that hath the ten talents.

- 29 for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him.
- 30 And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.
- 31 But when the Son of man comes in his glory, and all the angels with him, then shall he sit down upon his throne of glory,
- 32 and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats;
- 33 and he will set the sheep on his right hand, and the goats on [his] left.
- 34 Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation:
- 35 for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in;
- 36 naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me.
- 37 Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink?
- 38 and when saw we thee a stranger, and took thee in; or naked, and clothed thee?
- 39 and when saw we thee ill or in prison, and came to thee?
- 40 And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.
- 41 Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels:
- 42 for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink;
- 43 I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill and in prison, and ye did not visit me.
- 44 Then shall *they* also answer saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to thee?
- 45 Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me.
- 46 And these shall go away into eternal punishment, and the righteous into life eternal.

MATTHEW 26 JND

- 1 And it came to pass when Jesus had finished all these sayings, he said to his disciples,
- 2 Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified.
- 3 Then the chief priests and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas,

- 29 For to every one that hath shall be given, and he shall be in abundance; but from him that hath not, even what he hath shall be taken away [from him].
- 30 And cast out the useless bondman into the outer darkness: there shall be the weeping, and the gnashing of teeth.
- 31 But when the Son of man shall have come in his glory, and all the angels with him, then shall he sit down upon his throne of glory,
- 32 and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separateth the sheep from the goats [or, kids];
- 33 and he will set the sheep on his right but the goats on the left.
- 34 Then shall the King say to those on his right, Come ye blessed of my Father, inherit the kingdom prepared for you from the world's foundation.
- 35 For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in;
- 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.
- 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungering, and fed thee; or thirsty, and gave thee drink?
- 38 and when saw we thee a stranger, and took thee in; or naked, and clothed thee?
- 39 and when saw we thee sick or in prison, and came unto thee?
- 40 And the King answering shall say to them, Verily I say to you, Inasmuch as ye did [it] to one of the least of these my brethren, ye did [it] to me.
- 41 Then shall he say also to those on the left, Go from me, accursed, into the everlasting fire that is prepared for the devil and his angels.
- 42 For I was hungry, and ye gave me not to eat; I was thirsty, and ye gave me not to drink;
- 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.
- 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not to thee?
- 45 Then shall he answer them, saying, Verily I say to you, Inasmuch as ye did [it] not to one of these least, ye did [it] not to me.
- 46 And these shall go away into everlasting punishment, but the righteous into life everlasting.

MATTHEW 26 WK

Matthew

- 4 and took counsel together in order that they might seize Jesus by subtlety and kill him;
5 but they said, Not in the feast, that there be not a tumult among the people.
6 But Jesus being in Bethany, in Simon the leper's house,
7 a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table.
8 But the disciples seeing it became indignant, saying, To what end [was] this waste?
9 for this might have been sold for much and been given to the poor.
10 But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has wrought a good work toward me.
11 For ye have the poor always with you, but me ye have not always.
12 For in pouring out this ointment on my body, she has done it for my burying.
13 Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this [woman] has done shall be spoken of for a memorial of her.
14 Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said,
15 What are ye willing to give me, and I will deliver him up to you? And they appointed to him thirty pieces of silver.
16 And from that time he sought a good opportunity that he might deliver him up.
17 Now on the first [day] of [the feast of] unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover?
18 And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover in thy house with my disciples.
19 And the disciples did as Jesus had directed them, and they prepared the passover.
20 And when the evening was come he lay down at table with the twelve.
21 And as they were eating he said, Verily I say to you, that one of you shall deliver me up.
22 And being exceedingly grieved they began to say to him, each of them, Is it I, Lord?
23 But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up.
24 The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he had not been born.
25 And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.
26 And as they were eating, Jesus, having taken [the] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat: this is my body.
27 And having taken [the] cup and given thanks, he gave [it] to them, saying, Drink ye all of it.

24 ^Λ

26 ^Λ bread

- 28 For this is my blood, that of the [new] covenant, that shed for many for remission of sins.
- 29 But I say to you, that I will not at all drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father.
- 30 And having sung a hymn, they went out to the mount of Olives.
- 31 Then saith Jesus to them, All ye shall be offended in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad;
- 32 but after that I shall be risen, I will go before you to Galilee.
- 33 And Peter answering said to him, If all shall be offended in thee, I will never be offended.
- 34 Jesus said to him, Verily I say to thee, that during this night, before [the] cock shall crow, thou shalt deny me thrice.
- 35 Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.
- 36 Then Jesus comes with them to a place called Gethsemane, and says to the disciples, Sit here until I go away and pray yonder.
- 37 And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed.
- 38 Then he says to them, My soul is very sorrowful even unto death; remain here and watch with me.
- 39 And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou [wilt].
- 40 And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me?
- 41 Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready, but the flesh weak.
- 42 Again going away a second time he prayed saying, My Father, if this cannot pass [from me] unless I drink it, thy will be done.
- 43 And coming he found them again sleeping, for their eyes were heavy.
- 44 And leaving them, he went away again and prayed the third time, saying the same thing.
- 45 Then he comes to the disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners.
- 46 Arise, let us go; behold, he that delivers me up has drawn nigh.
- 47 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.
- 48 Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him.
- 49 And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses.

29 A

50 But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him.

51 And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off his ear.

52 Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword.

53 Or thinkest thou that I cannot now call upon my Father and he will furnish me more than twelve legions of angels?

54 How then should the scriptures be fulfilled that thus it must be?

55 In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I sat daily [with you] teaching in the temple, and ye did not seize me.

56 But all this is come to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.

57 Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end.

59 And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they might put him to death.

60 And they found none, though many false witnesses came forward. But at the last two false witnesses came forward

61 and said, He said, I am able to destroy the temple of God, and in three days build it.

62 And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee?

63 But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if *thou* art the Christ the Son of God.

64 Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

65 Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the blasphemy.

66 What think ye? And they answering said, He is liable to the penalty of death.

67 Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,

68 saying, Prophecy to us, Christ, Who is it who struck thee?

69 But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast with Jesus the Galilæan.

70 But he denied before all, saying, I do not know what thou sayest.

52 ^Λ

58 But Peter followed him from afar off unto the court of the high priest, and entering in was sitting with the officials to see the end.

69 Now Peter was sitting without in the court, and a maid came unto him, saying, Thou also wast with Jesus, the Galilean.

70 But he denied before them all, saying, I know not what thou sayest.

- 71 And when he had gone out into the entrance, another [maid] saw him, and says to those there, This [man] also was with Jesus the Nazaræan.
 72 And again he denied with an oath: I do not know the man.
 73 And after a little, those who stood [there], coming to [him], said to Peter, Truly thou too art of them, for also thy speech makes thee manifest.
 74 Then he began to curse and to swear, I know not the man. And immediately [the] cock crew.
 75 And Peter remembered the word of Jesus, who had said [to him], Before [the] cock crow thou shalt deny me thrice. And he went forth without, and wept bitterly.

MATTHEW 27 JND

- 1 And when it was morning all the chief priests and the elders of the people took counsel against Jesus so that they might put him to death.
 2 And having bound him they led him away, and delivered him up to Pontius Pilate, the governor.
 3 Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, saying,
 4 I have sinned [in] having delivered up guiltless blood. But they said, What is that to us? see thou [to that].
 5 And having cast down the pieces of silver in the temple, he left the place, and went away and hanged himself.
 6 And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban, since it is [the] price of blood.
 7 And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers.
 8 Wherefore that field has been called Blood-field unto this day.
 9 Then was fulfilled that which was spoken through Jeremias the prophet, saying, And I took the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel had set a price on,
 10 and they gave them for the field of the potter, according as [the] Lord commanded me.
 11 But Jesus stood before the governor. And the governor questioned him, saying, Art *thou* the King of the Jews? And Jesus said to him, Thou sayest.
 12 And when he was accused of the chief priests and the elders, he answered nothing.
 13 Then says Pilate to him, Hearest thou not how many things they witness against thee?
 14 And he answered him not so much as one word, so that the governor wondered exceedingly.
 15 Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would.
 16 And they had then a notable prisoner, named Barabbas.
 17 They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ?
 18 For he knew that they had delivered him up through envy.

- 71 And when he went out into the porch, another [maid] saw him and saith to those there, This [man] also was with Jesus the Nazarene.
 72 And again he denied with an oath, I know not the man.
 73 And after a little those that stood came up and said to Peter, Truly thou also art [one] of them, for thy speech too maketh thee manifest.
 74 Then he began to curse and to swear, I know not the man. And immediately a cock crew.
 75 And Peter remembered the word of Jesus as having said, Before a cock crow, thou wilt thrice deny me. And going forth without he wept bitterly.

MATTHEW 27 WK

5 temple

16 Barabbas ^
 17 Barabbas ^

- 19 But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man; for I have suffered to-day many things in a dream because of him.
- 20 But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus.
- 21 And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas.
- 22 Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified.
- 23 And the governor said, What evil then has he done? But they cried more than ever, saying, Let him be crucified.
- 24 And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous one: see ye [to it].
- 25 And all the people answering said, His blood [be] on us and on our children.
- 26 Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.
- 27 Then the soldiers of the governor, having taken Jesus with [them] to the prætorium, gathered against him the whole band,
- 28 and having taken off his garment, put on him a scarlet cloak,
- 29 and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews!
- 30 And having spit upon him, they took the reed and beat [him] on his head.
- 31 And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.
- 32 And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross.
- 33 And having come to a place called Golgotha, which means Place of a skull,
- 34 they gave to him to drink vinegar mingled with gall; and having tasted [it], he would not drink.
- 35 And having crucified him, they parted his clothes amongst [themselves], casting lots.
- 36 And sitting down, they kept guard over him there.
- 37 And they set up over his head his accusation written: This is Jesus, the King of the Jews.
- 38 Then are crucified with him two robbers, one on the right hand and one on the left.
- 39 But the passers-by reviled him, shaking their heads
- 40 and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou art Son of God, descend from the cross.
- 41 [And] in like manner the chief priests also, mocking, with the scribes and elders, said,

27 A

-
-
- 42 He saved others, himself he cannot save. He is King of Israel: let him descend now from the cross, and we will believe on him.
- 43 He trusted upon God; let him save him now if he will [have] him. For he said, I am Son of God.
- 44 And the robbers also who had been crucified with him cast the same reproaches on him.
- 45 Now from [the] sixth hour there was darkness over the whole land until [the] ninth hour;
- 46 but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why has thou forsaken me?
- 47 And some of those who stood there, when they heard [it], said, This [man] calls for Elias.
- 48 And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.
- 49 But the rest said, Let be; let us see if Elias comes to save him.
- 50 And Jesus, having again cried with a loud voice, gave up the ghost.
- 51 And lo, the veil of the temple was rent in two from the top to the bottom, and the earth was shaken, and the rocks were rent,
- 52 and the tombs were opened; and many bodies of the saints fallen asleep arose,
- 53 and going out of the tombs after his arising, entered into the holy city and appeared unto many.
- 54 But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.
- 55 And there were there many women beholding from afar off, who had followed Jesus from Galilee ministering to him,
- 56 among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
- 57 Now when even was come there came a rich man of Arimathæa, his name Joseph, who also himself was a disciple to Jesus.
- 58 He, going to Pilate, begged the body of Jesus. Then Pilate commanded the body to be given up.
- 59 And Joseph having got the body, wrapped it in a clean linen cloth,
- 60 and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.
- 61 But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.
- 62 Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate,
- 63 saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise.
- 64 Command therefore that the sepulchre be secured until the third day, lest his disciples should come and steal him

away, and say to the people, He is risen from the dead; and the last error shall be worse than the first.

65 And Pilate said to them, Ye have a watch: go, secure it as well as ye know how.

66 And they went and secured the sepulchre, having sealed the stone, with the watch [besides].

MATTHEW 28 JND

1 Now late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the sepulchre.

2 And behold, there was a great earthquake; for an angel of [the] Lord, descending out of heaven, came and rolled away the stone and sat upon it.

3 And his look was as lightning, and his clothing white as snow.

4 And for fear of him the guards trembled and became as dead men.

5 And the angel answering said to the women, Fear not ye, for I know that ye seek Jesus the crucified one.

6 He is not here, for he is risen, as he said. Come see the place where the Lord lay.

7 And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him.

8 Behold, I have told you. And going out quickly from the tomb with fear and great joy, they ran to bring his disciples word.

9 And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet and did him homage.

10 Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.

11 And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place.

12 And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers,

13 saying, Say that his disciples coming by night stole him [while] we [were] sleeping.

14 And if this should come to the hearing of the governor, we will persuade him and save *you* from all anxiety.

15 And they took the money and did as they had been taught. And this report is current among the Jews until this day.

16 But the eleven disciples went into Galilee to the mountain which Jesus had appointed them.

17 And when they saw him, they did homage to him: but some doubted.

18 And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth.

19 Go [therefore] and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the Holy Spirit;

MATTHEW 28 WK

1 dusk

20 teaching them to observe all things whatsoever I have enjoined you. And behold, *I* am with you all the days, until the completion of the age.

20 ^Λ

MARK 1 JND

- 1 Beginning of the glad tidings of Jesus Christ, Son of God;
- 2 as it is written in [Isaiah] the prophet, Behold, *I* send my messenger before thy face, who shall prepare thy way.
- 3 Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.
- 4 There came John baptizing in the wilderness, and preaching [the] baptism of repentance for remission of sins.
- 5 And there went out to him all the district of Judæa, and all they of Jerusalem, and were baptised by him in the river Jordan, confessing their sins.
- 6 And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey.
- 7 And he preached, saying, There comes he that is mightier than I after me, the thong of whose sandals I am not fit to stoop down and unloose.
- 8 *I* indeed have baptised you with water, but he shall baptise you with [the] Holy Ghost.
- 9 And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan.
- 10 And straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove, descending upon him.
- 11 And there came a voice out of the heavens: Thou art my beloved Son, in thee I have found my delight.
- 12 And immediately the Spirit drives him out into the wilderness.
- 13 And he was in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels ministered to him.
- 14 But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the kingdom of God,
- 15 and saying, The time is fulfilled and the kingdom of God has drawn nigh; repent and believe in the glad tidings.
- 16 And walking by the sea of Galilee, he saw Simon, and Andrew, [Simon's] brother, casting out a net in the sea, for they were fishers.
- 17 And Jesus said to them, Come after me, and I will make you become fishers of men;
- 18 and straightway leaving their trawl-nets they followed him.
- 19 And going on thence a little, he saw James the [son] of Zebedee, and John his brother, and these [were] in the ship repairing the trawl nets;
- 20 and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him.
- 21 And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and taught.
- 22 And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes.
- 23 And there was in their synagogue a man [possessed] by an unclean spirit,

MARK 1 WK

- 1 ^Λ
- 2 Isaiah the prophet
way ^Λ
- 4 baptizing in the wilderness, and
- 11 ^Λ
- 14 ^Λ
- 18 ^Λ
- 23 ^Λ

24 and he cried out saying, Eh! what have we to do with thee, Jesus, Nazarene? Art thou come to destroy us? I know thee who thou art, the holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace and come out of him.

26 And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out of him.

27 And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits and they obey him.

28 And his fame went out straightway into the whole region of Galilee around.

29 And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew.

30 And the mother-in-law of Simon lay in a fever. And straightway they speak to him about her.

31 And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her, and she served them.

32 But evening being come, when the sun had gone down, they brought to him all that were suffering, and those possessed by demons;

33 and the whole city was gathered together at the door.

34 And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because they knew him.

35 And rising in the morning long before day, he went out and went away into a desert place and there prayed.

36 And Simon and those with him went after him:

37 and having found him, they say to him,

38 All seek thee. And he says to them, Let us go elsewhere into the neighboring country towns, that I may preach there also, for for this purpose am I come forth.

39 And he was preaching in their synagogues in the whole of Galilee, and casting out demons.

40 And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me.

41 But Jesus, moved with compassion, having stretched out his hand, touched him and says to him, I will, be thou cleansed.

42 And as he spoke straightway the leprosy left him, and he was cleansed.

43 And having sharply charged him, he straightway sent him away,

44 and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them.

45 But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came to him from every side.

24 A

41 A

42 A

MARK 2 JND

MARK 2 WK

Mark

- | | | | |
|----|---|----|---|
| 1 | And he entered again into Capernaum after [several] days, and it was reported that he was at [the] house; | 1 | at [^] home |
| 2 | and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke the word to them. | | |
| 3 | And there come to him [men] bringing a paralytic borne by four; | | |
| 4 | and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic lay. | 4 | [^] |
| 5 | But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven [thee]. | 5 | [^] |
| 6 | But certain of the scribes were there sitting, and reasoning in their hearts, | | |
| 7 | Why does this [man] thus speak? he blasphemeth. Who is able to forgive sins except God alone? | 7 | [^] |
| 8 | And straightway Jesus, knowing in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your hearts? | | |
| 9 | Which is easier, to say to the paralytic, [Thy] sins are forgiven [thee]; or to say, Arise, and take up thy couch and walk? | 9 | [^] |
| 10 | But that ye may know that the Son of man has power on earth to forgive sins, he says to the paralytic, | | |
| 11 | To thee I say, Arise, take up thy couch and go to thine house. | 11 | [^] |
| 12 | And he rose up straightway, and, having taken up his couch, went out before [them] all, so that all were amazed, and glorified God saying, We never saw it thus. | 12 | [^] <u>thus</u> |
| 13 | And he went out again by the sea, and all the crowd came to him, and he taught them. | | |
| 14 | And passing by, he saw Levi the [son] of Alphæus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him. | | |
| 15 | And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him. | | |
| 16 | And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers, said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and sinners? | | |
| 17 | And Jesus having heard [it] says to them, They that are strong have not need of a physician, but those who are ill. I have not come to call righteous [men], but sinners. | 17 | [^] |
| 18 | And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples] of the Pharisees fast, but thy disciples fast not? | | |
| 19 | And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. | | |
| 20 | But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day. | 20 | [^] days will come in that day |

- 21 No one sews a patch of new cloth on an old garment: otherwise its new filling-up takes from the old [stuff], and there is a worse rent.
- 22 And no one puts new wine into old skins; otherwise the wine bursts the skins, and the wine is poured out, and the skins will be destroyed; but new wine is to be put into new skins.
- 23 And it came to pass that he went on the sabbath through the cornfield; and his disciples began to walk on, plucking the ears.
- 24 And the Pharisees said to him, Behold, why do they on the sabbath what is not lawful?
- 25 And he said to them, Have ye never read what David did when he had need and hungered, he and those with him,
- 26 how he entered into the house of God, in [the section of] Abiathar [the] high priest, and ate the shew-bread, which it is not lawful unless for the priests to eat, and gave even to those that were with him?
- 27 And he said to them, The sabbath was made on account of man, not man on account of the sabbath;
- 28 so that the Son of man is lord of the sabbath also.

MARK 3 JND

- 1 And he entered again into the synagogue; and there was there a man having his hand dried up.
- 2 And they watched him if he would heal him on the sabbath, that they might accuse him.
- 3 And he says to the man who had his hand dried up, Rise up [and come] into the midst.
- 4 And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent.
- 5 And looking round upon them with anger, distressed at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched [it] out, and his hand was restored.
- 6 And the Pharisees going out straightway with the Herodians took counsel against him, how they might destroy him.
- 7 And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him, and from Judæa,
- 8 and from Jerusalem, and from Idumæa and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what things he did, came to him.
- 9 And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him.
- 10 For he healed many, so that they beset him that they might touch him, as many as had plagues.
- 11 And the unclean spirits, when they beheld him, fell down before him, and cried saying, Thou art the Son of God.
- 12 And he rebuked them much, that they might not make him manifest.
- 13 And he goes up into the mountain, and calls whom he himself would. And they went to him,
- 14 and he appointed twelve that they might be with him, and that he might send them to preach,

26 ^Λ

MARK 3 WK

5 ^Λ

13 the

14 appointed

Mark

- 15 and to have power [to heal diseases, and] to cast out demons.
- 16 And he gave to Simon the surname of Peter;
- 17 and James the [son] of Zebedee, and John the brother of James, and he gave them the surname of Boanerges, that is, Sons of thunder;
- 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphæus, and Thaddæus, and Simon the Cananæan,
- 19 and Judas Iscariote, who also delivered him up.
- And they come to [the] house.
- 20 And again a crowd comes together, so that they cannot even eat bread.
- 21 And his relatives having heard [of it] went out to lay hold on him, for they said, He is out of his mind.
- 22 And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the demons he casts out demons.
- 23 And having called them to [him], he said to them in parables, How can Satan cast out Satan?
- 24 And if a kingdom has become divided against itself, that kingdom cannot subsist.
- 25 And if a house has become divided against itself, that house cannot subsist.
- 26 And if Satan rise up against himself, and is divided, he cannot subsist, but has an end.
- 27 But no one can, having entered into his house, plunder the goods of the strong [man] unless he first bind the strong [man], and then he will plunder his house.
- 28 Verily I say unto you, that all sins shall be forgiven to the sons of men, and all the injurious speeches [with] which they may speak injuriously;
- 29 but whosoever shall speak injuriously against the Holy Spirit, to eternity has no forgiveness; but lies under the guilt of an everlasting sin;
- 30 — because they said, He has an unclean spirit.
- 31 And his brethren and his mother come, and standing without sent to him calling him.
- 32 And a crowd sat around him. And they said to him, Behold, thy mother and thy brethren seek thee without.
- 33 And he answered them, saying, Who is my mother or my brethren?
- 34 And looking around in a circuit at those that were sitting around him, he says, Behold my mother and my brethren:
- 35 for whosoever shall do the will of God, he is my brother, and sister, and mother.

15 A

27 A

29 A

32 A

MARK 4 JND

- 1 And again he began to teach by the sea. And a great crowd was gathered together to him, so that going on board ship he sat in the sea, and all the crowd were close to the sea on the land.
- 2 And he taught them many things in parables. And he said to them in his doctrine, Hearken:
- 3 Behold, the sower went forth to sow.

MARK 4 WK

- 4 And it came to pass as he sowed, one fell by the wayside, and the birds came and devoured it. 4 ^
- 5 And another fell on the rocky ground, where it had not much earth, and immediately it sprung up out [of the ground] because it had no depth of earth;
- 6 and when the sun arose it was burnt up, and because of its not having any root it withered.
- 7 And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.
- 8 And another fell into the good ground, and yielded fruit, growing up and increasing; and bore, one thirty, and one sixty, and one a hundred.
- 9 And he said, He that has ears to hear, let him hear.
- 10 And when he was alone, those about him with the twelve asked him [as to] the parables. 10 ^
- 11 And he said to them, To you is given [to know] the mystery of the kingdom of God; but to them who are without, all things are done in parables, 11 ^
- 12 that beholding they may behold and not see, and hearing they may hear and not understand, lest it may be, they should be converted and they should be forgiven. 12 ^
- 13 And he says to them, Do ye not know this parable? and how will ye be acquainted with all the parables?
- 14 The sower sows the word:
- 15 and these are they by the wayside where the word is sown, and when they hear, immediately Satan comes and takes away the word that was sown in them. 15 ^
- 16 And these are they in like manner who are sown upon the rocky places, who when they hear the word, immediately receive it with joy,
- 17 and they have no root in themselves, but are for a time: then, tribulation arising, or persecution on account of the word, immediately they are offended.
- 18 And others are they who are sown among the thorns: these are they who have heard the word, and the cares of life,
- 19 and the deceitfulness of riches, and the lusts of other things, entering in choke the word, and it becomes unfruitful.
- 20 And these are they who have been sown on the good ground, such as hear the word and receive it, and bear fruit; one thirty, and one sixty, and one a hundred [fold].
- 21 And he said to them, Does the lamp come that it should be put under the bushel or under the couch? [Is it] not that it should be set upon the lampstand?
- 22 For there is nothing hidden which shall not be made manifest; not does any secret thing take place but that it should come to light.
- 23 If any one have ears to hear, let him hear.
- 24 And he said to them, Take heed what ye hear; with what measure ye mete, it shall be meted to you; and there shall be [more] added to you. 24 ^
- 25 For whosoever has, to him shall be given; and he who has not, even what he has shall be taken from him.
- 26 And he said, Thus is the kingdom of God, as if a man should cast the seed upon the earth, 26 And he said, Thus is the kingdom of God, as if a man should cast the seed upon the earth,

Mark

- 27 and should sleep and rise up night and day, and the seed should sprout and grow *he* does not know how.
- 28 The earth bears fruit of itself, first [the] blade, then an ear, then full corn in the ear.
- 29 But when the fruit is produced, immediately he sends the sickle, for the harvest is come.
- 30 And he said, How should we liken the kingdom of God, or with what comparison should we compare it?
- 31 As to a grain of mustard [seed], which, when it is sown upon the earth, is less than all seeds which are upon the earth,
- 32 and when it has been sown, mounts up and becomes greater than all herbs, and produces great branches, so that the birds of heaven can roost under its shadow.
- 33 And with many such parables he spoke the word to them, as they were able to hear,
- 34 but without a parable spoke he not to them; and in private he explained all things to his disciples.
- 35 And on that day, when evening was come, he says to them, Let us go over to the other side:
- 36 and having sent away the crowd, they take him with [them] as he was in the ship. But other ships also were with him.
- 37 And there comes a violent gust of wind, and the waves beat into the ship, so that it already filled.
- 38 And *he* was in the stern sleeping on the cushion. And they awake him up and say to him, Teacher, dost thou not care that we are perishing?
- 39 And awaking up he rebuked the wind, and said to the sea, Silence; be mute. And the wind fell, and there was a great calm.
- 40 And he said to them, Why are ye [thus] fearful? how [is it] ye have not faith?
- 41 And they feared [with] great fear, and said one to another, Who then is this that even the wind and the sea obey him?

MARK 5 JND

- 1 And they came to the other side of the sea, to the country of the Gadarenes.
- 2 And immediately on his going out of the ship there met him out of the tombs a man possessed by an unclean spirit,
- 3 who had his dwelling in the tombs, and no one was able to bind him, not even with chains;
- 4 because he had been often bound with fetters and chains, and the chains had been torn asunder by him, and the fetters were shattered; and no one was able to subdue him.
- 5 And continually night and day, in the tombs and in the mountains, he was crying and cutting himself with stones.
- 6 But seeing Jesus from afar off, he ran and did him homage,
- 7 and crying with a loud voice he says, What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God, torment me not.
- 8 For he said to him, Come forth, unclean spirit, out of the man.
- 9 And he asked him, What is thy name? And he says to him, Legion is my name, because we are many.

- 27 and should sleep and rise night and day, and the seed should spring up and grow, how he knoweth not himself.
- 28 ^Λ Of itself the earth beareth fruit, first a blade, then an ear, then full corn in the ear.
- 29 But when the fruit is presented, immediately he despatcheth the sickle, because the harvest is arrived.

34 ^Λ

38 in the stern sleeping on the cushion

MARK 5 WK

5 ^Λ

7 ^Λ

- | | |
|---|------|
| 10 And he besought him much that he would not send them away out of the country. | 10 ^ |
| 11 Now there was there just at the mountain a great herd of swine feeding; | |
| 12 and they besought him, saying, Send us into the swine that we may enter into them. | |
| 13 And Jesus immediately allowed them. And the unclean spirits going out entered into the swine, and the herd rushed down the steep slope, into the sea (about two thousand), and were choked in the sea. | 13 ^ |
| 14 And those that were feeding them fled and reported it in the city and in the country. And they went out to see what it was that had taken place. | 14 ^ |
| 15 And they come to Jesus, and they see the possessed of demons sitting [and] clothed and sensible, [him] that had had the legion: and they were afraid. | 15 ^ |
| 16 And they that had seen [it] related to them how it had happened to the [man] possessed by demons, and concerning the swine. | |
| 17 And they began to beg him to depart from their coasts. | |
| 18 And as he went on board ship, the man that had been possessed by demons besought him that he might be with him. | 18 ^ |
| 19 And he suffered him not, but says to him, Go to thine home to thine own people, and tell then how great things the Lord has done for thee, and has had mercy on thee. | 19 ^ |
| 20 And he went away and began to proclaim in the Decapolis how great things Jesus had done for him; and all wondered. | |
| 21 And Jesus having passed over in the ship again to the other side, a great crowd gathered to him; and he was by the sea. | |
| 22 And [behold] there comes one of the rulers of the synagogue, by name Jairus, and seeing him, falls down at his feet; | |
| 23 and he besought him much, saying, My little daughter is at extremity; [I pray] that thou shouldest come and lay thy hands upon her so that she may be healed, and may live. | |
| 24 And he went with him, and a large crowd followed him and pressed on him. | |
| 25 And a certain woman who had had a flux of blood twelve years, | |
| 26 and had suffered much under many physicians, and had spent everything she had and had found no advantage from it, but had rather got worse, | |
| 27 having heard concerning Jesus, came in the crowd behind and touched his clothes; | |
| 28 for she said, If I shall touch but his clothes I shall be healed. | |
| 29 And immediately her fountain of blood was dried up, and she knew in her body that she was cured from the scourge. | |
| 30 And immediately Jesus, knowing in himself the power that had gone out of him, turning round in the crowd said, Who has touched my clothes? | |

Mark

- 31 And his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou, Who touched me?
32 And he looked round about to see her who had done this.
33 But the woman, frightened and trembling, knowing what had taken place in her, came and fell down before him, and told him all the truth.
34 And he said to her, Daughter, thy faith has healed thee; go in peace, and be well of thy scourge.
35 While he was yet speaking, they come from the ruler of the synagogue's, saying, Thy daughter has died, why troublest thou the teacher any further?
36 But Jesus [immediately], having heard the word spoken, says to the ruler of the synagogue, Fear not; only believe.
37 And he suffered no one to accompany him save Peter and James, and John the brother of James.
38 And he comes to the house of the ruler of the synagogue, and sees the tumult and people weeping and wailing greatly.
39 And entering in he says to them, Why do ye make a tumult and weep? the child has not died, but sleeps.
40 And they derided him. But he, having put [them] all out, takes with [him] the father of the child, and the mother, and those that were with him, and enters in where the child was lying.
41 And having laid hold of the hand of the child, he says to her, Talitha koumi, which is, interpreted, Damsel, I say to thee, Arise.
42 And immediately the damsel arose and walked, for she was twelve years old. And they were astonished with great astonishment.
43 And he charged them much that no one should know this; and he desired that [something] should be given her to eat.

36 ^A over-hearing

MARK 6 JND

- 1 And he went out thence and came to his own country, and his disciples follow him.
2 And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whence [has] this [man] these things? and what [is] the wisdom that is given to him, and such works of power are done by his hands?
3 Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? and are not his sisters here with us? And they were offended in him.
4 But Jesus said to them, A prophet is not despised save in his own country, and among [his] kinsmen, and in his own house.
5 And he could not do any work of power there, save that laying his hands on a few infirm persons he healed [them].
6 And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.
7 And he calls the twelve to [him]; and he began to send them out two [and] two, and gave to them power over the unclean spirits;

MARK 6 WK

- 8 and he commanded them that they should take nothing for the way, save a staff only; no scrip, no bread, no money in their belt;
- 9 but be shod with sandals, and put not on two body coats.
- 10 And he said to them, Wheresoever ye shall enter into a house, there remain till ye shall go thence. 10 A
- 11 And whatsoever place shall not receive you nor hear you, departing thence, shake off the dust which is under your feet for a testimony to them. 11 A
- 12 And they went forth and preached that they should repent;
- 13 and they cast out many demons, and anointed with oil many infirm, and healed them.
- 14 And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account works of power are wrought by him.
- 15 And others said, It is Elias; and others said, It is a prophet, as one of the prophets.
- 16 But Herod when he heard [it] said, John whom I beheaded, he it is; *he* is risen [from among the dead].
- 17 For the same Herod had sent and seized John, and had bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her.
- 18 For John said to Herod, It is not lawful for thee to have the wife of thy brother.
- 19 But Herodias kept it [in her mind] against him, and wished to kill him, and could not:
- 20 for Herod feared John knowing that he was a just and holy man, and kept him safe; and having heard him, did many thing, and heard him gladly. 20 A
- 21 And a holiday being come, when Herod, on his birthday, made a supper to his grandees, and to the chiliarchs, and the chief [men] of Galilee;
- 22 and the daughter of the same Herodias having come in, and danced, pleased Herod and those that were with [him] at table; and the king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee. 22 A
- 23 And he swore her, Whatsoever thou shalt ask me I will give thee, to half of my kingdom.
- 24 And she went out, and said to her mother, What should I ask? And she said, The head of John the baptist.
- 25 And immediately going in with haste to the king, she asked, saying, I desire that thou give me directly upon a dish the head of John the baptist.
- 26 And the king, [while] made very sorry, on account of the oaths and those lying at table with [him] would not break his word with her.
- 27 And immediately the king, having sent one of the guard, ordered his head to be brought.
- 28 And he went out and beheaded him in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother.
- 29 And his disciples having heard [it], came and took up his body, and laid it in a tomb.

Mark

- 30 And the apostles are gathered together to Jesus. And they related to him all things, [both] what they had done and what they had taught.
- 31 And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not leisure even to eat.
- 32 And they went away apart into a desert place by ship.
- 33 And many saw them going, and recognized them, and ran together there on foot, out of all the cities, and got [there] before them. 33 A
- 34 And on leaving [the ship] [Jesus] saw a great crowd, and he was moved with compassion for them, because they were as sheep not having a shepherd. And he began to teach them many things.
- 35 And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already late in the day;
- 36 send them away that they may go into the country and villages around, and buy themselves bread, for they have not anything they can eat. 36 A
- 37 And he answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread and give them to eat?
- 38 And he says to them, How many loaves have ye? Go [and] see. And when they knew they say, Five, and two fishes.
- 39 And he ordered them to make them all sit down by companies on the green grass.
- 40 And they sat down in ranks by hundreds and by fifties.
- 41 And having taken the five loaves and the two fishes, looking up to heaven, he blessed, and broke the loaves, and gave [them] to his disciples that they might set [them] before them. And the two fishes he divided among all.
- 42 And they all ate and were satisfied.
- 43 And they took up of fragments the fillings of twelve hand-baskets, and of the fishes.
- 44 And those that ate of the loaves were five thousand men. 44 A
- 45 And immediately he compelled his disciples to go on board ship, and to go on before to the other side to Bethsaida, while *he* sends the crowd away.
- 46 And, having dismissed them, he departed into the mountain to pray.
- 47 And when evening was come, the ship was in the midst of the sea, and he alone upon the land.
- 48 And seeing them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by.
- 49 But they, seeing him walking on the sea, thought that it was an apparition, and cried out.
- 50 For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is I; be not afraid.
- 51 And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and wondered;

- 52 for they understood not through the loaves: for their heart was hardened.
- 53 And having passed over, they came to the land of Gennesaret and made the shore.
- 54 And on their coming out of the ship, immediately recognising him,
- 55 they ran through that whole country around, and began to carry about those that were ill on couches, where they heard that he was.
- 56 And wherever he entered into villages, or cities, or the country, they laid the sick in the market places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

MARK 7 JND

- 1 And the Pharisees and some of the scribes coming from Jerusalem are gathered together to him,
- 2 and seeing some of his disciples eat bread with defiled, that is, unwashed, hands,
- 3 (for the Pharisees and all the Jews, unless they wash their hands diligently, do not eat, holding what has been delivered by the ancients;
- 4 and [on coming] from the marketplace, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches),
- 5 then the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients, but eat the bread with defiled hands?
- 6 But he answering said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their lips, but their heart is far away from me.
- 7 But in vain do they worship me, teaching [as their] teachings commandments of men.
- 8 [For], leaving the commandment of God, ye hold what is delivered by men [to keep] — washings of vessels and cups, and many other such like things ye do.
- 9 And he said to them, Well do ye set aside the commandment of God that ye may observe what is delivered by yourselves [to keep].
- 10 For Moses said, Honour thy father and thy mother; and, he who speaks ill of father or mother, let him surely die.
- 11 But ye say, If a man say to his father or his mother, [It is] corban (that is, gift), whatsoever thou mightest have profit from me by . . .
- 12 And ye no longer suffer him to do anything for his father of his mother,
- 13 making void the word of God by your traditional teaching which ye have delivered; and many such like things ye do.
- 14 And having called again the crowd, he said to them, Hear me, all [of you], and understand:
- 15 There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the man.

MARK 7 WK

3 diligently

4 A

5 A

11 A

Mark

- 16 If any one have ears to hear, let him hear.
17 And when he went indoors from the crowd, his disciples asked him concerning the parable.
18 And he says to them, Are ye also thus unintelligent? Do ye not perceive that all that is outside entering into the man cannot defile him,
19 because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?
20 And he said, That which goes forth out of the man, that defiles the man.
21 For from within, out of the heart of men, go forth evil thoughts, adulteries, fornication, murders,
22 thefts, covetousness, wickednesses, deceit, licentiousness, a wicked eye, injurious language, haughtiness, folly;
23 all these wicked things go forth from within and defile the man.
24 And he rose up and went away thence into the borders of Tyre and Sidon; and having entered into a house he would not have any one know [it], and he could not be hid.
25 But immediately a woman, whose little daughter had an unclean spirit, having heard of him, came and fell at his feet
26 (and the woman was a Greek, Syrophenician by race), and asked him that he would cast the demon out of her daughter.
27 But [Jesus] said to her, Suffer the children to be first filled; for it is not right to take the children's bread and cast it to the dogs.
28 But she answered and says to him, Yea, Lord; for even the dogs under the table eat of the children's crumbs.
29 And he said to her, Because of this word, go thy way, the demon is gone out of thy daughter.
30 And having gone away to her house she found the demon gone out, and her daughter lying on the bed.
31 And again having left the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coasts of Decapolis.
32 And they bring to him a deaf [man] who could not speak right, and they beseech him that he might lay his hand on him.
33 And having taken him away from the crowd apart, he put his fingers to his ears; and having spit, he touched his tongue;
34 and looking up to heaven he groaned, and says to him, Ephphatha, that is, Be opened.
35 And immediately his ears were opened, and the band of his tongue was loosed and he spoke right.
36 And he charged them that they should speak to no one [of it]. But so much the more *he* charged them, so much the more abundantly *they* proclaimed it;
37 and they were astonished above measure, saying, He does all things well; he makes both the deaf to hear, and the speechless to speak.

MARK 8 JND

19 ^Λ purging

31 ^Λ

- 32 And they bring to him [one] deaf and hardly speaking, and they beseech him to lay his hand on him.
33 And having taken him away from the crowd apart, he put his fingers to his ears; and he spit and touched his tongue;
34 and looking up to heaven he groaned, and saith to him, Ephphatha, that is, Be opened.
35 And straightway his ears were opened, and the bond of his tongue was loosed, and he spoke aright.
36 And he charged them that they should tell no one; but the more he charged them, the more abundantly were they publishing [it].
37 And they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the speechless to speak.

MARK 8 WK

- 1 In those days, there being again a great crowd, and they having nothing that they could eat, having called his disciples to [him], he says to them,
- 2 I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat,
- 3 and if I should dismiss them to their home fasting, they will faint on the way; for some of them are come from far.
- 4 And his disciples answered him, Whence shall one be able to satisfy these with bread here in a desert place?
- 5 And he asked them, How many loaves have ye? And they said, Seven.
- 6 And he commanded the crowd to sit down on the ground. And having taken the seven loaves, he gave thanks, and broke [them] and gave [them] to his disciples, that they might set [them] before [them]; and they set [them] before the crowd.
- 7 And they had a few small fishes, and having blessed them, he desired these also to be set before [them].
- 8 And they ate and were satisfied. And they took up of fragments that remained seven baskets.
- 9 And they [that had eaten] were about four thousand; and he sent them away.
- 10 And immediately going on board ship with his disciples, he came into the parts of Dalmanutha.
- 11 And the Pharisees went out and began to dispute against him, seeking from him a sign from heaven, tempting him.
- 12 And groaning in his spirit, he says, Why does this generation seek a sign? Verily I say unto you, A sign shall in no wise be given to this generation.
- 13 And he left them, and going again on board ship, went away to the other side.
- 14 And they forgot to take bread, and save one loaf, they had not [any] with them in the ship.
- 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and [of] the leaven of Herod.
- 16 And they reasoned with one another, [saying], [It is] because we have no bread.
- 17 And Jesus knowing [it], says to them, Why reason ye because ye have no bread? Do ye not yet perceive nor understand? Have ye your heart [yet] hardened?
- 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
- 19 When I broke the five loaves for the five thousand, how many hand-baskets full of fragments took ye up? They say to him, Twelve.
- 20 And when the seven for the four thousand, the filling of how many baskets of fragments took ye up? And they said, Seven.
- 21 And he said to them, How do ye not yet understand?
- 22 And he comes to Bethsaida; and they bring him a blind man, and beseech him that he might touch him.
- 23 And taking hold of the hand of the blind man he led him forth out of the village, and having spit upon his eyes, he
- 1 ^
- 3 ^
- 9 ^
- 12 ^
- 13 ^
- 16 ^
- 17 ^
- 22 And they bring him a blind man, and beseech him that he might touch him.
- 23 And taking hold of the blind man's hand, he led him forth out of the village, and having spit on his eyes, he laid his

Mark

- laid his hands upon him, and asked him if he beheld anything.
- 24 And having looked up, he said, I behold men, for I see [them], as trees, walking.
- 25 Then he laid his hands again upon his eyes, and he saw distinctly, and was restored and saw all things clearly.
- 26 And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.
- 27 And Jesus went forth and his disciples, into the villages of Cæsarea-Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am?
- 28 And they answered him saying, John the baptist; and others, Elias; but others, One of the prophets.
- 29 And he asked them, But ye, who do ye say that I am? And Peter answering says to him, Thou art the Christ.
- 30 And he charged them straightly, in order that they should tell no man about him.
- 31 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the chief priests and of the scribes, and be killed, and after three days rise [again].
- 32 And he spoke the thing openly. And Peter, taking him to [him], began to rebuke him.
- 33 But he, turning round and seeing his disciples, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the thing as that are of God, but on the things that are of men.
- 34 And having called the crowd with his disciples, he said to them, Whoever desires to come after me, let him deny himself, and take up his cross and follow me.
- 35 For whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall save it.
- 36 For what shall it profit a man if he gain the whole world and suffer the loss of his soul?
- 37 for what should a man give in exchange for his soul?
- 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

MARK 9 JND

- 1 And he said to them, Verily I say unto you, There are some of those standing here that shall not taste death until they shall have seen the kingdom of God come in power.
- 2 And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:
- 3 and his garments became shining, exceeding white [as snow] such as fuller on earth could not whiten [them].
- 4 And there appeared to them Elias with Moses, and they were talking with Jesus.
- 5 And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias one.

hands on him, and asked him if he beheld anything.

- 24 And having looked up he said, I behold men, for I see [them] as trees, walking.
- 25 Then he laid his hands again on his eyes, and he saw distinctly, and was restored, and saw all things clearly.
- 26 And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.

28 A

29 A

33 A

37 A

MARK 9 WK

3 A

6 For he knew not what he should say, for they were filled with fear.

7 And there came a cloud overshadowing them, and there came a voice out of the cloud, This is my beloved Son: hear him.

8 And suddenly having looked around, they no longer saw any one, but Jesus alone with themselves.

9 And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among [the] dead.

10 And they kept that saying, questioning among themselves, what rising from among [the] dead was.

11 And they asked him saying, Why do the scribes say that Elias must first have come?

12 And he answering said to them, Elias indeed, having first come, restores all thing; and how is it written of the Son of man that he must suffer much, and be set at nought:

13 but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.

14 And when he came to the disciples he saw a great crowd around them, and scribes disputing against them.

15 And immediately all the crowd seeing him were amazed, and running to [him], saluted him.

16 And he asked them, What do ye question with them about?

17 And one out of the crowd answered him, Teacher, I brought to thee my son, who has a dumb spirit;

18 and wheresoever it seizes him it tears him, and he foams and gnashes his teeth, and he is withering away. And I spoke to thy disciples, that they might cast him out, and they could not.

19 But he answering them says, O unbelieving generation! how long shall I be with you? how long shall I bear with you? bring him to me.

20 And they brought him to him. And seeing him the spirit immediately tore him; and falling upon the earth he rolled foaming.

21 And he asked his father, How long a time is it that it has been like this with him? And he said, From childhood;

22 and often it has cast him both into fire and into waters that it might destroy him: but if thou couldst [do] anything, be moved with pity on us, and help us.

23 And Jesus said to him, The "if thou couldst" is [if thou couldst] believe: all things are possible to him that believes.

24 And immediately the father of the young child crying out said [with tears], I believe, help mine unbelief.

25 But Jesus, seeing that [the] crowd was running up together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, I command thee, come out of him and enter no more into him.

26 And having cried out and torn [him] much, he came out; and he became as if dead, so that the most said, He is dead.

27 But Jesus, having taken hold of him by the hand, lifted him up, and he arose.

17 And one of the crowd answered and said, Teacher, I brought unto thee my son having a dumb spirit;

18 and whensoever it taketh him, it teareth him, and he foameth and gnasheth his teeth, and is withering away. And I spoke to thy disciples that they should cast it out; and they were not able.

19 And answering them He saith, O faithless generation, how long shall I be with you? how long shall I bear with you? Bring him unto me.

20 And they brought him unto Him; and when He saw him, straightway the spirit tore him, and falling on the ground he wallowed foaming.

21 And He asked his father, How long time is it that this hath come to him? And he said, From a child.

22 And often it cast him both into fire and into waters to destroy him; but if thou hast any power, help us in thy pitifulness toward us.

23 But Jesus said to him, If thou hast power [is] to believe [^] : all things are possible to him that believeth.

24 And straightway the father of the child cried out and said [^] , I believe: help mine unbelief.

25 And Jesus, seeing that a crowd was running up together, rebuked the unclean spirit, saying to it, Dumb and deaf spirit, I command thee, come out of him and enter no more into him.

26 And having cried out and torn [him] much, it came out, and he became as if dead, so that the most said, He is dead.

27 But Jesus laying hold of him by the hand raised him up; and he stood up.

Mark

- 28 And when he was entered into the house, his disciples asked him privately, Wherefore could not we cast him out?
- 29 And he said to them, This kind can go out by nothing but by prayer and fasting.
- 30 And going forth from thence they went through Galilee; and he would not that any one knew it;
- 31 for he taught his disciples and said to them, The Son of man is delivered into men's hands, and they shall kill him; and having been killed, after three days he shall rise again.
- 32 But they understood not the saying, and feared to ask him.
- 33 And he came to Capernaum, and being in the house, he asked them, Of what were ye reasoning by the way?
- 34 And they remained silent, for by the way they had been reasoning with one another who [was] greatest.
- 35 And sitting down he called the twelve; and he says to them, If any one would be first, he shall be last of all, and minister of all.
- 36 And taking a little child he set it in their midst, and having taken it in his arms he said to them,
- 37 Whosoever shall receive one of such little children in my name, receives me; and whosoever shall receive me, does not receive me, but him who sent me.
- 38 And John answered him saying, Teacher, we saw some one casting out demons in thy name, who does not follow us, and we forbid him, because he does not follow us.
- 39 But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able soon [after] to speak ill of me;
- 40 for he who is not against us is for us.
- 41 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 in no wise lose his reward.
- 42 And whosoever, shall be a snare to one of the little ones who believe [in me], it were better for him if a millstone were hung about his neck, and he cast into the sea.
- 43 And if thy hand serve as a snare to thee, cut it off: it is better for thee to enter into life maimed, than having thy two hands to go away into hell, into the fire unquenchable;
- 44 [where their worm dies not, and the fire is not quenched].
- 45 And if thy foot serve as a snare to thee, cut it off: it is better for thee to enter life lame, than having thy two feet to be cast into hell, into the fire unquenchable;
- 46 [where their worm dies not, and the fire is not quenched].
- 47 And if thine eye serve as a snare to thee, cast it out: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell of fire,
- 48 where their worm dies not, and the fire is not quenched.
- 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
- 50 Salt [is] good, but if the salt is become saltless, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

MARK 10 JND

MARK 10 WK

1	And rising up thence he comes into the coasts of Judæa, and the other side of the Jordan. And again crowds come together to him, and, as he was accustomed, again he taught them.	1	Λ
2	And Pharisees coming to [him] asked him, Is it lawful for a man to put away [his] wife? (tempting him).	2	Λ
3	But he answering said to them, What did Moses command you?		
4	And they said, Moses allowed to write a bill of divorce, and to put away.		
5	And Jesus answering said to them, In view of your hard-heartedness he wrote this commandment for you;		
6	but from [the] beginning of [the] creation God made them male and female.	6	Λ
7	For this cause a man shall leave his father and mother and shall be united to his wife,	7	Λ
8	and the two shall be one flesh: so that they are no longer two but one flesh.		
9	What therefore God has joined together, let not man separate.		
10	And again in the house the disciples asked him concerning this.		
11	And he says to them, Whosoever shall put away his wife and shall marry another, commits adultery against her.		
12	And if a woman put away her husband and shall marry another, she commits adultery.		
13	And they brought little children to him that he might touch them. But the disciples rebuked those that brought [them].	13	Λ
14	But Jesus seeing [it], was indignant, and said to them, Suffer the little children to come to me; forbid them not; for of such is the kingdom of God.		
15	Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter into it.		
16	And having taken them in his arms, having laid his hands on them, he blessed them.		
17	And as he went forth into the way, a person ran up to [him], and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life?		
18	But Jesus said to him, Why callest thou me good? no one is good but one, [that is] God.		
19	Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.		
20	And he answering said to him, Teacher, all these things have I kept from my youth.		
21	And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, [taking up the cross].	21	Λ
22	But he, sad at the word, went away grieved, for he had large possessions.		

Mark

- 23 And Jesus looking around says to his disciples, How difficultly shall they that have riches enter into the kingdom of God!
- 24 And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God! 24 A
- 25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.
- 26 And they were exceedingly astonished, saying to one another, And who can be saved?
- 27 But Jesus looking on them says, With men it is impossible, but not with God; for all things are possible with God.
- 28 Peter began to say to him, Behold, we have left all things and have followed thee.
- 29 Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife], or children, or lands for my sake and for the sake of the gospel, 29 A
- 30 that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age life eternal.
- 31 But many first shall be last, and the last first.
- 32 And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed and were afraid as they followed. And taking the twelve again to [him], he began to tell them what was going to happen to him: 32 A
- 33 Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the nations:
- 34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days he shall rise again. 34 A
- 35 And there come to him James and John, the sons of Zebedee, saying [to him], Teacher, we would that whatsoever we may ask thee, thou wouldst do it for us. 35 A
- 36 And he said to them, What would ye that I should do for you?
- 37 And they said to him, Give to us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.
- 38 And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which I drink, of be baptized with the baptism that I am baptised with?
- 39 And they said to him, We are able. And Jesus said to them, The cup that I drink ye will drink and with the baptism that I am baptised with ye will be baptised,
- 40 but to sit on my right hand or on my left is not mine to give, but for those for whom it is prepared.
- 41 And the ten having heard [of it], began to be indignant about James and John.
- 42 But Jesus having called them to [him], says to them, Ye know that those who are esteemed to rule over the nations

exercise lordship over them; and their great men exercise authority over them;

43 but it is not thus among you, but whosoever would be great among you, shall be your minister;

44 and whosoever would be first of you shall be bondman of all.

45 For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

46 And they come to Jericho, and as he was going out from Jericho, and his disciples and a large crowd, the son of Timæus, Bartimæus, the blind [man], sat by the wayside begging.

47 And having heard that it was Jesus the Nazaræan, he began to say, O Son of David, Jesus, have mercy on me.

48 And many rebuked him, that he might be silent; but he cried so much the more, Son of David, have mercy on me.

49 And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good courage, rise up, he calls thee.

50 And, throwing away his garment, he started up and came to Jesus.

51 And Jesus answering says to him, What wilt thou that I shall do to thee? And the blind [man] said to him, Rabboni, that I may see.

52 And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him in the way.

MARK II JND

1 And when they draw near to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sends two of his disciples,

2 and says to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no [child] of man has ever sat: loose it and lead it [here].

3 And if any one say to you, Why do ye this? say, The Lord has need of it; and straightway he sends it hither.

4 And they departed, and found a colt bound to the door without at the crossway, and they loose him.

5 And some of those who stood there said to them, What are ye doing, loosing the colt?

6 And they said to them as Jesus had commanded.

7 And they let them [do it]. And they led the colt to Jesus, and cast their clothes upon it, and he sat on it;

8 and many strewed their clothes on the way, and others cut down branches from the trees [and went on strewing them on the way].

9 And those going on before and those following cried out, Hosanna! blessed [be] he that comes in [the] Lord's name.

10 Blessed [be] the coming kingdom of our father David. Hosanna in the highest!

43 ^Λ

45 ^Λ

46 And they come to Jericho, and as he was going out from Jericho and his disciples and a considerable crowd, the son of Timæus, Bartimæus the blind ^Λ, was sitting by the wayside begging.

47 And having heard that it was Jesus the Nazarene, he began to cry out and say, O Son of David, Jesus, have mercy on me.

48 And many were rebuking him that he might be silent, but he cried out so much the more, Son of David, have mercy on me.

49 And Jesus stood still and said that he should be called. And they call the blind, saying to him, Be of good courage, rise: he calleth thee.

50 And, throwing away his garment, he sprang up and came unto Jesus.

51 And Jesus in answer said to him, What wilt thou that I should do to thee? And the blind said, Teacher [Rabboni], that I may receive sight.

52 And Jesus said to him, Go thy way; thy faith hath healed [saved] thee. And immediately he received sight, and followed him in the way.

MARK II WK

1 And when they came nigh to Jerusalem [unto Bethphage], and unto Bethany, to the Mount of Olives He sendeth two of His disciples,

2 and saith to them, Go into the village that is over against you; and immediately on entering into it, ye will find a colt tied, upon which none of men hath sat: loose and bring it.

3 And if any one say to you, Why do ye this? say, The Lord hath need of it; and immediately he sends it here.

4 And they went away and found a colt tied to the door without at the crossway; and they loose it.

5 And some of those standing there said to them, What do ye, loosing the colt?

6 And they said to them even as Jesus said: and they suffered them.

7 And they bring the colt to Jesus and cast their garments on it; and He sat upon it.

8 And many strewed their garments on the way, and others beds of twigs, having cut them from the fields.

9 And those that went before and those that followed cried out saying, Hosanna! blessed [be] He that cometh in the name of the Lord.

10 Blessed [be] the coming kingdom ^Λ of our father David^Λ. Hosanna in the highest.

Mark

- 11 And he entered into Jerusalem and into the temple; and having looked round on all things, the hour being already late, he went out to Bethany with the twelve.
- 12 And on the morrow, when they were gone out of Bethany, he hungered.
- 13 And seeing from afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it was not the time of figs.
- 14 And answering he said to it, Let no one eat fruit of thee any more for ever. And his disciples heard [it].
- 15 And they come to Jerusalem, and entering into the temple, he began to cast out those who sold and who bought in the temple, and he overthrew the tables of the moneychangers and the seats of the dove-sellers,
- 16 and suffered not that any one should carry any package through the temple.
- 17 And he taught saying to them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.
- 18 And the chief priests and the scribes heard [it], and they sought how they might destroy him; for they feared him, because all the crowd were astonished at his doctrine.
- 19 And when it was evening he went forth without the city.
- 20 And passing by early in the morning they saw the fig-tree dried up from the roots.
- 21 And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree which thou cursedst is dried up.
- 22 And Jesus answering says to them, Have faith in God.
- 23 Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him.
- 24 For this reason I say to you, All things whatsoever ye pray for and ask, believe that ye receive it, and it shall come to pass for you.
- 25 And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your offences.
- 26 But if ye do not forgive, neither will your Father who is in the heavens forgive your offences.
- 27 And they come again to Jerusalem. And as he walked about in the temple, the chief priests and the scribes and the elders come to him, and they say to him,
- 28 By what authority doest thou these things? and who gave thee this authority, that thou shouldest do these things?
- 29 And Jesus answering said to them, I also will ask you one thing, and answer me, and I will tell you by what authority I do these things:
- 30 The baptism of John, was it of heaven or of men? answer me.
- 31 And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why [then] have ye not believed him?
- 11 . . . entered into Jerusalem [^] into the temple; and having looked round on all things, the hour being already late, He went out unto Bethany with the twelve.
- 12 And on the morrow, when they came out from Bethany, He was hungry;
- 13 and seeing a fig-tree from afar having leaves, He came, if perhaps He might find something on it; and having come up to it, He found nothing but leaves: for it was not the time of figs.
- 14 And, answering, He said to it, Let none eat fruit of thee any more for ever. And His disciples heard.
- 17 Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.
- 18 And the chief priest and the scribes heard [it], and sought how they might destroy Him; for they feared Him, because all the multitude were astonished at His doctrine.
- 23 [^] . . .
but believe that what he speaks comes to pass, he shall have [it]
- 24 For this reason I say unto you, All things, whatsoever ye shall pray and beg, believe that ye have received, and ye shall have [them]

- 32 but should we say, Of men — They feared the people; for all held of John that he was truly a prophet.
- 33 And they answering say to Jesus, We do not know. And Jesus [answering] says to them, Neither do I tell you by what authority I do these things.

MARK 12 JND

- 1 And he began to say to them in parables, A man planted a vineyard, and made a fence round [it] and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the country.
- 2 And he sent a bondman to the husbandmen at the season, that he might receive from the husbandmen of the fruit of the vineyard.
- 3 But they took him, and beat [him], and sent [him] away empty.
- 4 And again he sent to them another bondman; and [at] him they [threw stones, and] struck [him] on the head, and sent [him] away with insult.
- 5 And [again] he sent another, and him they killed; and many others, beating some and killing some.
- 6 Having yet therefore one beloved son, he sent also him to them the last, saying, They will have respect for my son.
- 7 But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will be ours.
- 8 And they took him and killed him, and cast him forth out of the vineyard.
- 9 What therefore shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.
- 10 Have ye not even read this scripture, The stone which they that builded rejected, this has become the corner-stone:
- 11 this is of [the] Lord, and it is wonderful in our eyes?
- 12 And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away.
- 13 And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking.
- 14 And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Cæsar or not?
- 15 Should we give or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may see [it].
- 16 And they brought [it]. And he says to them, Whose [is] this image and superscription? And they said to him, Cæsar's.
- 17 And Jesus answering said to them, Pay what is Cæsar's to Cæsar, and what is God's to God. And they wondered at him.
- 18 And Sadducees come to him, that say there is no resurrection; and they demanded of him saying,

MARK 12 WK

4 ^

5 ^

6 ^

9 ^

Mark

- 19 Teacher, Moses wrote to us that if any one's brother die, and leave a wife behind, and leave no children, that his brother shall take his wife and raise up seed to his brother.
- 20 There were seven brethren; and the first took a wife, and dying did not leave seed; 20 A
- 21 And the second took her and died, and neither did he leave seed; and the third likewise.
- 22 And the seven [took her and] did not leave seed. Last of all the woman also died. 22 A
- 23 In the resurrection, when they shall rise again, of which of them shall she be wife, for the seven had her as wife? 23 A
- 24 And Jesus answering said to them, Do not ye therefore err, not knowing the scriptures nor the power of God?
- 25 For when they rise from among [the] dead they neither marry nor are given in marriage, but are as angels [who are] in the heavens.
- 26 But concerning the dead that they rise, have ye not read in the book of Moses, in the [section of the] bush, how God spoke to him, saying, I [am] the God of Abraham, and the God of Isaac, and the god of Jacob?
- 27 He is not the God of [the] dead, but of [the] living. Ye therefore greatly err.
- 28 And one of the scribes who had come up, and had heard them reasoning together, perceiving that he had answered them well, demanded of him, Which is [the] first commandment of all?
- 29 And Jesus answered him, [The] first commandment of all [is], Hear, Israel: the Lord our God is one Lord;
- 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and with all thy strength. This is [the] first commandment. 30 A
- 31 And a second like it [is] this: Thou shalt love thy neighbour as thyself. There is not another commandment greater than these.
- 32 And the scribe said to him, Right, teacher; thou has spoken according to [the] truth. For he is one, and there is none other besides him; 32 A
- 33 and to love him with all the heart, and with all the intelligence, and with all the soul, and with all the strength, and to love one's neighbour as one's self, is more than all the burnt-offerings and sacrifices.
- 34 And Jesus, seeing that he had answered intelligently, said to him, Thou art not far from the kingdom of God. And on one dared question him any more.
- 35 And Jesus answering said [as he was] teaching in the temple, How do the scribes say that the Christ is son of David?
- 36 [for] David himself said [speaking] in the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies [as] footstool of thy feet.
- 37 David himself [therefore] calls him Lord, and whence is he his son? And the mass of the people heard him gladly.
- 38 And he said to them in his doctrine, Beware of the scribes, who like to walk about in long robes, and salutations in the marketplaces,

- 39 and first seats in the synagogues, and first places at suppers;
 40 who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgement.
 41 And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast in much.
 42 And a poor widow came and cast in two mites, which is a farthing.
 43 And having called his disciples to [him] he said to them, Verily I say unto you, This poor widow has cast in more than all who have cast into the treasury:
 44 for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

MARK 13 JND

MARK 13 WK

- 1 And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones and what buildings!
 2 And Jesus answering said to him, Seest thou these great buildings? not a stone shall be left upon a stone which shall not be thrown down.
 3 And as he sat on the mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,
 4 Tell us, when shall these things be, and what is the sign when all these things are going to be fulfilled.
 5 And Jesus answering them began to say, Take heed lest any one mislead you.
 6 For many shall come in my name, saying, It is I, and shall mislead many.
 7 But when ye shall hear of wars and rumours of wars, be not disturbed, for [this] must happen, but the end is not yet.
 8 For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in [different] places, and there shall be famines and troubles: these things [are the] beginnings of throes.
 9 But ye, take heed to yourselves, for they shall deliver you up to sanhedrims and to synagogues: ye shall be beaten and brought before rulers and kings for my sake, for a testimony to them;
 10 and the gospel must first be preached to all the nations.
 11 But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, [nor prepare your discourse:] but whatsoever shall be given you in that hour, that speak; for ye are not the speakers, but the Holy Spirit.
 12 But brother shall deliver up brother to death, and father child; and children shall rise up against parents and cause them to be put to death.
 13 And ye will be hated of all on account of my name; but he that has endured to the end, he shall be saved.
 14 But when ye shall see the abomination of desolation standing where it should not, (he that reads let him consider [it],) then let those in Judæa flee to the mountains, and him

8 A

11 A

14 A

Mark

- 15 that is upon the house top not come down into the house,
nor enter [into it] to take away anything out of his house;
16 and him that is in the field not return back to take his
garment.
17 But woe to those that are with child and to those that give
suck in those days!
18 and pray that it may not be in winter time;
19 for those days shall be distress such as there has not been
the like since [the] beginning of creation which God
created, until now, and never shall be;
20 and if [the] Lord had not cut short those days, no flesh
should have been saved; but on account of the elect whom
he has chosen, he has cut short those days.
21 And then if any one say to you, Lo, here [is] the Christ, or
Lo, there, believe [it] not.
22 For false Christs and false prophets will arise, and give
signs and wonders to deceive, if possible, even the elect.
23 But do ye take heed: behold, I have told you all things
beforehand.
24 But in those days, after that distress, the sun shall be
darkened and the moon shall not give its light;
25 and the stars of heaven shall be falling down, and the
powers which are in the heavens shall be shaken;
26 and then shall they see the Son of man coming in clouds
with great power and glory;
27 and then shall he send his angels and shall gather together
his elect from the four winds, from end of earth to end of
heaven.
28 But learn the parable from the fig-tree: when its branch
already becomes tender and puts forth the leaves, ye know
that the summer is near.
29 Thus also ye, when ye see these things happening, know
that it is near, at the doors.
30 Verily I say unto you, This generation shall in no wise pass
away till all these things take place.
31 The heaven and the earth shall pass away, but my words
shall in no wise pass away.
32 But of that day or of that hour no one knows, neither the
angels who are in heaven, nor the Son, but the Father.
33 Take heed, watch and pray, for ye do not know when the
time is:
34 [it is] as a man gone out of the country, having left his
house and given to his bondmen the authority, and to each
one his work, and commanded the doorkeeper that he
should watch.
35 Watch therefore, for ye do not know when the master of the
house comes: evening, or midnight, or cockcrow, or
morning;
36 lest coming suddenly he find you sleeping.
37 But what I say to you, I say to all, Watch.

MARK 14 JND

- 1 Now the passover and the [feast of] unleavened bread
was after two days. And the chief priests and the scribes

MARK 14 WK

were seeking how they might seize him by subtlety and kill him.

2 For they said, Not in the feast, lest perhaps there be a tumult of the people.

3 And when he was in Bethany, in the house of Simon the leper, as he lay at table, there came a woman having an alabaster flask of ointment of pure nard, very costly; and having broken the alabaster flask, she poured it out upon his head.

4 And there were some indignant in themselves and saying, Why has this waste been made of the ointment?

5 for this ointment could have been sold for more than three hundred denarii and given to the poor. And they spoke very angrily at her.

6 But Jesus said, Let her alone; why do ye trouble her? she has wrought a good work as to me;

7 for ye have the poor always with you, and whenever ye would ye can do them good; but me ye have not always.

8 What she could she has done. She has beforehand anointed my body for the burial.

9 And verily I say unto you, Wheresoever these glad tidings may be preached in the whole world, what this [woman] has done shall be also spoken of for a memorial of her.

10 And Judas Iscariote, one of the twelve, went away to the chief priests that he might deliver him up to them;

11 and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.

12 And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a pitcher of water; follow him.

14 And wheresoever he enters, say to the master of the house, The Teacher says, Where is my guest-chamber where I may eat the passover with my disciples?

15 and *he* will shew you a large upper room furnished ready. There make ready for us.

16 And his disciples went away and came into the city, and found as he had said to them; and they made ready the passover.

17 And when evening was come, he comes with the twelve.

18 And as they lay at table and were eating, Jesus said, Verily I say to you, One of you shall deliver me up; he who is eating with me.

19 And they began to be grieved, and to say to him, one by one, Is it I? [and another, Is it I?]

20 But he answered and said to them, One of the twelve, he who dips with me in the dish.

21 The Son of man goes indeed as it is written concerning him, but woe to that man by whom the Son of man is delivered up; [it were] good for that man if he had not been born.

9 A

19 A

21 A

Mark

- | | | | |
|----|--|----|---|
| 22 | And as they were eating, Jesus, having taken bread, when he had blessed, broke [it], and gave [it] to them, and said, Take [this]: this is my body. | 22 | Λ |
| 23 | And having taken [the] cup, when he had given thanks, he gave [it] to them, and they all drank out of it. | | |
| 24 | And he said to them, This is my blood, that of the [new] covenant, that shed for many. | 24 | Λ |
| 25 | Verily I say to you, I will no more drink at all of the fruit of the vine, until that day when I drink it new in the kingdom of God. | 25 | Λ |
| 26 | And having sung a hymn, they went out to the mount of Olives. | | |
| 27 | And Jesus says to them, All ye shall be offended, for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. | 27 | Λ |
| 28 | But after I am risen, I will go before you into Galilee. | | |
| 29 | But Peter said to him, Even if all should be offended, yet not I. | | |
| 30 | And Jesus says to him, Verily I say to thee, that thou to-day, in this night, before [the] cock shall crow twice, thou shalt thrice deny me. | | |
| 31 | But he said [so much] exceedingly the more, If I should have to die with thee, I will in no wise deny thee. And likewise said they all too. | 31 | Λ |
| 32 | And they come to a place of which the name [is] Gethsemane, and he says to his disciples, Sit here while I shall pray. | | |
| 33 | And he takes with him Peter and James and John, and he began to be amazed and oppressed in spirit. | | |
| 34 | And he says to them, My soul is full of grief even unto death; abide here and watch. | | |
| 35 | And, going forward a little, he fell upon the earth; and he prayed that if it were possible the hour might pass away from him. | | |
| 36 | And he said, Abba, Father, all things are possible to thee: take away this cup from me; but not what I will, but what thou [wilt]. | | |
| 37 | And he comes and finds them sleeping. And he says to Peter, Simon, dost thou sleep? Hast thou not been able to watch one hour? | | |
| 38 | Watch and pray, that ye enter not into temptation. The spirit indeed [is] willing, but the flesh weak. | | |
| 39 | And going away, he prayed again, saying the same thing. | | |
| 40 | And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him. | | |
| 41 | And he comes the third time and says to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. | | |
| 42 | Arise, let us go; behold, he that delivers me up has drawn nigh. | | |
| 43 | And immediately, while he was yet speaking, Judas comes up, [being] one of the twelve, and with him a great | 43 | Λ |

crowd, with swords and sticks, from the chief priests and the scribes and the elders.

44 Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him, and lead [him] away safely.

45 And being come, Straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses.

46 And they laid their hands upon him and seized him.

47 But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear.

48 And Jesus answering said to them, Are ye come out as against a robber, with swords and sticks to take me?

49 I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be fulfilled.

50 And all left him and fled.

51 And a certain young man followed him with a linen cloth cast about his naked [body]; and [the young men] seize him;

52 but he, leaving the linen cloth behind [him], fled from them naked.

53 And they led away Jesus to the high priest. And there come together to him all the chief priests and the elders and the scribes.

54 And Peter followed him at a distance, till [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself in the light [of the fire].

55 And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did not find [any].

56 For many bore false witness against him, and their testimony did not agree.

57 And certain persons rose up and bore false witness against him, saying,

58 We heard him saying, I will destroy this temple which is made with hands, and in the course of three days I will build another not made with hands.

59 And neither thus did their testimony agree.

60 And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee?

61 But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the Blessed?

62 And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

63 And the high priest, having rent his clothes, says, What need have we any more of witnesses?

64 Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death.

65 And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.

45 A

51 A

54 And Peter from afar off followed him, even within, into the court of the high priest, and was sitting with the officials and warming himself at the [fire] light.

65 the officers received

Mark

- 66 And Peter being below in the palace-court, there comes one of the maids of the high priest,
67 and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene, Jesus.
68 But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew.
69 And the maid, seeing him, again began to say to those that stood by, This is [one] of them.
70 And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Galilean.
71 But he began to curse and to swear, I know not this man of whom ye speak.
72 And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crow twice, thou shalt deny me thrice; and when he thought thereon he wept.

MARK 15 JND

- 1 And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and delivered [him] up to Pilate.
2 And Pilate asked him, Art *thou* the King of the Jews? And he answered and said to him, Thou sayest.
3 And the chief priests accused him urgently.
4 And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee.
5 But Jesus still answered nothing, so that Pilate marvelled.
6 But at [the] feast he released to them one prisoner, whomsoever they begged [of him].
7 Now there was the [person] named Barabbas bound with those who had made insurrection with [him], [and] that had committed murder in the insurrection.
8 And the crowd crying out began to beg [that he would do] to them as he had always done.
9 But Pilate answered them saying, Will ye that I release to you the King of the Jews?
10 for he knew that the chief priests had delivered him up through envy.
11 But the chief priests stirred up the crowd that he might rather release Barabbas to them.
12 And Pilate answering said to them again, What will ye then that I do [to him] whom ye call King of the Jews?
13 And they cried out again, Crucify him.
14 And Pilate said to them, What evil then has he done? But they cried out the more urgently, Crucify him.
15 And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be crucified.
16 And the soldiers led him away into the court which is [called the] prætorium, and they call together the whole band.

- 66 And as Peter was below in the court, there cometh one of the maids of the high priest,
67 and seeing Peter warming himself, she looked on him and saith, Thou also wast with the Nazarene, Jesus.
68 But he denied, saying, I know not [him], nor understand what thou sayest. And he went out into the fore-court, and a cock crew.
69 And the maid seeing him again began to say to the bystanders, This is [one] of them.
70 And he again kept denying. And after a little again the bystanders were saying to Peter, Truly thou art [one] of them, for also thou art a Galilean.
71 But he began to curse and to swear, I know not this man of whom you speak.
72 And immediately a second time a cock crew. And Peter recalled to mind the word, how Jesus said to him, Before a cock crow twice, thou wilt thrice deny me. And as he thought thereon he kept weeping.

MARK 15 WK

4 ^

8 ^

12 ^

- 17 And they clothe him with purple, and bind round on him a crown of thorns which they had plaited.
- 18 And they began to salute him, Hail, King of the Jews!
- 19 And they struck his head with a reed, and spat on him, and, bending the knee, did him homage.
- 20 And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may crucify him.
- 21 And they compel to go [with him] a certain passer by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross.
- 22 And they bring him to the place [called] Golgotha, which, being interpreted, is Place of a skull.
- 23 And they offered him wine [to drink] medicated with myrrh; but he did not take [it].
- 24 And having crucified him, they part his clothes amongst [themselves], casting lots on them what each one should take.
- 25 And it was the third hour, and they crucified him.
- 26 And the superscription of what he was accused of was written up: The King of the Jews.
- 27 And with him they crucify two robbers, one on his right hand, and one on his left.
- 28 [And the scripture was fulfilled which says, And he was reckoned with the lawless.]
- 29 And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple and buildest it in three days,
- 30 save thyself, and descend from the cross.
- 31 In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save.
- 32 Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him.
- 33 And when [the] sixth hour was come, there came darkness over the whole land until [the] ninth hour;
- 34 and at the ninth hour, Jesus cried with a loud voice, [saying,] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
- 35 And some of those who stood by, when they heard [it], said, Behold, he calls for Elias.
- 36 And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let alone, let us see if Elias comes to take him down.
- 37 And Jesus, having uttered a loud cry, expired.
- 38 And the veil of the temple was rent in two from the top to the bottom.
- 39 And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of God.
- 40 And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joses, and Salome;

23 A

28 A

34 A

Mark

- 41 who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.
- 42 And when it was already evening, since it was [the] preparation, that is, [the day] before a sabbath,
- 43 Joseph of Arimathæa, an honourable councillor, who also himself was awaiting the kingdom of God, coming, emboldened himself and went in to Pilate and begged the body of Jesus.
- 44 And Pilate wondered if he were already dead; and having called to [him] the centurion, he inquired of him if he had long died.
- 45 And when he knew from the centurion, he granted the body to Joseph.
- 46 And having bought fine linen, [and] having taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the sepulchre.
- 47 And Mary of Magdala and Mary the [mother] of Joses saw where he was put.

MARK 16 JND

- 1 And the sabbath being [now] past, Mary of Magdala, and Mary the [mother] of James, and Salome, bought aromatic spices that they might come and embalm him.
- 2 And very early on the first [day] of the week they come to the sepulchre, the sun having risen.
- 3 And they said to one another, Who shall roll us away the stone out of the door of the sepulchre?
- 4 And when they looked, they see that the stone has been rolled [away], for it was very great.
- 5 And entering into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they were amazed and alarmed;
- 6 but he says to them, Be not alarmed. Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where they had put him.
- 7 But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to you.
- 8 And they went out, and fled from the sepulchre. and trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.
- 9 Now when he had risen very early, the first [day] of the week, he appeared first to Mary of Magdala, out of whom he had cast seven demons.
- 10 *She* went and brought word to those that had been with him, [who were] grieving and weeping.
- 11 And when these heard that he was alive and had been seen of her, they disbelieved [it].
- 12 And after these things he was manifested in another form to two of them as they walked, going into the country;
- 13 and *they* went and brought word to the rest; neither did they believe them.
- 14 Afterwards as they lay at table he was manifested to the eleven, and reproached [them with] their unbelief and

MARK 16 WK

4 A

8 A

9-20

10

11

12

13

14

hardness of heart, because they had not believed those who had seen him risen.

- 15 And he said to them, Go into all the world, and preach the glad tidings to all the creation. 15
- 16 He that believes and is baptised shall be saved, and he that disbelieves shall be condemned. 16 ^
- 17 And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; 17 ^
- 18 they shall take up serpents; and if they should drink any deadly thing it shall not injure them; they shall lay hands upon the infirm, and they shall be well. 18
- 19 The Lord therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of God. 19
- 20 And they, going forth, preached everywhere, the Lord working with [them], and confirming the word by the signs following upon [it]. 20 ^

LUKE 1 JND

LUKE 1 WK

- 1 Forasmuch as many have undertaken to draw up a relation concerning the matters fully believed among us,
- 2 as those who from the beginning were eye-witnesses of and attendants on the Word have delivered them to us,
- 3 it has seemed good to me also, accurately acquainted from the origin with all things, to write to thee with method, most excellent Theophilus,
- 4 that thou mightest know the certainty of those things in which thou hast been instructed.
- 5 There was in the days of Herod, the king of Judæa, a certain priest, by name Zacharias, of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth.
- 6 And they were both just before God, walking in all the commandments and ordinances of the Lord blameless.
- 7 And they had no child, because Elizabeth was barren, and they were both advanced in years.
- 8 And it came to pass, as he fulfilled his priestly service before God in the order of his course,
- 9 it fell to him by lot, according to the custom of the priesthood, to enter into the temple of the Lord to burn incense.
- 10 And all the multitude of the people were praying without at the hour of incense.
- 11 And an angel of [the] Lord appeared to him, standing on the right of the altar of incense.
- 12 And Zacharias was troubled, seeing [him], and fear fell upon him.
- 13 But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.
- 14 And he shall be to thee joy and rejoicing, and many shall rejoice at his birth.
- 15 For he shall be great before [the] Lord, and he shall drink no wine nor strong drink; and he shall be filled with [the] Holy Ghost, even from his mother's womb.
- 16 And many of the sons of Israel shall he turn to [the] Lord their God.
- 17 And *he* shall go before him in [the] spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to [the] thoughts of just [men], to make ready for [the] Lord a prepared people.
- 18 And Zacharias said to the angel, How shall I know this, for I am an old man, and my wife advanced in years?
- 19 And the angel answering, said to him, I am Gabriel, who stand before God, and I have been sent to speak to thee, and to bring these glad tidings to thee;
- 20 and behold, thou shalt be silent and not able to speak till the day in which these things shall take place, because thou hast not believed my words, the which shall be fulfilled in their time.
- 21 And the people were awaiting Zacharias, and they wondered at his delaying in the temple.

3 A

15 A

17 A

22 But when he came out he could not speak to them, and they recognised that he had seen a vision in the temple. And *he* was making signs to them, and continued dumb.

23 And it came to pass, when the days of his service were completed, he departed to his house.

24 Now after these days, Elizabeth his wife conceived, and hid herself five months, saying,

25 Thus has [the] Lord done to me in [these] days in which he looked upon [me] to take away my reproach among men.

26 But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which [the] name [was] Nazareth,

27 to a virgin betrothed to a man whose name [was] Joseph, of the house of David; and the virgin's name [was] Mary.

28 And the angel came in to her, and said, Hail, [thou] favoured one! the Lord [is] with thee: [blessed art thou amongst women.]

29 But she, [seeing] [the angel], was troubled at his word, and reasoned in her mind what this salutation might be.

30 And the angel said to her, Fear not, Mary, for thou has found favour with God;

31 and behold, thou shalt conceive in the womb and bear a son, and thou shalt call his name Jesus.

32 *He* shall be great, and shall be called Son of [the] Highest; and [the] Lord God shall give him the throne of David his father;

33 and he shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end.

34 But Mary said to the angel, How shall this be, since I know not a man?

35 And the angel answering said to her, [The] Holy Spirit shall come upon thee, and power of [the] Highest overshadow thee, wherefore the holy thing also which shall be born shall be called Son of God.

36 And behold, Elizabeth, thy kinswoman, she also has conceived a son in her old age, and this is the sixth month to her that was called barren:

37 for nothing shall be impossible with God.

38 And Mary said, Behold the bondmaid of [the] Lord; be it to me according to thy word. And the angel departed from her.

39 And Mary, rising up in those days, went into the hill country with haste, to a city of Judah,

40 and entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with [the] Holy Spirit,

42 and cried out with a loud voice and said, Blessed [art] thou amongst women, and blessed the fruit of thy womb.

43 And whence [is] this to me, that the mother of my Lord should come to me?

44 For behold, as the voice of thy salutation sounded in my ears, the babe leaped with joy in my womb.

28 ^Λ Blessed art thou among women

29 ^Λ

35 ^Λ born [of thee]

37 ^Λ

45 And blessed [is] she that has believed, for there shall be a fulfillment of the things spoken to her from [the] Lord.
 46 And Mary said, My soul magnifies the Lord,
 47 and my spirit has rejoiced in God my Saviour.
 48 For he has looked upon the low estate of his bondmaid; for behold, from henceforth all generations shall call me blessed.
 49 For the Mighty One has done to me great things, and holy [is] his name;
 50 and his mercy [is] to generations and generations to them that fear him.
 51 He has wrought strength with his arm; he has scattered haughty [ones] in the thought of their heart.
 52 He has put down rulers from thrones, and exalted the lowly.
 53 He has filled the hungry with good things, and sent away the rich empty.
 54 He has helped Israel his servant, in order to remember mercy,
 55 (as he spoke to our fathers,) to Abraham and to his seed forever.
 56 And Mary abode with her about three months, and returned to her house.
 57 But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son.
 58 And her neighbors and kinsfolk heard that [the] Lord had magnified his mercy with her, and they rejoiced with her.
 59 And it came to pass on the eighth day they came to circumcise the child, and they called it after the name of his father, Zacharias.
 60 And his mother answering said, No; but he shall be called John.
 61 And they said to her, There is no one among thy kinsfolk who is called by this name.
 62 And they made signs to his father as to what he might wish it to be called.
 63 And having asked for a writing-table, he wrote saying, John is his name. And they all wondered.
 64 And his mouth was opened immediately, and his tongue, and he spake, blessing God.
 65 And fear came upon all who dwelt round about them; and in the whole hill country of Judæa all these things were the subject of conversation.
 66 And all who heard them laid them up in their heart, saying, What then will this child be? And [the] Lord's hand was with him.
 67 And Zacharias his father was filled with [the] Holy Spirit, and prophesied, saying,
 68 Blessed be [the] Lord the God of Israel, because he has visited and wrought redemption for his people,
 69 and raised up a horn of deliverance for us in the house of David his servant;
 70 as he spoke by [the] mouth of his holy prophets, who have been since the world began;

50 A

70 A

71 deliverance from our enemies and out of the hand of all
who hate us;
72 to fulfil mercy with our fathers and remember his holy
covenant,
73 [the] oath which he swore to Abraham our father, to give
us,
74 that, saved out of the hand of our enemies, we should serve
him without fear
75 in piety and righteousness before him all our days.
76 And thou, child, shalt be called [the] prophet of [the]
Highest; for thou shalt go before the face of [the] Lord to
make ready his ways;
77 to give knowledge of deliverance to his people by [the]
remission of their sins
78 on account of [the] bowels of mercy of our God; wherein
[the] dayspring from on high has visited us,
79 to shine upon them who were sitting 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
he was in the deserts until the day of his shewing to Israel.

LUKE 2 JND

1 But it came to pass in those days that a decree went out
from Cæsar Augustus, that a census should be made of all
the habitable world.
2 The census itself first took place when Cyrenius had the
government of Syria.
3 And all went to be inscribed in the census roll, each to his
own city:
4 and Joseph also went up from Galilee out of the city
Nazareth to Judæa, to David's city, the which is called
Bethlehem, because he was of the house and family of
David,
5 to be inscribed in the census roll with Mary who was
betrothed to him [as his] wife, she being great with child.
6 And it came to pass, while they were there, the days of her
giving birth [to her child] were fulfilled,
7 and she brought forth her first-born son, and wrapped him
up in swaddling-clothes and laid him in the manger, because
there was no room for them in the inn.
8 And there were shepherds in that country abiding
without, and keeping watch by night over their flock.
9 And lo, an angel of [the] Lord was there by them, and [the]
glory of [the] Lord shone around them, and they feared
[with] great fear.
10 And the angel said to them, Fear not, for behold, I
announce to you glad tidings of great joy, which shall be to
all the people;
11 for to-day a Saviour has been born to you in David's city,
who is Christ [the] Lord.
12 And this is the sign to you: ye shall find a babe wrapped in
swaddling-clothes, and lying in a manger.
13 And suddenly there was with the angel a multitude of the
heavenly host, praising God and saying,

74 ^

75 ^

78 ^

2 ^

5 ^

7 ^

9 ^

10 (which shall be) to all *the* people

12 ^

LUKE 2 WK

- | | | | |
|----|---|----|---|
| 14 | Glory to God in the highest, and on earth peace, good pleasure in men. | 14 | Λ |
| 15 | And it came to pass, as the angels departed from them into heaven, that the shepherds said to one another, Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass, which the Lord has made known to us. | | |
| 16 | And they came with haste, and found both Mary and Joseph, and the babe lying in the manger; | | |
| 17 | and having seen [it] they made known about the country the thing which had been said to them concerning this child. | 17 | Λ |
| 18 | And all who heard [it] wondered at the things said to them by the shepherds. | | |
| 19 | But Mary kept all these things [in her mind], pondering [them] in her heart. | | |
| 20 | And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them. | | |
| 21 | And when eight days were fulfilled for circumcising him, his name was called Jesus, which was the name given by the angel before he had been conceived in the womb. | 21 | Λ |
| 22 | And when the days were fulfilled for their purifying according to the law of Moses, they brought him to Jerusalem to present [him] to the Lord | 22 | Λ |
| 23 | (as it is written in the law of [the] Lord: Every male that opens the womb shall be called holy to the Lord), | | |
| 24 | and to offer a sacrifice according to what 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 just and pious, awaiting the consolation of Israel, and [the] Holy Spirit was upon him. | | |
| 26 | And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see [the] Lord's Christ. | | |
| 27 | And he came in the Spirit into the temple; and as the parents brought in the child Jesus that they might do for him according to the custom of the law, | | |
| 28 | he received him into his arms, and blessed God, and said, | | |
| 29 | Lord, now thou lettest thy bondman go, according to thy word, in peace; | | |
| 30 | for mine eyes have seen thy salvation, | | |
| 31 | which thou hast prepared before the face of all peoples; | 31 | Λ |
| 32 | a light for revelation of [the] Gentiles and [the] glory of thy people Israel. | 32 | Λ |
| 33 | And his father and mother wondered at the things which were said concerning him. | 33 | Λ |
| 34 | And Simeon blessed them, and said to Mary his mother, Lo, this [child] is set for the fall and rising up of many in Israel, and for a sign spoken against; | | |
| 35 | (and even a sword shall go through thine own soul;) so that [the] thoughts may be revealed from many hearts. | | |
| 36 | And there was a prophetess, Anna, daughter of Phanuel, of [the] tribe of Asher, who was far advanced in years, having lived with [her] husband seven years from her virginity, | | |

- | | | | |
|----|--|----|---|
| 37 | and herself a widow up to eighty-four years; who did not depart from the temple, serving night and day with fastings and prayers; | 37 | Λ |
| 38 | and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jerusalem. | 38 | Λ |
| 39 | And when they had completed all things according to the law of [the] Lord, they returned to Galilee to their own city Nazareth. | | |
| 40 | And the child grew and waxed strong [in spirit], filled with wisdom, and God's grace was upon him. | 40 | Λ |
| 41 | And his parents went yearly to Jerusalem at the feast of the passover. | | |
| 42 | And when he was twelve years old, and they went up [to Jerusalem] according to the custom of the feast | 42 | Λ |
| 43 | and had completed the days, as they returned the boy Jesus remained behind in Jerusalem, and his parents knew not [of it]; | 43 | Λ |
| 44 | but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances: | | |
| 45 | and not having found him they returned to Jerusalem seeking him. | 45 | Λ |
| 46 | And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them questions. | | |
| 47 | And all who heard him were astonished at his understanding and answers. | | |
| 48 | And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have sought thee distressed. | | |
| 49 | And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied] in my Father's business? | | |
| 50 | And they understood not the thing that he said to them. | | |
| 51 | And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart. | 51 | Λ |
| 52 | And Jesus advanced in wisdom and stature, and in favour with God and men. | | |

LUKE 3 JND

LUKE 3 WK

- | | | | |
|---|--|---|---|
| 1 | Now in the fifteenth year of the government of Tiberias Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituræa and the region of Trachonitis, and Lysanius tetrarch of Abilene, | | |
| 2 | in the high priesthood of Annas and Caiaphas, [the] word of God came upon John, the son of Zacharias, in the wilderness. | 2 | Λ |
| 3 | And he came into all the district round the Jordan, preaching [the] baptism of repentance for [the] remission of sins, | | |

- 4 as it is written in [the] book of [the] words of Esaias the prophet: Voice of one crying in the wilderness: Prepare ye the way of [the] Lord, make straight his paths.
- 5 Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked [places] shall become a straight [path], and the rough places smooth ways,
- 6 and all flesh shall see the salvation of God.
- 7 He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to flee from the coming wrath?
- 8 Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you that God is able of these stones to raise up children to Abraham.
- 9 And already also the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into [the] fire. 9 A
- 10 And the crowds asked him saying, What should we do then?
- 11 And he answering says to them, He that has two body-coats, let him give to him that has none; and he that has food, let him do likewise. 11 A
- 12 And tax-gatherers came also to be baptised, and they said to him, Teacher, what should we do?
- 13 And he said to them, Take no more [money] than what is appointed to you.
- 14 And persons engaged in military service also asked him saying, And we, what should we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay. 14 A
- 15 But as the people were in expectation, and all were reasoning in their hearts concerning John whether *he* might be the Christ,
- 16 John answered all, saying, *I* indeed baptise you with water, but the mightier that *I* is coming, the thong of whose sandals *I* am not fit to unloose; *he* shall baptise you with [the] Holy Spirit and fire;
- 17 whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. 17 A
- 18 Exhorting then many other things also he announced [his] glad tidings to the people.
- 19 But Herod the tetrarch, being reprov'd by him as to Herodias, the wife of his brother, and as to all the wicked things which Herod had done, 19 A
- 20 added this also to all [the rest], that he shut up John in prison. 20 A
- 21 And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened,
- 22 and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven, Thou art my beloved Son, in thee *I* have found my delight.
- 23 And Jesus himself was beginning to be about thirty years old; being as was supposed son of Joseph; of Eli, 23 And Jesus himself was at his outset about thirty years old (being, as was supposed, the son of Joseph), of Heli,

24 of Matthat, of Levi, of Melchi, of Janna, of Joseph,
 25 of Mattathias, of Amos, of Naoum, of Esli, of Naggai,
 26 of Maath, of Mattathias, of Semei, of Joseph, of Juda,
 27 of Joannes, of Resa, of Zorobabel, of Salathiel, of Neri,
 28 of Melchi, of Addi, of Cosam, of Elmodam, of Er,
 29 of Joses, of Eliezer, of Joreim, of Matthat, of Levi,
 30 of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,
 31 of Meleas, of Menan, of Mattatha, of Nathan, of David,
 32 of Jesse, of Obed, of Booz, of Salmon, of Naason,
 33 of Aminadab, of Aram, of Esrom, of Phares, of Juda,
 34 of Jacob, of Isaac, of Abraham, of Terah, of Nachor,
 35 of Seruch, of Ragau, of Phalek, of Eber, of Sala,
 36 of Caïnan, of Arphaxad, of Sem, of Noe, of Lamech,
 37 of Methusala, of Enoch, of Jared, of Maleleel, of Caïnan,
 38 of Enos, of Seth, of Adam, of God.

24 of Matthat, of Levi

LUKE 4 JND

LUKE 4 WK

1 But Jesus, full of [the] Holy Spirit, returned from the
 Jordan, and was led by the Spirit in the wilderness
 2 forty days, tempted of the devil; and in those days he did
 not eat any thing, and when they were finished he
 hungered.
 3 And the devil said to him, If thou be Son of God, speak to
 this stone, that it become bread.
 4 And Jesus answered unto him saying, It is written, Man
 shall not live by bread alone, but by every word of God.
 5 And [the devil], leading him up into a high mountain,
 shewed him all the kingdoms of the habitable world in a
 moment of time.
 6 And the devil said to him, I will give thee all this power,
 and their glory; for it is given up to me, and to
 whomsoever I will I give it.
 7 If therefore thou wilt do homage before me, all [of it] shall
 be thine.
 8 And Jesus answering him said, It is written, Thou shalt do
 homage to [the] Lord thy God, and him alone shalt thou
 serve.
 9 And he led him to Jerusalem, and set him on the edge
 of the temple, and said to him, If thou be Son of God, cast
 thyself down hence;
 10 for it is written, He shall give charge to his angels
 concerning thee to keep thee;
 11 and on [their] hands shall they bear thee, lest in any wise
 thou strike thy foot against a stone.
 12 And Jesus answering said to him, It is said, Thou shalt not
 tempt [the] Lord thy God.
 13 And the devil, having completed every temptation, departed
 from him for a time.
 14 And Jesus returned in the power of the Spirit to Galilee;
 and a rumour went out into the whole surrounding country
 about him;
 15 and *he* taught in their synagogues, being glorified of all.
 16 And he came to Nazareth, where he was brought up;
 and he entered, according to his custom, into the synagogue
 on the sabbath day, and stood up to read.

1 A
 2 A
 4 A
 5 A
 7 A
 8 A

- 17 And [the] book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was written,
- 18 [The] Spirit of [the] Lord is upon me, because he has anointed me to preach glad tidings to [the] poor; he has sent me to preach to captives deliverance, and to [the] blind sight, to send forth [the] crushed delivered,
- 19 to preach [the] acceptable year of [the] Lord.
- 20 And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him.
- 21 And he began to say to them, To-day this scripture is fulfilled in your ears.
- 22 And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is not this the son of Joseph?
- 23 And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard has taken place in Capernaum do here also in thine own country.
- 24 And he said, Verily I say to you, that no prophet is acceptable in his [own] country.
- 25 But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine came upon all the land,
- 26 and to none of them was Elias sent but to Sarepta of Sidonia, to a woman [that was] a widow.
- 27 And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian.
- 28 And they were all filled with rage in the synagogue, hearing these things;
- 29 and rising up they cast him forth out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might throw him down the precipice; but he, passing through the midst of them, went his way, and descended to Capernaum, a city of Galilee, and taught them on the sabbaths.
- 30 And they were astonished at his doctrine, for his word was with authority.
- 31 And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a loud voice,
- 32 saying, Eh! what have we to do with thee, Jesus, Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy [One] of God.
- 33 And Jesus rebuked him, saying, Hold thy peace, and come out from him. And the demon, having thrown him down into the midst, came out from him without doing him any injury.
- 34 And astonishment came upon all, and they spoke to one another, saying, What word [is] this? for with authority and power he commands the unclean spirits, and they come out.
- 18 A
- 23 A
- 26 A
- 29 A
- 33 And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a loud voice,
- 34 Eh! what have we to do with thee, Jesus of Nazareth? Didst thou come to destroy us? I know thee who thou art, the Holy One of God.
- 35 And Jesus rebuked him, saying, Hold thy peace, and come out from him. And the demon, having thrown him down in the midst, came out from him, without injuring him.
- 36 And amazement came upon all, and they spoke together one with another, saying, What [is] this word? because with authority and power he commandeth the unclean spirits, and they come out.

- 37 And a rumour went out into every place of the country round concerning him.
- 38 And rising up out of the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and they asked him for her.
- 39 And standing over her, he rebuked the fever, and it left her; and forthwith standing up she served them.
- 40 And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every one of them, he healed them;
- 41 and demons also went out from many, crying out and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.
- 42 And when it was day he went out, and went into a desert place, and the crowds sought after him, and came up to him, and [would have] kept him back that he should not go from them.
- 43 But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have been sent forth.
- 44 And he was preaching in the synagogues of Galilee.

41 A

42 A

43 A

44 A

LUKE 5 JND

LUKE 5 WK

- 1 And it came to pass, as the crowd pressed on him to hear the word of God, that he was standing by the lake of Gennesaret:
- 2 and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets.
- 3 And getting into one of the ships, which was Simon's he asked him to draw out a little from the land; and he sat down and taught the crowds out of the ship.
- 4 But when he ceased speaking, he said to Simon, Draw out into the deep [water] and let down your nets for a haul.
- 5 And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net.
- 6 And having done this, they enclosed a great multitude of fishes. And their net broke.
- 7 And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking.
- 8 But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord.
- 9 For astonishment had laid hold on him and on all those who were with him at the haul of fishes which they had taken;
- 10 and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men.
- 11 And having run the ships on shore, leaving all they followed him.
- 12 And it came to pass as he was in one of the cities, that behold, there was a man full of leprosy, and seeing Jesus,

2 A

6 A

7 companions

10 partners

- falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me.
- 13 And stretching forth his hand he touched him, saying, I will; be thou cleansed: and immediately the leprosy departed from him.
- 14 And *he* enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them.
- 15 But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed from their infirmities.
- 16 And *he* withdrew himself, and was about in the desert [places] and praying.
- 17 And it came to pass on one of the days, that he was teaching, and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and [out of] Jerusalem; and [the] Lord's power was [there] to heal them.
- 18 And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put [him] before him.
- 19 And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus.
- 20 And seeing their faith, he said, Man, thy sins are forgiven thee.
- 21 And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone?
- 22 But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts?
- 23 which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk?
- 24 But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house.
- 25 And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God.
- 26 And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.
- 27 And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me.
- 28 And having left all, rising up, he followed him.
- 29 And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them.
- 30 And their scribes and the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners?

17 A

- 31 And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill.
- 32 I am not come to call righteous persons, but sinful ones to repentance.
- 33 And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink?
- 34 And he said to them, Can ye make the sons of the bridechamber fast when the bridegroom is with them?
- 35 But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days.
- 36 And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old.
- 37 And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed;
- 38 but new wine is to be put into new skins, and both are preserved.
- 39 And no one having drunk old wine [straightway] wishes for new, for he says, The old is better.

LUKE 6 JND

- 1 And it came to pass on [the] second-first sabbath, that he went through cornfields, and his disciples were plucking the ears and eating [them], rubbing [them] in their hands.
- 2 But some of the Pharisees said to them, Why do ye what is not lawful to do on the sabbath?
- 3 And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him,
- 4 how he entered into the house of God and took the shew-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone?
- 5 And he said to them, The Son of man is Lord of the sabbath also.
- 6 And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered.
- 7 And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him.
- 8 But *he* knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there].
- 9 Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good or to do evil? to save life or to destroy [it]?
- 10 And having looked around on them all, he said to him, Stretch out thy hand. And he did [so] and his hand was restored as the other.

33 A

34 A

36 A

38 A

39 A

LUKE 6 WK

1 second-first

2 A

5 A

9 A

10 A

- 11 But they were filled with madness, and they spoke together among themselves what they should do to Jesus.
- 12 And it came to pass in those days that he went out into the mountain to pray, and he spent the night in prayer to God.
- 13 And when it was day he called his disciples, and having chosen out twelve from them, whom also he named apostles:
- 14 Simon, to whom also he gave the name of Peter, and Andrew his brother, [and] James and John, [and] Philip and Bartholomew,
- 15 [and] Matthew and Thomas, James the [son] of Alphæus 15 zealot
and Simon who was called Zealot,
- 16 [and] Judas [brother] of James, and Judas Iscariote, who 16 ^
was also [his] betrayer;
- 17 and having descended with them, he stood on a level place, 17 ^
and a crowd of his disciples, and a great multitude of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;
- 18 and those that were beset by unclean spirits were healed.
- 19 And all the crowd sought to touch him, for power went out from him and healed all.
- 20 And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of God.
- 21 Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh.
- 22 Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for the Son of man's sake:
- 23 rejoice in that day and leap for joy, for behold, your reward is great in the heaven, for after this manner did their fathers act toward the prophets.
- 24 But woe to you rich, for ye have received your consolation.
- 25 Woe to you that are filled, for ye shall hunger. Woe to you 25 ^
who laugh now, for ye shall mourn and weep.
- 26 Woe, when all men speak well of you, for after this manner 26 ^
did their fathers to the false prophets.
- 27 But to you that hear I say, Love your enemies; do good to those that hate you;
- 28 bless those that curse you; pray for those who use you despitefully.
- 29 To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbid not thy body coat also.
- 30 To every one that asks of thee, give; and from him that 30 ^
takes away what is thine, ask it not back;
- 31 and as ye wish that men should do to you, do ye also to them in like manner.
- 32 And if ye love those that love you, what thank is it to you? for even sinners love those that love them.
- 33 And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same.

- 34 And if ye lend to those from whom ye hope to receive,
what thank is it to you? [for] even sinners lend to sinners
that they may receive the like.
- 35 But love your enemies, and do good, and lend, hoping for 35 A
nothing in return, and your reward shall be great, and ye
shall be sons of [the] Highest; for *he* is good to the
unthankful and wicked.
- 36 be ye therefore merciful, even as your Father also is 36 A
merciful.
- 37 And judge not, and ye shall not be judged; condemn not,
and ye shall not be condemned. Remit, and it shall be
remitted to you.
- 38 Give, and it shall be given to you; good measure, pressed 38 A
down, and shaken together, and running over, shall be
given into your bosom: for with the same measure with
which ye mete it shall be measured to you again.
- 39 And he spoke also a parable to them: Can a blind
[man] lead a blind [man]? shall 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 But why lookest thou on the mote which is in the eye of thy
brother, but perceivest not the beam which is in thine own
eye?
- 42 or how canst thou say to thy brother, Brother, allow [me],
I will cast out the mote that is in thine eye, thyself not
seeing the beam that is in thine eye? Hypocrite, cast out
first the beam out of thine eye, and then thou shalt see clear
to cast out the mote which is in the eye of thy brother.
- 43 For there is no good tree which produces corrupt fruit, nor 43 A
a corrupt tree which produces good fruit;
- 44 for every tree is known by its own fruit, for figs are not 44 A
gathered from thorns, nor grapes vintaged from a bramble.
- 45 The good man, out of the good treasure of his heart, brings 45 A
forth good; and the wicked [man] out of the wicked, brings
forth what is wicked: for out of the abundance of the heart
his mouth speaks.
- 46 And why call ye me, Lord, Lord, and do not the things that
I say? Every one that comes to me, and hears my words
and does them, I will shew you to whom he is like.
- 48 He is like a man building a house, who dug and went deep, 48 A
and laid a foundation on the rock; but a great rain coming,
the stream broke upon that house, and could not shake it,
for it had been founded on the rock.
- 49 And he that has heard and not done, is like a man who has
built a house on the ground without foundation, on which
the stream broke, and immediately it fell, and the breach of
that house was great.

LUKE 7 JND

LUKE 7 WK

- 1 And when he had completed all his words in the hearing
of the people, he entered into Capernaum.
- 2 And a certain centurion's bondman who was dear to him
was ill and about to die;

3 and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save his bondman.

4 But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou shouldest grant this,

5 for he loves our nation and himself has built the synagogue for us.

6 And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither did I count myself worthy to come to thee. But say by a word and my servant shall be healed.

8 For I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does [it].

9 And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so great faith.

10 And they who had been sent returning to the house found the bondman, who was ill, in good health.

11 And it came to pass afterwards he went into a city called Nain, and many of his disciples and a great crowd went with him.

12 And as he drew near to the gate of the city, behold a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was] with her.

13 And the Lord, seeing her, was moved with compassion for her, and said to her, Weep not;

14 and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up.

15 And the dead sat up and began to speak; and he gave him to his mother.

16 And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people.

17 And this report went out in all Judæa concerning him, and in all the surrounding country.

18 And the disciples of John brought him word concerning all these things:

19 and John, having called two of his disciples, sent to Jesus, saying, Art *thou* he that is coming, or are we to wait for another?

20 But the men having come to him said, John the baptist has sent us to thee, saying, Art *thou* he that is coming, or are we to wait for another?

21 In that hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight.

22 And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized;

4 Λ

7 Λ

11 And it came to pass the day after that he went to a city called Nain, and there went with him Λ his disciples, and a great crowd.

12 Now, as he drew near to the gate of the city, behold, there was carried out dead, an only son of his mother, and she a widow, and a considerable crowd of the city was with her.

13 And the Lord seeing her had compassion on her, and said to her, Weep not.

14 And coming up he touched the bier [or, open coffin], and the bearers stopped. And he said, Youth, I say to thee, Awake.

15 And the dead sat up and began to speak; and he gave him to his mother.

16 And fear visited all; and they were glorifying God, saying, A great prophet is arisen among us, and God visited his people.

17 And this report about him went out in the whole of Judea and in all the surrounding country.

19 Λ

21 Λ

- 23 and blessed is whosoever shall not be offended in me.
- 24 And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the wilderness to behold? a reed shaken by the wind?
- 25 But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings.
- 26 But what went ye out to see? a prophet? Yea, I say to you, and [what is] more excellent than a prophet.
- 27 This is he concerning whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee; 27 ^
- 28 for I say unto you, Among them that are born of women a greater [prophet] is no one than John [the baptist]; but he who is a little one in the kingdom of God is greater than he. 28 ^
- 29 (And all the people who heard [it], and the tax-gatherers, justified God, having been baptised with the baptism of John;
- 30 but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.)
- 31 To whom therefore shall I liken the men of this generation, and to whom are they like? 31 ^
- 32 They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. 32 ^
- 33 For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon.
- 34 The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend of tax-gatherers and sinners;
- 35 and wisdom has been justified of all her children.
- 36 But one of the Pharisees begged him that he would eat with him. And entering into the house of the Pharisee he took his place at table;
- 37 and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh, 37 unguent
- 38 and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed [them] with the myrrh.
- 39 And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner.
- 40 And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it].
- 41 There were two debtors of a certain creditor: one owed five hundred denarii and the other fifty; 41 A certain creditor had two debtors: one owed five hundred denaries, and the other fifty.
- 42 but as they had nothing to pay, he forgave both of them [their debt]: [say,] which of them therefore will love him most? 42 As they had nothing to pay, he forgave them both. Which of these then will love him most?

Luke

- 43 And Simon answering said, I suppose he to whom he forgave the most. And he said to him, thou hast rightly judged.
- 44 And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and wiped them with her hair.
- 45 Thou gavest me not a kiss, but she from the time I came in has not ceased kissing my feet.
- 46 My head with oil thou didst not anoint, but she has anointed my feet with myrrh.
- 47 For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little.
- 48 And he said to her, Thy sins are forgiven.
- 49 And they that were with [them] at table began to say within themselves, Who is this who forgives also sins?
- 50 And he said to the woman, Thy faith has saved thee; go in peace.

LUKE 8 JND

- 1 And it came to pass afterwards that he went through [the country] city by city, and village by village preaching and announcing the glad tidings of the kingdom of God; and the twelve [were] with him,
- 2 and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out,
- 3 and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance.
- 4 And a great crowd coming together, and those who were coming to him out of each city, he spoke by parable:
- 5 The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of the heaven devoured it up;
- 6 and other fell upon the rock, and having sprung up, it was dried up because it had not moisture;
- 7 and other fell in the midst of the thorns, and the thorns having sprung up with [it] choked it;
- 8 and other fell into the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him hear.
- 9 And his disciples asked him [saying], What may this parable be?
- 10 And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may not understand.
- 11 But the parable is this: The seed is the word of God.
- 12 But those by the wayside are those who hear; then comes the devil and takes away the word from their heart that they may not believe and be saved.
- 13 But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial fall away.

- 43 . . . He to whom he forgave most . . . Thou hast rightly judged

- 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house: thou gavest me no water for my feet; but she wetted my feet with her tears, and wiped them with her tresses.
- 45 Thou gavest me no kiss; but she, since I entered, ceased not kissing my feet over.
- 46 With oil thou didst not anoint my head; but she with unguent anointed my feet.
- 47 Wherefore, I say to thee, her many sins are forgiven. For she loved much; but he to whom little is forgiven loveth little.
- 48 And he said to her, Thy sins are forgiven.
- 50 And he said to the woman, Thy faith hath saved thee: go in peace.

LUKE 8 WK

3 A

8 A

14 But that that fell where the thorns were, these are they who having heard go away and are choked under cares and riches and pleasures of life, and bring no fruit to perfection.

15 But that in the good ground, these are they who in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

16 And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lampstand, that they who enter in may see the light.

17 For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light.

18 Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

19 And his mother and his brethren came to him, and could not get to him because of the crowd.

20 And it was told him [saying], Thy mother and thy brethren stand without, wishing to see thee.

21 But he answering said to them, My mother and my brethren are those who hear the word and do [it].

22 And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore.

23 And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and were in danger;

24 and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

26 And they arrived in the country of the Gadarenes, which is over against Galilee.

27 And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs.

28 But seeing Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee torment me not.

29 For he had commanded the unclean spirit to go out from the man. For very often it had seized him; and he had been bound, kept with chains and fetters, and breaking the bonds he was driven by the demon into the deserts.

30 And Jesus asked him saying, What is thy name? And he said, Legion: for many demons had entered into him.

31 And they besought him that he would not command them to go away into the bottomless pit.

21 A

24 A

27 A

28 A

29 A

31 A

- 32 And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into those; and he suffered them.
- 33 And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake, and were choked.
- 34 But they that fed [them], seeing what had happened, fled, and told [it] to the city and to the country.
- 35 And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet of Jesus. And they were afraid.
- 36 And they also who had seen it told them how the possessed man had been healed.
- 37 And all the multitude of the surrounding country of the Gadarenes asked him to depart from them, for they were possessed with great fear; and he, entering into the ship, returned.
- 38 But the man out of whom the demons had gone besought him that he might be with him.
- 39 But he sent him away, saying, Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.
- 40 And it came to pass when Jesus returned, the crowd received him gladly, for they were all expecting him.
- 41 And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to come to his house,
- 42 because he had an only daughter, about twelve years old, and she was dying. And as he went the crowds thronged him.
- 43 And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by any one,
- 44 coming up behind, touched the hem of his garment, and immediately her flux of blood stopped.
- 45 And Jesus said, Who has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou, Who has touched me?
- 46 And Jesus said, Some one has touched me, for I have known that power has gone out from me.
- 47 And the woman, seeing that she was not hid, came trembling, and falling down before him declared before all the people for what cause she had touched him, and how she was immediately healed.
- 48 And he said to her, [Be of good courage,] daughter; thy faith has healed thee; go in peace.
- 49 While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher.
- 50 But Jesus, hearing it, answered him saying, Fear not: only believe, and she shall be made well.

33 A

34 A

43 A

45 A

47 A

48 A

50 A

- | | |
|---|------|
| 51 And when he came to the house he suffered no one to go in but Peter and John and James and the father of the child and the mother. | 51 A |
| 52 And all were weeping and lamenting her. But he said, Do not weep, for she has not died, but sleeps. | 52 A |
| 53 And they derided him, knowing that she had died. | |
| 54 But he, having turned them all out and taking hold of her hand, cried saying, Child, arise. | 54 A |
| 55 And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to her. | |
| 56 And her parents were amazed; but he enjoined them to tell no one what had happened. | |

LUKE 9 JND

LUKE 9 WK

- | | |
|---|------|
| 1 And having called together the twelve, he gave them power and authority over all demons, and to heal diseases, and sent them to proclaim the kingdom of God and to heal the sick. | |
| 3 And he said to them, Take nothing for the way, neither staff, nor scrip, nor bread, nor money; nor to have two body coats apiece. | 3 A |
| 4 And into whatsoever house ye enter, there abide and thence go forth. | |
| 5 And as many as may not receive you, going forth from that city, shake off even the dust from your feet for a witness against them. | 5 A |
| 6 And going forth they passed through the villages, announcing the glad tidings and healing everywhere. | |
| 7 And Herod the tetrarch heard of all the things which were done [by him], and was in perplexity, because it was said by some that John was risen from among [the] dead, and by some that Elias had appeared, and by others that one of the old prophets had risen again. | 7 A |
| 9 And Herod said, John I have beheaded, but who is this of whom I hear such things? and he sought to see him. | |
| 10 And the apostles having returned related to him whatever they had done. And he took them and withdrew apart into [a desert place of] a city called Bethsaida. | 10 A |
| 11 But the crowds knowing [it] followed him; and he received them and spake to them of the kingdom of God, and cured those that had need of healing. | |
| 12 But the day began to decline, and the twelve came and said to him, Send away the crowd that they may go into the villages around, and [into] the fields, and lodge and find victuals, for here we are in a desert place. | 12 A |
| 13 And he said to them, Give ye them to eat. And they said, We have not more than five loaves and two fishes, unless we should go and buy food for all this people; | |
| 14 for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties. | |
| 15 And they did so, and made them all sit down. | |
| 16 And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples to set before the crowd. | |

- 17 And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve hand-baskets.
- 18 And it came to pass as he was praying alone, his disciples were with him, and he asked them saying, Who do the crowds say that I am? 18 A
- 19 But they answering said, John the baptist; but others, Elias; and others, that one of the old prophets has risen again.
- 20 And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. 20 A
- 21 But, earnestly charging them, he enjoined [them] to say this to no man,
- 22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
- 23 And he said to [them] all, If any one will come after me, let him deny himself and take up his cross daily and follow me; 23 A
- 24 for whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake, he shall save it.
- 25 For what shall a man profit if he shall have gained the whole world, and have destroyed, or come under the penalty of the loss of himself?
- 26 For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and [in that] of the Father, and of the holy angels.
- 27 But I say unto you of a truth, There are some of those standing here who shall not taste death until they shall have seen the kingdom of God.
- 28 And it came to pass after these words, about eight days, that taking Peter and John and James he went up into a mountain to pray.
- 29 And as he prayed the fashion of his countenance became different and his raiment white [and] effulgent.
- 30 And lo, two men talked with him, who were Moses and Elias, who,
- 31 appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem. 31 A
- 32 But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory, and the two men who stood with him.
- 33 And it came to pass as they departed from him, 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, and one for Elias: not knowing what he said.
- 34 But as he was saying these things, there came a cloud and overshadowed them, and they feared as they enter into the cloud: 34 A
- 35 and there was a voice out of the cloud saying, This is my beloved Son: hear him. 35 A
- 36 And as the voice was [heard] Jesus was found alone: and they kept silence, and told no one in those days any of the things they had seen.
- 37 And it came to pass on the following day, when they came down from the mountain, a great crowd met him.

- 38 And lo, a man from the crowd cried out saying, Teacher,
I beseech thee look upon my son, for he is mine only child:
- 39 and behold, a spirit takes him, and suddenly he cries out,
and it tears him with foaming, and with difficulty departs
from him after crushing him.
- 40 And I besought thy disciples that they might cast him out,
and they could not.
- 41 And Jesus answering said, O unbelieving and perverted
generation, how long shall I be with you and suffer you?
Bring hither thy son.
- 42 But as he was yet coming, the demon tore him and dragged
him all together. And Jesus rebuked the unclean spirit, and
healed the child and gave him back to his father.
- 43 And all were astonished at the glorious greatness of God.
And as all wondered at all the things which [Jesus] did, he
said to his disciples, 43 ^
- 44 Do ye let these words sink into your ears. For the Son of
man is about to be delivered into men's hands.
- 45 But they understood not this saying, and it was hid from
them that they should not perceive it. And they feared to
ask him concerning this saying.
- 46 And a reasoning came in amongst them, who should be 46 ^
[the] greatest of them.
- 47 And Jesus, seeing the reasoning of their heart, having taken 47 ^
a little child set it by him,
- 48 and said to them, Whosoever shall receive this little child in 48 ^
my name receives me, and whosoever shall receive me
receives him that sent me. For he who is the least among
you all, *he* is great.
- 49 And John answering said, Master, we saw some one casting
out demons in thy name, and we forbad him, because he
follows not with us.
- 50 And Jesus said to him, Forbid [him] not, for he that is not 50 ^
against you is for you.
- 51 And it came to pass when the days of his receiving up
were fulfilled, that he stedfastly set his face to go to
Jerusalem.
- 52 And he sent messengers before his face. And having gone
they entered into a village of the Samaritans that they might
make ready for him.
- 53 And they did not receive him, because his face was [turned
as] going to Jerusalem.
- 54 And his disciples James and John seeing [it] said, Lord, wilt 54 ^
thou that we speak [that] fire come down from heaven and
consume them, as also Elias did?
- 55 But turning he rebuked them [and said, Ye know not of 55 ^
what spirit ye are].
- 56 And they went to another village. 56 ^
- 57 And it came to pass as they went in the way, one said to 57 ^
him, I will follow thee wheresoever thou goest, Lord.
- 58 And Jesus said to him, The foxes have holes and the birds
of the heaven roosting-places, but the Son of man has not
where he may lay his head.
- 59 And he said to another, Follow me. But he said, Lord, 59 ^
allow me to go first and bury my father.

- 60 But Jesus said to him, Suffer the dead to bury their own dead, but do thou go and announce the kingdom of God.
 61 And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house.
 62 But Jesus said to him, No one having laid his hand on [the] plough and looking back is fit for the kingdom of God.

LUKE 10 JND

- 1 Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come.
 2 And he said to them, The harvest indeed [is] great, but the workmen few; supplicate therefore the Lord of the harvest that he may send out workmen into his harvest.
 3 Go: behold I send you forth as lambs in the midst of wolves.
 4 Carry neither purse nor scrip nor sandals, and salute no one on the way.
 5 And into whatsoever house ye enter, first say, Peace to this house.
 6 And if a son of peace be there, your peace shall rest upon it; but if not it shall turn to you again.
 7 And in the same house abide, eating and drinking such things as they have; for the workman is worthy of his hire. Remove not from house to house.
 8 And into whatsoever city ye may enter and they receive you, eat what is set before you,
 9 and heal the sick in it, and say to them, The kingdom of God is come nigh to you.
 10 But into whatsoever city ye may have entered and they do not receive you, go out into its streets and say,
 11 Even the dust of your city which cleaves to us on the feet do we shake off against you; but know this, that the kingdom of God is come nigh.
 12 I say to you that it shall be more tolerable for Sodom in that day than for that city.
 13 Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.
 14 But it shall be more tolerable for Tyre and Sidon in the judgment than for you.
 15 And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades.
 16 He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent me.
 17 And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.
 18 And he said to them, I beheld Satan as lightning falling out of heaven.
 19 Behold, I give you the power of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure you.
 20 Yet in this rejoice not, that the spirits are subjected to you, but rejoice that your names are written in the heavens.

LUKE 10 WK

- 1 A
 3 A
 6 A
 8 A
 11 A
 12 A
 15 A
 17 A
 19 A
 20 A

21 In the same hour Jesus rejoiced in spirit and said, I praise thee, Father, Lord of the heaven and of the earth that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it been well-pleasing in thy sight.

22 All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal [him].

23 And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see.

24 For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].

25 And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life eternal?

26 And he said to him, What is written in the law? how readest thou?

27 But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thine understanding; and thy neighbor as thyself.

28 And he said to him, Thou hast answered right: this do and thou shalt live.

29 But he, desirous of justifying himself, said to Jesus, And who is my neighbor?

30 And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into [the hands of] robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state.

31 And a certain priest happened to go down that way, and seeing him, passed on on the opposite side;

32 and in like manner also a Levite, being at the spot, came and looked [at him] and passed on on the opposite side.

33 But a certain Samaritan journeying came to him, and seeing [him], was moved with compassion,

34 and came up [to him] and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to [the] inn and took care of him.

35 And on the morrow [as he left], taking out two denaria he gave them to the innkeeper, and said to him, take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back.

36 Which [now] of these three seems to thee to have been neighbour of him who fell into [the hands of] the robbers?

37 And he said, He that shewed him mercy. And Jesus said to him, Go and do thou likewise.

38 And it came to pass as they went that he entered into a certain village; and a certain woman, Martha by name, received him into her house.

39 And she had a sister called Mary, who also, having sat down at the feet of Jesus, was listening to his word.

21 ^Λ

27 ^Λ

29 ^Λ

30 A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who, having stripped and beaten him, departed, leaving him half dead.

31 And by coincidence a certain priest was going down by that way; and on seeing him passed on the other side.

32 And likewise also a Levite, when he came to the place ^Λ and saw, passed on the other side.

33 But a certain Samaritan on a journey came to him, and when he saw him was moved with compassion,

34 and came up and bound his wounds, pouring on oil and wine; and setting him on his own beast he brought him to an inn, and took care of him.

35 And on the morrow ^Λ he took out and gave two denaries to the inn-keeper, and said to him, Take care of him; and whatsoever thou shalt spend more, I at my coming back will repay thee.

36 Which ^Λ of these three, seemeth to thee to have been neighbour of him that fell among the robbers?

37 And he said, He that showed him mercy. And Jesus said to him, Go and do thou likewise.

39 ^Λ

- 40 Now Martha was distracted with much serving, and coming up she said, Lord dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me.
- 41 But Jesus answering said to her, Martha, Martha, thou art careful and troubled about many things;
- 42 but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

LUKE II JND

- 1 And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples.
- 2 And he said to them, When ye pray, say, Father, thy name be hallowed; thy kingdom come;
- 3 give us our needed bread for each day;
- 4 and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation.
- 5 And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves,
- 6 since a friend of mine on a journey is come to me and I have nothing to set before him;
- 7 and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give [it] thee?
- 8 — I say to you, Although he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate, he will rise and give him as many as he wants.
- 9 And I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you.
- 10 For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened.
- 11 But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or also a fish, and instead of a fish shall give him a serpent?
- 12 or if also he shall ask an egg, shall give him a scorpion?
- 13 If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?
- 14 And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds wondered.
- 15 But some from among them said, By Beelzebub the prince of the demons casts he out demons.
- 16 And others tempting [him] sought from him a sign out of heaven.
- 17 But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation: and a house set against a house falls;
- 18 and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub.

41 A

42 A

LUKE II WK

2 A

3 sufficient

4 A

- 5 And he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves;
- 6 for a friend of mine in his journey is come to me, and I have nothing to set before him?
- 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed. I cannot rise and give thee.
- 8 I say to you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
- 9 . . . Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened.
- 10 For every one that asketh receiveth; and to him that knocketh it shall be opened.
- 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent?
- 12 or if he shall ask an egg, will he give him a scorpion?
- 13 If ye then, being evil, know how to give good gifts to your children, how much more shall the Father who [is] of heaven give the Holy Spirit to them that ask him?

19 But if I by Beelzebub cast out demons, your sons — by whom do they cast [them] out? For this reason *they* shall be your judges.

20 But if by the finger of God I cast out demons, then the kingdom of God is come upon you.

21 When the strong [man] armed keeps his own house, his goods are in peace;

22 but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he will divide the spoil [he has taken] from him.

23 He that is not with me is against me, and he that gathers not with me scatters.

24 When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding [any] he says, I will return to my house whence I came out.

25 And having come, he finds it swept and adorned.

26 Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first.

27 And it came to pass as he spake these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they who hear the word of God and keep [it].

29 But as the crowds thronged together, he began to say, This generation is a wicked generation; it seeks a sign, and a sign shall not be given to it but the sign of Jonas.

30 For as Jonas was a sign to the Ninevites, thus shall also the Son of man be to this generation.

31 A queen of the south shall rise up in the judgment with the men of this generation and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here.

32 Men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas is here.

33 But no one having lit a lamp sets it in secret, nor under the corn-measure, but on the lamp-stand, that they who enter in may see the light.

34 The lamp of the body is thine eye: when thine eye is simple, thy whole body also is light; but when it is wicked, thy body also is dark.

35 See therefore that the light which is in thee be not darkness.

36 If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

37 But as he spoke, a certain Pharisee asked him that he would dine with him; and entering in he placed himself at table.

38 But the Pharisee seeing [it] wondered that he had not first washed before dinner.

19 ^Λ

21 When the strong one in arms keepeth his own court, his goods are in peace;

22 but when the stronger than he cometh upon and conquereth him, he taketh away his panoply on which he relied and divideth his spoils.

23 He that is not with me is against me, and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he goeth through dry places seeking rest; and finding none he saith, I will return to my house whence I came out.

25 And having come he findeth it swept and adorned.

26 Then he goeth his way and taketh seven other spirits worse than himself; and entering in they dwell there; and the last of that man [is] worse than the first.

29 ^Λ

30 ^Λ

31 ^Λ

32 Men

33 ^Λ

34 ^Λ

36 ^Λ

38 ^Λ

- 39 But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and wickedness.
- 40 Fools, has not he who has made the outside made the inside also?
- 41 But rather give alms of what ye have, and behold, all things are clean to you. 41 A
- 42 But woe unto you, Pharisees, for ye pay tithes of mint and rue and every herb, and pass by the judgment and the love of God: these ye ought to have done, and not have left those aside. 42 A
- 43 Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places.
- 44 Woe unto you, for ye are as the sepulchres which appear not, and the men walking over them do not know [it]. 44 A
- 45 And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also.
- 46 And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.
- 47 Woe unto you, for ye build the sepulchres of the prophets, but your fathers killed them.
- 48 Ye bear witness then and consent to the works of your fathers; for *they* killed them, and ye build [their sepulchres]. 48 A
- 49 For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by persecution,
- 50 that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation,
- 51 from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you it shall be required of this generation.
- 52 Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered.
- 53 And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many things; 53 A
- 54 watching him, [and seeking] to catch something out of his mouth, [that they might accuse him]. 54 A

LUKE 12 JND

- 1 In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy;
- 2 but there is nothing covered up which shall not be revealed, nor secret that shall not be known;
- 3 therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.
- 4 But I say to you, my friends, Fear not those who kill the body and after this have no more that they can do.

LUKE 12 WK

5 But I will shew you whom ye shall fear: Fear him who after he has killed has authority to cast into hell; yea, I say to you, Fear *him*.

6 Are not five sparrows sold for two assaria? and one of them is not forgotten before God.

7 But even the hairs of your head are all numbered. Fear not therefore, ye are better than many sparrows.

8 But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God;

9 but he that shall have denied me before men shall be denied before the angels of God;

10 and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be forgiven.

11 But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say;

12 for the Holy Spirit shall teach you in the hour itself what should be said.

13 And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me.

14 But he said to him, Man, who established me [as] a judge or a divider over you?

15 And he said to them, Take heed and keep yourselves from all covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions.

16 And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly.

17 And he reasoned within himself saying, What shall I do? for I have not [a place] where I shall lay up my fruits.

18 And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things;

19 and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry.

20 But God said to him, Fool, this night thy soul shall be required of thee; and whose shall be what thou hast prepared?

21 Thus is he who lays up treasure for himself, and is not rich toward God.

22 And he said to his disciples, For this cause I say unto you, Be not careful for life, what ye shall eat, nor for the body, what ye shall put on.

23 The life is more than food, and the body than raiment.

24 Consider the ravens, that they sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds?

25 But which of you by being careful can add to his stature one cubit?

26 If therefore ye cannot [do] even what is least, why are ye careful about the rest?

7 ^Λ

13 . . . Teacher, speak to my brother to divide the inheritance with me.

14 But he said to him, Man, who constituted Me a judge or divider over you?

15 And he said to them, See and keep yourselves from ^Λ covetousness; for, while one may have abundance, his life is not in his possessions.

16 And he spoke a parable unto them, saying, The land of a certain rich man bore fruitfully.

17 And he reasoned in himself, saying, What shall I do, because I have not where to gather my crops?

18 And he said, This will I do: I will take down my granaries, and build greater; and there will I gather all my produce and my good things.

19 And I will say to my soul, Soul, thou hast many good things laid up for many years: rest, eat, drink, and be merry.

20 But God said to him, Fool, this night is thy soul required of thee; and whose shall be what thou didst prepare?

21 Thus [is] he that treasureth up for himself, and [is] not rich toward God.

22 ^Λ

25 ^Λ

- 27 Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these.
- 28 But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little faith?
- 29 And ye, seek not what ye shall eat or what ye shall drink, and be not in anxiety;
- 30 for all these things do the nations of the world seek after, and your Father knows that ye have need of these things;
- 31 but seek his kingdom, and [all] these things shall be added to you.
- 32 Fear not, little flock, for it has been the good pleasure of your Father to give you the kingdom.
- 33 Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy.
- 34 For where your treasure is, there also will your heart be.
- 35 Let your loins be girded about, and lamps burning;
- 36 and ye like men who wait their own lord whenever he may leave the wedding, that when he comes and knocks they may open to him immediately.
- 37 Blessed are those bondmen whom the lord [on] coming shall find watching; verily I say unto you, that he will gird himself and make them recline at table, and coming up will serve them.
- 38 And if he come in the second watch, and come in the third watch, and find [them] thus, blessed are those [bondmen].
- 39 But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through.
- 40 And ye therefore, be ye ready, for in the hour in which ye do not think [it] the Son of man comes.
- 41 And Peter said to him, Lord, sayest thou this parable to us or also to all?
- 42 And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season?
- 43 Blessed is that bondman whom his lord [on] coming shall find doing thus;
- 44 verily I say unto you, that he will set him over all that he has.
- 45 But if that bondman should say in his heart, My lord delays to come, and begin to beat the menservants and the maidservants, and to eat and to drink and to be drunken,
- 46 the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the unbelievers.
- 47 But that bondman who knew his own lord's will, and had not prepared [himself] nor done his will, shall be beaten with many [stripes];
- 48 but he who knew [it] not, and did things worthy of stripes, shall be beaten with few. And to everyone to whom much has been given, much shall be required from him; and to
- 28 ^Λ
- 31 ^Λ
- 35 Let your loins be girded about, and your lamps burning,
- 36 and ye like men awaiting their own lord, when he may return from the wedding, that, when he cometh and knocketh, they may immediately open to him.
- 37 Blessed are those bondmen whom the lord on coming shall find watching! Verily I say to you, that he will gird himself, and make them recline at table, and come up and serve them.
- 38 And if he come in the second watch, and ^Λ in the third ^Λ, and find them so, blessed are they!
- 39 ^Λ
- 40 ^Λ
- 41 . . . ^Λ Lord, sayest thou this parable to us or also to all?
- 42 . . . Who then is the faithful and wise steward whom his lord will set over his household to give them the portion of food in season?
- 43 Blessed is that bondman whom his lord on coming shall find doing thus:
- 44 verily I say unto you, that he will set him over all that he hath.
- 45 But if that bondman say in his heart, My lord delayeth to come, and shall begin to beat the men-servants and the maid-servants, and to eat and drink and be drunken,
- 46 the lord of that servant will have come in a day when he expecteth not, and in an hour that he knoweth not, and shall cut him asunder and set his portion with the unfaithful.
- 47 And that bondman who knew his own lord's will and made not ready nor did his will, shall be beaten with many [stripes];
- 48 but he who knew [it] not and did things worthy of stripes shall be beaten with few. And to every one to whom much

whom [men] have committed much, they will ask from him the more.

- 49 I have come to cast a fire on the earth; and what will I if already it has been kindled?
- 50 But I have a baptism to be baptised with, and how am I straitened until it have been accomplished!
- 51 Think ye that I have come to give peace in the earth? Nay, I say to you, but rather division:
- 52 for from henceforth there shall be five in one house divided; three shall be divided against two, and two against three:
- 53 father against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.
- 54 And he said also to the crowds, When ye see a cloud rising out of the west, straightway ye say, A shower is coming; and so it happens.
- 55 And when [ye see] the south wind blow, ye say, There will be heat; and it happens.
- 56 Hypocrites, ye know how to judge of the appearance of the earth and of the heaven; how [is it then that] ye do not discern this time?
- 57 And why even of yourselves judge ye not what is right?
- 58 For as thou goest with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest he drag thee away to the judge, and the judge shall deliver thee to the officer, and the officer cast thee into prison.
- 59 I say unto thee, Thou shalt in no wise come out thence until thou hast paid the very last mite.

LUKE 13 JND

- 1 Now at the same time there were present some who told him of the Galileans whose blood Pilate mingled with [that of] their sacrifices.
- 2 And he answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things?
- 3 No, I say to you, but if ye repent not, ye shall all perish in the same manner.
- 4 Or those eighteen on whom the tower in Siloam fell and killed them, think ye that *they* were debtors beyond all the men who dwell in Jerusalem?
- 5 No, I say unto you, but if ye repent not, ye shall all perish in like manner.
- 6 And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any].
- 7 And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless?
- 8 But he answering says to him, Sir, let it alone for this year also, until I shall dig about it and put dung,
- 9 and if it shall bear fruit — but if not, after that thou shalt cut it down.

has been given, much shall be required of him; and to whom they commit much, of him they will ask the more.

49 ^Λ

54 ^Λ

56 ^Λ

58 ^Λ

LUKE 13 WK

2 ^Λ

4 ^Λ

6 A certain one had a fig-tree, planted in his vineyard, and he came seeking fruit on it and found none.

7 And he said to the vinedresser, Behold, three years I come seeking fruit on the fig-tree and find none: cut it down; why cumbereth it the ground?

8 But he answering saith to him, Sir, let it alone this year also, until I shall dig about it and put manure.

9 And if it produceth fruit thenceforth, — ; but if not, ^Λ thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And lo, [there was] a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift her head up.

12 And Jesus, seeing her, called to [her], and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her; and immediately she was made straight, and glorified God.

14 But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and not on the sabbath day.

15 The Lord therefore answered him and said, Hypocrites! does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it] away, water [it]?

16 And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, [these] eighteen years, ought she not to be loosed from this bond on the sabbath day?

17 And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

18 And he said, To what is the kingdom of God like? and to what shall I liken it?

19 It is like a grain of mustard [seed] which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

22 And he went through one city and village after another, teaching, and journeying to Jerusalem.

23 And one said to him, Sir, [are] such as are to be saved few in number? But he said unto them,

24 Strive with earnestness to enter in through the narrow door, for many, I say to you, will seek to enter in and will not be able.

25 From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, open to us; and he answering shall say to you, I know you not whence ye are:

26 then shall ye begin to say, We have eaten in thy presence and drunk, and thou hast taught in our streets;

27 and he shall say, I tell you, I do not know you whence ye are; depart from me, all [ye] workers of iniquity.

28 There shall be weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out.

29 And they shall come from east and west, and from north and south, and shall lie down at table in the kingdom of God.

30 And behold, there are last who shall be first, and there are first who shall be last.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, [^] a woman having a spirit of infirmity eighteen years, and she was bowed together and wholly unable to hold her head up.

12 And Jesus, seeing her, addressed and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her; and immediately she was made straight, and was glorifying God.

14 But the ruler of the synagogue, indignant because Jesus healed on the sabbath, said in answer to the crowd, There are six days in which one ought to work; in these therefore come and be healed, and not on the day of the sabbath.

15 The Lord therefore answered him and said, Hypocrites! doth not each one of you on the sabbath loose his ox or his ass from the stall and leading it away water [it]?

16 And this [woman], Abraham's daughter as she is, whom Satan bound, behold, eighteen years, ought she not to be loosed from this bond on the day of the sabbath?

17 And as he said these things, all his adversaries were ashamed; and all the crowd rejoiced at all the glorious things that were being done by him.

18 And he said, To what is the kingdom of God like? And to what shall I liken it?

19 It is like a grain of mustard which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

24 [^]

25 When once the house-master hath risen up and shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, [^] open to us; and he answering shall say to you, I know you not whence ye are;

26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets;

27 and he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out.

29 And they shall come from east and west, and from north and south, and shall recline in the kingdom of God.

30 And behold, there are last who shall be first, and there are first who shall be last.

- 31 The same hour certain Pharisees came up, saying to him, Get out and go hence, for Herod is desirous to kill thee.
- 32 And he said to them, Go, tell that fox, Behold, I cast out demons and accomplish cures to-day and to-morrow, and the third [day] I am perfected;
- 33 but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.
- 34 Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not.
- 35 Behold, your house is left unto you; and I say unto you, that ye shall not see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.

LUKE 14 JND

- 1 And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that *they* were watching him.
- 2 And behold, there was a certain dropsical [man] before him.
- 3 And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath?
- 4 But they were silent. And taking him he healed him and let him go.
- 5 And answering he said to them, Of which of you shall an ass or ox fall into a well, that he does not straightway pull him up on the sabbath day?
- 6 And they were not able to answer him to these things.
- 7 And he spoke a parable to those that were invited, remarking how they chose out the first places, saying to them,
- 8 When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thee be invited by him,
- 9 and he who invited thee and him come and say to thee, Give place to this [man], and then thou begin with shame to take the last place.
- 10 But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all that are lying at table with thee;
- 11 for every one that exalts himself shall be abased, and he that abases himself shall be exalted.
- 12 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbors, lest it may be they also should invite thee in return, and a recompense be made thee.
- 13 But when thou makest a feast, call poor, crippled, lame, blind:

31 A

32 A

35 A

LUKE 14 WK

- 1 And it came to pass, when he went into the house of a certain one of the rulers of the Pharisees to eat bread on a sabbath, that they were watching him.
- 2 And, behold, there was a certain dropsical man before him.
- 3 And Jesus answering spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?
- 4 But they were quiet. And he took, healed, and let him go.
- 5 And [answering] he said unto them, Which of you shall have an ass or an ox fall into a well, and will not straightway draw him up on the sabbath day?
- 6 And they were unable to answer again unto these things.
- 8 When thou art invited by anyone unto a wedding, recline not in the first place, lest perhaps a more honorable than thee be invited by him,
- 9 and he that invited him and thee shall come and say to thee, Give this [man] place, and then thou begin with shame to take the last place.
- 10 But when thou hast been invited, go, put thyself down in the last place, that when he who hath invited thee come, he may say to thee, Friend, go up higher: then shalt thou have glory in presence of all that recline with thee.
- 11 For everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.
- 12 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends nor thy brethren, nor thy kinsmen nor rich neighbours; lest haply they also invite thee in return, and a recompense be made thee.
- 13 But when thou makest a feast, invite poor, crippled, lame, blind;

- 14 and thou shalt be blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.
 - 15 And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the kingdom of God.
 - 16 And he said to him, A certain man made a great supper and invited many.
 - 17 And he sent his bondman at the hour of supper to say to those who were invited, Come, for already all things are ready.
 - 18 And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold me for excused.
 - 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused.
 - 20 And another said, I have married a wife, and on this account I cannot come.
 - 21 And the bondman came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind.
 - 22 And the bondman said, Sir, it is done as thou hast commanded, and there is still room.
 - 23 And the lord said to the bondman, Go out into the ways and fences and compel to come in, that my house may be filled;
 - 24 for I say to you, that not one of those men who were invited shall taste of my supper.
 - 25 And great crowds went with him; and, turning round, he said to them,
 - 26 If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too, he cannot be my disciple;
 - 27 and whoever does not carry his cross and come after me cannot be my disciple.
 - 28 For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is needed] to complete it;
 - 29 in order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him,
 - 30 saying, This man began to build and was not able to finish?
 - 31 Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet him coming against him with twenty thousand?
 - 32 and if not, while he is yet far off, having sent an embassy, he asks for terms of peace.
 - 33 Thus then every one of you who forsakes not all that is his own cannot be my disciple.
 - 34 Salt [then] [is] good, but if the salt also has become savourless, wherewith shall it be seasoned?
 - 35 It is proper neither for land nor for dung; it is cast out. He that hath ears to hear, let him hear.
- 14 and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed in the resurrection of the just.
 - 16 . . . A certain man was making a great supper, and bade many;
 - 17 and he sent forth his bondman at supper-time to say to those that were bidden, Come, for things are now ready.
 - 18 And they all at once began to excuse themselves. The first said to him, I bought land and must go out to see it; I pray thee, have me excused.
 - 19 And another said, I bought five yoke of oxen, and I am on my way to prove them; I pray thee, have me excused.
 - 20 And another said, I married a wife, and on this account cannot come.
 - 21 And the bondman when he came up reported these things to his master. Then the house-master in anger said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and maimed and blind and lame.
 - 22 And the bondman said, Sir, What thou didst command is done, and yet there is room.
 - 23 And the lord said to the bondman, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled.
 - 24 For I say to you, that none of those men that were bidden shall taste of my supper.
- 34 ^A
- 35 ^A

LUKE 15 JND

- 1 And all the tax-gatherers and the sinners were coming near to him to hear him;
- 2 and the Pharisees and the scribes murmured, saying, This [man] receives sinners and eats with them.
- 3 And he spoke to them this parable, saying,
- 4 What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?
- 5 and having found it, he lays it upon his own shoulders, rejoicing;
- 6 and being come to the house, calls together the friends and the neighbors, saying to them, Rejoice with me, for I have found my lost sheep.
- 7 I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for ninety and nine righteous who have no need of repentance.
- 8 Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it?
- 9 and having found it she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost.
- 10 Thus, I say unto you, there is joy before the angels of God for one repenting sinner.
- 11 And he said, A certain man had two sons;
- 12 and the younger of them said to the father, Father, give to me the share of the property that falls [to me]. And he divided to them what he was possessed of.
- 13 And after not many days the younger son gathering all together went away into a country a long way off, and there dissipated his property, living in debauchery.
- 14 But when he had spent all there arose a violent famine throughout that country, and he began to be in want.
- 15 And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine.
- 16 And he longed to fill his belly with the husks which the swine were eating; and no one gave to him.
- 17 And coming to himself, he said, How many hired servants of my father's have abundance of bread, and I perish here by famine.
- 18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee;
- 19 I am no longer worthy to be called thy son: make me as one of thy hired servants.
- 20 And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses.
- 21 And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son.
- 22 But the father said to his bondmen, Bring out the best robe and clothe him in [it], and put a ring on his hand and sandals on his feet;

LUKE 15 WK

- 3 And he spoke this parable unto them, saying,
- 4 What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety-nine in the wilderness, and go after that which was lost until he find it?
- 5 And having found he layeth [it] on his shoulders rejoicing,
- 6 and, when come to the house, he calleth together the friends and the neighbours, saying to them, Rejoice with me, for I found my sheep that was lost.
- 7 I say to you, that thus joy shall be in heaven over one sinner repenting, [more] than over ninety nine righteous, such as have no need of repentance.
- 8 Or what woman having ten drachmas, if she have lost one drachma, doth not light a lamp and sweep the house and seek diligently till she shall have found it?
- 9 And on finding, she calleth together the friends and the neighbours, saying, Rejoice with me, because I found the drachma which I lost.
- 10 Thus, I say to you, there ariseth joy in presence of the angels of God over one sinner that repenteth.
- 11 And he said, A certain man had two sons;
- 12 and the younger of them said to the father, Father, give me the share of the property that falleth to me. And he divided to them the means of living.
- 13 And after not many days the younger son gathered all together, and went abroad into a far country, and there wasted his property by dissolute living.
- 14 And when he squandered all, there arose a mighty famine in that country; and he began to be in want.
- 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine;
- 16 and he longed to fill his belly with the husks which the swine were eating; and no one gave him.
- 17 But coming unto himself he said, How many hirelings of my father's have abundance of bread, and I perish here with hunger!
- 18 I will arise and go unto my father and will say to him, Father, I sinned against heaven and before thee;
- 19 [^] I am no more worthy to be called thy son: make me as one of thy hirelings.
- 20 And he arose and came unto his father. But while he was yet a long way off, his father saw him and was moved with pity and ran and fell on his neck and kissed him much.
- 21 And the son said to him, Father, I sinned against heaven and before thee; [^] I am no more worthy to be called thy son. [^]
- 22 But the father said unto his bondmen, [^] Bring out the best robe and put [it] on him; and put a ring on his hand and sandals on his feet;

- 23 and bring the fatted calf and kill it, and let us eat and make merry:
- 24 for this my son was dead and has come to life, was lost and has been found. And they began to make merry.
- 25 And his elder son was in the field; and as, coming [up], he drew nigh to the house, he heard music and dancing.
- 26 And having called one of the servants, he inquired what these things might be.
- 27 And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him safe and well.
- 28 But he became angry and would not go in. And his father went out and besought him.
- 29 But he answering said to his father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make merry with my friends:
- 30 but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed for him the fatted calf.
- 31 But he said to him, Child, *thou* art ever with me, and all that is mine is thine.
- 32 But it was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.

LUKE 16 JND

- 1 And he said also to [his] disciples, There was a certain rich man who had a steward, and he was accused to him as wasting his goods.
- 2 And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou canst be no longer steward.
- 3 And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to beg.
- 4 I know what I will do, that when I shall have been removed from the stewardship I may be received into their houses.
- 5 And having called to [him] each one of the debtors of his own lord, he said to the first, How much owest thou to my lord?
- 6 And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quickly and write fifty.
- 7 Then he said to another, And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says to him, Take thy writing and write eighty.
- 8 And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more prudent than the sons of light.
- 9 And I say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails ye may be received into the eternal tabernacles.
- 10 He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much.

- 23 and bring the fatted calf, kill [it], and let us eat and make merry;
- 24 because this my son was dead and came to life again, he was lost and is found. And they began to be merry.
- 28 [^]
- 29 [^] . . . Lo these many years do I slave for thee, and never transgressed thy commandments; yet never didst thou give me a kid to make merry with my friends.
- 30 But when this thy son came that devoured thy living with harlots, thou killedst for him the fatted calf.
- 31 . . . Child, thou art ever with me, and all that I have is thine.
- 32 It was meet that we should make merry and be glad; for this thy brother was dead and came to life again, was lost and is found.

LUKE 16 WK

- 1 . . . There was a certain rich man who had a steward; and he was accused to him as wasting his goods.
- 2 And having called him, he said to him, What [is] this I hear of thee? Render the account of thy stewardship; for thou canst no longer be steward.
- 3 And the steward said to himself, What shall I so? because my lord is taking the stewardship from me. I cannot dig; I am ashamed to beg.
- 4 I am resolved what I will do that when I have been removed from the stewardship, I may be received into their houses.
- 5 And having called to him each one of the debtors of his own lord, he said to the first, How much owest thou to my lord?
- 6 And he said, A hundred baths of oil. And he said to him, Take thy bill [writings], and sit down quickly, and write fifty.
- 7 Then he said to another, And thou, how much owest thou? And he said, A hundred cors of wheat. [^] He saith to him, Take thy bill [writings], and write eighty.
- 8 And the lord praised the steward of unrighteousness, because he did prudently. For the sons of this age are for their own generation more prudent than the sons of light.
- 9 And I say to you, Make to yourselves friends from the mammon of unrighteousness that, when it shall fail, ye may be received into the everlasting tabernacles.
- 10 The faithful in a very little is faithful also in much, and the unrighteous in a very little is unrighteous also in much.

- 11 If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true?
- 12 and if ye have not been faithful in that which is another's, who shall give to you your own?
- 13 No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.
- 14 And the Pharisees also, who were covetous, heard all these things, and mocked him.
- 15 And he said to them, Ye are they who justify themselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination before God.
- 16 The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced, and every one forces his way into it.
- 17 But it is easier that the heaven and the earth should pass away than that one tittle of the law should fail.
- 18 Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.
- 19 Now there was a rich man and he was clothed in purple and fine linen, making good cheer in splendour every day.
- 20 And [there was] a poor man, by name Lazarus, [who] was laid at his gateway full of sores,
- 21 and desiring to be filled with the crumbs which fell from the table of the rich man; but the dogs also coming licked his sores.
- 22 And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried.
- 23 And in hades lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom.
- 24 And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.
- 25 But Abraham said, Child, recollect that thou hast fully received thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here, and thou art in suffering.
- 26 And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who [desire to cross] from there pass over unto us.
- 27 And he said, I beseech thee then, father, that thou wouldst send him to the house of my father,
- 28 for I have five brothers, so that he may earnestly testify to them, that they also may not come to this place of torment.
- 29 But Abraham says to him, They have Moses and the prophets: let them hear them.
- 30 But he said, Nay, father Abraham, but if one from the dead should go to them, they will repent.

- 11 If therefore ye were not faithful in the unrighteous mammon, who will entrust to you the true?
- 12 And if ye were not faithful in that which is another's, who will give you that which is your own?
- 13 No servant can serve two lords; for he will either hate the one and love the other, or he will hold to one and despise the other. Ye cannot serve God and mammon.
- 19 Now there was a certain rich man, and he was clothed in purple and fine linen, making good cheer splendidly day by day.
- 20 And a certain pauper by name Lazarus was laid at his gateway, full of sores
- 21 and desiring to be filled with the things that fell from the table of the rich man; nay, even the dogs came and licked his sores.
- 22 And it came to pass that the pauper died and was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried;
- 23 and in Hades lifting up his eyes being in torments, he seeth Abraham afar off and Lazarus in his bosom.
- 24 And calling he said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am in anguish in this flame.
- 25 But Abraham said, Child, remember that thou in thy lifetime didst fully receive thy good things, and Lazarus likewise evil things; but now here he is comforted and thou art in anguish.
- 26 And besides all these things, between us and you a great chasm is fixed, so that those desiring to pass hence unto you cannot, nor those from that side may cross unto us.
- 27 And he said, I beseech thee then, father, that thou wouldst send him unto the house of my father
- 28 (for I have five brothers), that he may thoroughly testify to them, lest they too come into this place of torment.
- 29 But Abraham saith [to him], They have Moses and the prophets: let them hear them.
- 30 And he said, Nay, father Abraham; but if one from the dead go unto them, they will repent.

31 And he said to him, If they hear not Moses and the prophets, not even if one rise from among [the] dead will they be persuaded.

LUKE 17 JND

1 And he said to his disciples, It cannot be but that offences come, but woe [to him] by whom thy come!
 2 It would be [more] profitable for him if a millstone were hanged about his neck and he cast into the sea, than that he should be a snare to one of these little ones.
 3 Take heed to yourselves: if thy brother should sin, rebuke him; and if he should repent, forgive him.
 4 And if he should sin against thee seven times in the day, and seven times should return to thee, saying, I repent, thou shalt forgive him.
 5 And the apostles said to the Lord, Give more faith to us.
 6 But the Lord said, If ye have faith as a grain of mustard [seed], ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would have obeyed you.
 7 But which of you [is there] who, having a bondman ploughing or shepherding, when he comes in out of the field, will say, Come and lie down immediately to table?
 8 But will he not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat and drink; and after that *thou* shalt eat and drink?
 9 Is he thankful to the bondman because he has done what was ordered? I judge not.
 10 Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen; we have done what it was our duty to do.
 11 And it came to pass as he was going up to Jerusalem, that he passed through the midst of Samaria and Galilee.
 12 And as he entered into a certain village ten leproous men met him, who stood afar off.
 13 And they lifted up [their] voice saying, Jesus, Master, have compassion on us.
 14 And seeing [them] he said to them, Go, shew yourselves to the priests. And it came to pass as they were going they were cleansed.
 15 And one of them, seeing that he was cured, turned back, glorifying God with a loud voice,
 16 and fell on [his] face at his feet giving him thanks: and he was a Samaritan.
 17 And Jesus answering said, Were not the ten cleansed? but the nine, where [are they]?
 18 There have not been found to return and give glory to God save this stranger.
 19 And he said to him, Rise up and go thy way: thy faith has made thee well.
 20 And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observation;

31 And he said to him, If they hear not Moses and the prophets, not even if one rise out of the dead will they be persuaded.

LUKE 17 WK

2 ^Λ
 3 ^Λ
 4 ^Λ
 6 ^Λ
 7 But which of you, having a bondman ploughing or keeping sheep, will say to him when come in from the field, Come in straightway and recline at meat?
 8 But will he not say to him, Make ready what I shall sup on, and gird thyself and serve me that I may eat and drink; and after that thou shalt eat and drink?
 9 Is he thankful to the bondman because he did what was ordered? I judge not.
 10 Thus ye also, when ye shall have done all the things ordered you, say, Unprofitable bondmen are we; ^Λ we have done what we were bound to do.
 11 ^Λ
 17 ^Λ

21 nor shall they say, Lo here, or, Lo there; for behold, the kingdom of God is in the midst of you.
 22 And he said to the disciples, Days are coming, when ye shall desire to see one of the days of the Son of man, and shall not see [it].
 23 And they will say to you, Lo here, or Lo there; go not, nor follow [them].
 24 For as the lightning shines which lightens from [one end] under heaven to [the other end] under heaven, thus shall the Son of man be in his day.
 25 But first he must suffer many things and be rejected of this generation.
 26 And as it took place in the days of Noe, thus also shall it be in the days of the Son of man:
 27 they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all [of them];
 28 and in like manner as took place in the days of Lot: they ate, they drank, they bought, they sold, they planted, they builded;
 29 but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all [of them]:
 30 after this [manner] shall it be in the day that the Son of man is revealed.
 31 In that day, he who shall be on the housetop, and his stuff in the house, let him not go down to take it away; and he that is in the field, let him likewise not return back.
 32 Remember the wife of Lot.
 33 Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall preserve it.
 34 I say to you, In that night there shall be two [men] upon one bed; one shall be seized and the other shall be let go.
 35 Two [women] shall be grinding together; the one shall be seized and the other shall be let go.
 36 [Two [men] shall be in the field; the one shall be seized and the other let go.]
 37 And answering they say to him, Where, Lord? And he said to them, Where the body [is], there the eagles will be gathered together.

LUKE 18 JND

1 And he spoke also a parable to them to the purport that they should always pray and not faint
 2 saying, There was a judge in a city, not fearing God and not respecting man:
 3 and there was a widow in that city, and she came to him, saying, Avenge me of mine adverse party.
 4 And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man,
 5 at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me.
 6 And the Lord said, Hear what the unjust judge says.

21 ^

24 ^

33 ^

34 ^

35 ^

36 ^

37 ^

LUKE 18 WK

1 And he spake also a parable to them that they must always pray and not faint,
 2 saying, There was in a certain city a certain judge, not fearing God and not regarding man;
 3 and there was a widow in that city and she kept coming unto him, saying, Avenge me of mine adversary.
 4 And he refused for a while; but afterward he said in himself, If even I fear not God and regard not man,
 5 yet because this widow is troublesome to me I will avenge her, that she by forever coming may not worry me.
 6 And the Lord said, Hear what the judge of unrighteousness speaketh.

- 28 A

29 And he said to them, Verily I say to you, There is no one who has left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
 30 who shall not receive manifold more at this time, and in the coming age life eternal.
 31 And he took the twelve to [him] and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished;
 32 for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon.
 33 And when they have scourged [him] they will kill him; and on the third day he will rise again.
 34 And they understood nothing of these things. And this word was hidden from them, and they did not know what was said.
 35 And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the wayside begging.
 36 And when he heard the crowd passing, he inquired what this might be.
 37 And they told him that Jesus the Nazaræan was passing by.
 38 And he called out saying, Jesus, Son of David, have mercy on me.
 39 And those who were going before rebuked him that he might be silent; but he cried out so much the more, Son of David, have mercy on me.
 40 And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him [saying],
 41 What wilt thou that I shall do to thee? And he said, Lord, that I may see.
 42 And Jesus said to him, See: thy faith has healed thee.
 43 And immediately he saw, and followed him, glorifying God. And all the people when they saw [it] gave praise to God.

LUKE 19 JND

1 And he entered and passed through Jericho.
 2 And behold, [there was] a man by name called Zacchæus, and he was chief tax-gatherer, and he was rich.
 3 And he sought to see Jesus who he was: and he could not for the crowd, because he was little in stature.
 4 And running on before, he got up into a sycamore that he might see him, for he was going to pass that [way].
 5 And when he came up to the place, Jesus looked up and saw him, and said to him, Zacchæus, make haste and come down, for to-day I must remain in thy house.
 6 And he made haste and came down, and received him with joy.
 7 And all murmured when they saw [it], saying, He has turned in to lodge with a sinful man.
 8 But Zacchæus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return [him] fourfold.

35 while he was near to Jericho

40 A

LUKE 19 WK

- 9 And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of Abraham;
- 10 for the Son of man is come to seek and to save that which is lost.
- 11 But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem and they thought that the kingdom of God was about to be immediately manifested.
- 12 He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and return.
- 13 And having called his own ten bondmen, he gave to them ten minas, and said to them, Trade while I am coming.
- 14 But his citizens hated him, and sent an embassy after him, saying, We will not that this [man] should reign over us.
- 15 And it came to pass on his arrival back again, having received the kingdom, that he desired these bondmen to whom he gave money to be called to him, in order that he might know what every one had gained by trading.
- 16 And the first came up, saying, [My] Lord, thy mina has produced ten minas.
- 17 And he said to him, Well [done], thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities.
- 18 And the second came, saying, [My] Lord, thy mina has made five minas.
- 19 And he said also to this one, And thou, be over five cities.
- 20 And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid up in a towel.
- 21 For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou has not sowed.
- 22 He says to him, Out of thy mouth will I judge thee, wicked bondman: thou knewest that I am a harsh man, taking up what I have not laid down and reaping what I have not sowed.
- 23 And why didst thou not give my money to [the] bank; and I should have received it, at my coming, with interest?
- 24 And he said to those that stood by, Take from him the mina and give [it] to him who has the ten minas.
- 25 And they said to him, Lord, he has ten minas.
- 26 For I say unto you, that to every one that has shall be given; but from him that has not, that even which he has shall be taken from him.
- 27 Moreover those mine enemies, who would not [have] me to reign over them, bring them here and slay [them] before me.
- 28 And having said these things, he went on before going up to Jerusalem.
- 29 And it came to pass as he drew near to Bethphage and Bethany at the mountain called [the mount] of Olives, he sent two of his disciples, saying,
- 30 Go into the village over against [you], in which ye will find, on entering it, a colt tied up, on which no [child] of man ever sat at any time: loose it and lead it [here].
- 12 A certain man of high birth went unto a far country to receive for himself a kingdom and to return.
- 13 And having called his own ten bondmen, he gave them ten pounds [minæ], and said to them, Trade till I come.
- 14 But his citizens hated him, and sent an embassy after him, saying, We will not that this [man] reign over us.
- 15 And it came to pass on his coming back again, having received the kingdom, that he bade these bondmen to whom he gave the money to be called to him, in order that he might know what each gained by trading.
- 16 And the first came up, saying, Lord, thy pound made ten pounds more.
- 17 And he said to him, Well [done], good bondman; because in a very little thou wast faithful, be in authority over ten cities.
- 18 And the second came, saying, Lord, thy pound made five pounds.
- 19 And he said also to him, And be thou over five cities.
- 20 And the other came, saying, Lord, behold, thy pound, which I kept laid up in a napkin;
- 21 for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.
- 22 ^Λ He saith to him, Out of thy mouth will I judge thee, wicked bondman. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I did not sow;
- 23 and why didst thou not give my money into a bank, and I on coming should have got it with interest?
- 24 And to the bystanders he said, Take from him the pound and give [it] to him that hath the ten pounds.
- 25 (And they said to him, Lord, he hath ten pounds.)
- 26 For I say to you, that to every one that hath shall be given; but from him that hath not even what he hath shall be taken from him.
- 27 Howbeit those my enemies, that would not that I should reign over them, bring hither, and slay before me.
- 29 ^Λ

31 And if any one ask you, Why do ye loose [it]? thus shall ye say to him, Because the Lord has need of it.
 32 And they that were sent, having gone their way, found as he had said to them.
 33 And as they were loosing the colt, its masters said to them, Why loose ye the colt?
 34 And they said, Because the Lord has need of it:
 35 and they led it to Jesus; and having cast their own garments on the colt, they put Jesus on [it].
 36 And as he went, they strewed their clothes in the way.
 37 And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had seen, saying,
 38 Blessed the king that comes in the name of [the] Lord: peace in heaven, and glory in the highest.
 39 And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples.
 40 And he answering said to them, I say unto you, If these shall be silent, the stones will cry out.
 41 And as he drew near, seeing the city, he wept over it,
 42 saying, If thou hadst known, even thou, even at least in this thy day, the things that are for thy peace: but now they are hid from thine eyes;
 43 for days shall come upon thee, that thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every side,
 44 and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation.
 45 And entering into the temple, he began to cast out those that sold and bought in it,
 46 saying to them, It is written, My house is a house of prayer, but ye have made it a den of robbers.
 47 And he was teaching day by day in the temple: and the chief priests and the scribes and the chief of the people sought to destroy him,
 48 and did not find what they could do, for all the people hung on him to hear.

LUKE 20 JND

1 And it came to pass on one of the days, as he was teaching the people in the temple, and announcing the glad tidings, the chief priests and the scribes with the elders came up,
 2 and spoke to him saying, Tell us by what authority thou doest these things, or who is it who has given thee this authority?
 3 And he answering said to them, I also will ask you [one] thing, and tell me:
 4 The baptism of John, was it of heaven or of men?
 5 And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why have ye not believed him?
 6 but if we should say, Of men, the whole people will stone us, for they are persuaded that John was a prophet.

31 A

38 A

42 A

45 A

46 A

LUKE 20 WK

1 A

3 A

5 A

- | | | |
|----|--|--------|
| 7 | And they answered, they did not know whence. | |
| 8 | And Jesus said to them, Neither do I tell you by what authority I do these things. | |
| 9 | And he began to speak to the people this parable: A man planted a vineyard and let it out to husbandmen, and left the country for a long time. | 9 ^ |
| 10 | And in the season he sent to the husbandmen a bondman, that they might give to him of the fruit of the vineyard; but the husbandmen, having beaten him, sent [him] away empty. | |
| 11 | And again he sent another bondman; but they, having beaten him also, and cast insult upon him, sent [him] away empty. | |
| 12 | And again he sent a third; and they, having wounded him also, cast [him] out. | |
| 13 | And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see him they will respect [him]. | 13 ^ |
| 14 | But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; [come,] let us kill him, that the inheritance may become ours. | 14 ^ |
| 15 | And having cast him forth out of the vineyard, they killed [him]. What therefore shall the lord of the vineyard do to them? | |
| 16 | He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it they said, May it never be! | |
| 17 | But he looking at them said, What then is this that is written, The stone which they that builded rejected, this has become the corner-stone? | |
| 18 | Every one falling on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. | |
| 19 | And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for they knew that he had spoken this parable of them. | |
| 20 | And having watched [him], they sent out suborned persons, pretending to be just men, that they might take hold of him in [his] language, so that they might deliver him up to the power and authority of the governor. | 20 ^ |
| 21 | And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teachest with truth the way of God: | |
| 22 | Is it lawful for us to give tribute to Cæsar, or not? | |
| 23 | But perceiving their deceit he said to them, Why do ye tempt me? | 23 ^ |
| 24 | Shew me a denarius. Whose image and superscription has it? And answering they said, Cæsar's. | 24 ^ |
| 25 | And he said to them, Pay therefore what is Cæsar's to Cæsar, and what is God's to God. | |
| 26 | And they were not able to take hold of him in [his] expressions before the people, and, wondering at his answer, they were silent. | |
| 27 | And some of the Sadducees, who deny that there is any resurrection, coming up [to him], | |

28 demanded of him saying, Teacher, Moses wrote to us, If
any one's brother, who has a wife, die, and he die
childless, his brother shall take the wife and raise up seed
to his brother.

29 There were then seven brethren: and the first, having taken
a wife, died childless;

30 and the second [took the woman, and *he* died childless];

31 and the third took her: and in like manner also the seven
left no children and died;

32 and last of all the woman also died.

33 In the resurrection therefore of which of them does she
become wife, for the seven had her as wife?

34 And Jesus said to them, The sons of this world marry and
are given in marriage,

35 but they who are counted worthy to have part in that world,
and the resurrection from among [the] dead, neither marry
nor are given in marriage;

36 for neither can they die any more, for they are equal to
angels, and are sons of God, being sons of the resurrection.

37 But that the dead rise, even Moses shewed in the [section of
the] bush, when he called the Lord the God of Abraham and
the God of Isaac and the God of Jacob;

38 but he is not God of [the] dead but of [the] living; for all
live for him.

39 And some of the scribes answering said, Teacher, thou hast
well spoken.

40 For they did not dare any more to ask him anything.

41 And he said to them, How do they say that the Christ is
David's son,

42 and David himself says in the book of Psalms, The Lord
said to my Lord,

43 Sit at my right hand until I put thine enemies [as] footstool
of thy feet?

44 David therefore calls him Lord, and how is he his son?

45 And, as all the people were listening, he said to his
disciples,

46 Beware of the scribes, who like to walk about in long
robes, and who love salutations in the market-places, and
first seats in the synagogues, and first places at suppers;

47 who devour the houses of widows, and as a pretext make
long prayers. These shall receive a severer judgment.

LUKE 21 JND

1 And he looked up and saw the rich casting their gifts
into the treasury;

2 but he saw also a certain poor widow casting therein two
mites.

3 And he said, Verily I say unto you, that this poor widow
has cast in more than all;

4 for all these out of their abundance have cast into the gifts
[of God]; but she out of her need has cast in all the living
which she had.

5 And as some spoke of the temple, that it was adorned
with goodly stones and consecrated offerings, he said,

28 ^

30 ^

34 ^

40 ^

42 ^

45 ^

47 Sentence

LUKE 21 WK

4 ^

- | | | |
|----|--|--------|
| 6 | [As to] these things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down. | |
| 7 | And they asked him saying, Teacher, when then shall these things be; and what [is] the sign when these things are going to take place? | |
| 8 | And he said, See that ye be not led astray, for many shall come in my name, saying, <i>I am [he]</i> , and the time is drawn nigh: go ye not [therefore] after them. | 8 ^ |
| 9 | And when ye shall hear of wars and tumults, be not terrified, for these things must first take place, but the end is not immediately. | |
| 10 | Then he said to them, Nation shall rise up against nation, and kingdom against kingdom; | 10 ^ |
| 11 | there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great sign from heaven. | 11 ^ |
| 12 | But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name; | |
| 13 | but it shall turn out to you for a testimony. | |
| 14 | Settle therefore in your hearts not to meditate beforehand [your] defence, | |
| 15 | for <i>I</i> will give you a mouth and wisdom which all your opposers shall not be able to reply to or resist. | 15 ^ |
| 16 | But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death [some] from among you, | |
| 17 | and ye will be hated of all for my name's sake. | |
| 18 | And a hair of your head shall in no wise perish. | |
| 19 | By your patient endurance gain your souls. | 19 ^ |
| 20 | But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh. | |
| 21 | Then let those who are in Judæa flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; | |
| 22 | for these are days of avenging, that all the things that are written may be accomplished. | |
| 23 | But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people. | 23 ^ |
| 24 | And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled. | |
| 25 | And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea and rolling waves, | 25 ^ |
| 26 | men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. | |
| 27 | And then shall they see the Son of man coming in a cloud with power and great glory. | |

28 But when these things begin to come to pass, look up and lift up your heads, because your redemption draws nigh.
 29 And he spoke a parable to them: Behold the fig-tree and all the trees;
 30 when they already sprout, ye know of your own selves, [on] looking [at them], that already the summer is near.
 31 So also ye, when ye see these things take place, know that the kingdom of God is near.
 32 Verily I say unto you, that this generation shall in no wise pass away until all come to pass.
 33 The heaven and the earth shall pass away, but my words shall in no wise pass away.
 34 But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares;
 35 for as a snare shall it come upon all them that dwell upon the face of the whole earth.
 36 Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.
 37 And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called [the mount] of Olives;
 38 and all the people came early in the morning to him in the temple to hear him.

32 A

35 A

36 A

37 A

LUKE 22 JND

LUKE 22 WK

1 Now the feast of unleavened bread, which [is] called the passover, drew nigh,
 2 and the chief priests and the scribes sought how they might kill him; for they feared the people.
 3 And Satan entered into Judas, who was surnamed Iscariote, being of the number of the twelve.
 4 And he went away and spoke with the chief priests and captains as to how he should deliver him up to them.
 5 And they were rejoiced, and agreed to give him money.
 6 And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.
 7 And the day of unleavened bread came, in which the passover was to be killed.
 8 And he sent Peter and John, saying, Go and prepare the passover for us, that we may eat [it].
 9 But they said to him, Where wilt thou that we prepare [it]?
 10 And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in;
 11 and ye shall say to the master of the house, The teacher says to thee, Where is the guestchamber where I may eat the passover with my disciples?
 12 And he will shew you a large upper room furnished: there make ready.
 13 And having gone they found it as he had said to them; and they prepared the passover.

3 A

- | | | | |
|----|--|----|--|
| 14 | And when the hour was come, he placed himself at table, and the [twelve] apostles with him. | 14 | Λ |
| 15 | And he said to them, With desire I have desired to eat this passover with you before I suffer. | | |
| 16 | For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. | 16 | Λ |
| 17 | And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. | 17 | Λ |
| 18 | For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come. | 18 | Λ |
| 19 | And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me. | 19 | Λ |
| 20 | In like manner also the cup, after having supped, saying, This cup [is] the new covenant in my blood, which is poured out for you. | 20 | Λ |
| 21 | Moreover, behold, the hand of him that delivers me up [is] with me on the table; | | |
| 22 | and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. | 22 | Λ |
| 23 | And they began to question together among themselves who then it could be of them who was about to do this. | | |
| 24 | And there was also a strife among them which of them should be held to be [the] greatest. | 24 | Λ |
| 25 | And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called benefactors. | | |
| 26 | But ye [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves. | | |
| 27 | For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But I am in the midst of you as one that serves. | | |
| 28 | But ye are they who have persevered with me in my temptations. | | |
| 29 | And I appoint unto you, as my Father has appointed unto me, a kingdom, | | |
| 30 | that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. | | |
| 31 | And the Lord said, Simon, Simon, behold, Satan has demanded to have you, to sift [you] as wheat; | 31 | Λ |
| 32 | but I have besought for thee that thy faith fail not; and thou, when once thou hast been restored, confirm thy brethren. | 32 | thou, when once thou hast <u>turned again</u> , strengthen thy brethren. |
| 33 | And he said to him, Lord, with thee I am ready to go both to prison and to death. | | |
| 34 | And he said, I tell thee, Peter, [the] cock shall not crow to-day before that thou shalt thrice deny that thou knowest me. | | |
| 35 | And he said to them, When I sent you without purse and script and sandals, did ye lack anything? And they said, Nothing. | | |
| 36 | He said therefore to them, But now he that has a purse let him take [it], in like manner also a scrip, and he that has none let him sell his garment and buy a sword; | | |

37 for I say unto you, that this that is written must yet be accomplished in me, And he was reckoned with [the] lawless: for also the things concerning me have an end.

38 And they said, Lord, behold here are two swords. And he said to them, It is enough.

39 And going forth he went according to his custom to the mount of Olives, and the disciples also followed him.

40 And when he was at the place he said to them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's throw, and having knelt down he prayed,

42 saying, Father, if thou wilt remove this cup from me: — but then, not my will, but thine be done.

43 And an angel appeared to him from heaven strengthening him.

44 And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth.

45 And rising up from his prayer, coming to the disciples, he found them sleeping from grief.

46 And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.

47 As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him.

48 And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

49 And they who were around him, seeing what was going to follow, said [to him], Lord, shall we smite with [the] sword?

50 And a certain one from among them smote the bondman of the high priest and took off his right ear.

51 And Jesus answering said, Suffer thus far; and having touched his ear, he healed him.

52 And Jesus said to the chief priests and captains of the temple and elders, who were come against him, Have ye come out as against a robber with swords and sticks?

53 When I was day by day with you in the temple ye did not stretch out your hands against me; but this is your hour and the power of darkness.

54 And having laid hold on him, they led him [away], and they led [him] into the house of the high priest. And Peter followed afar off.

55 And they having lit a fire in the midst of the court and sat down together, Peter sat among them.

56 And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him.

57 But he denied [him], saying, Woman, I do not know him.

58 And after a short time another seeing him said, And *thou* art of them. But Peter said, Man, I am not.

59 And after the lapse of about one hour another stoutly maintained it, saying, In truth this [man] also was with him, for also he is a Galilæan.

37 ^Λ

39 ^Λ

43 ^Λ

44 ^Λ

45 ^Λ

47 ^Λ

49 ^Λ

51 ^Λ

52 ^Λ

54 ^Λ . . . But Peter followed afar off.

55 And when they lit a fire in the midst of the court, and sat down together, Peter sat amid them.

56 And a certain maid, having seen him sitting at the [fire] light, and looking steadily at him, said, This [man] also was with him.

57 But he denied ^Λ, saying, I know him not, woman.

58 And after a short [while] another saw him and said, Thou also art [one] of them. But Peter said, Man, I am not.

59 And after the lapse of about one hour, another affirmed strongly, saying, Of a truth, this [man] also was with him, for also he is a Galilean.

Luke

- 60 And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the] cock crew.
- 61 And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him, Before [the] cock crow thou shalt deny me thrice.
- 62 And Peter, going forth without, wept bitterly.
- 63 And the men who held him mocked him, beating [him];
- 64 And covering him up, asked him saying, Prophesy, who is it that struck thee?
- 65 And they said many other injurious things to him.
- 66 And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him into their council, saying, If *thou* art the Christ, tell us.
- 67 And he said to them, If I tell you, ye will not at all believe;
- 68 and if I should ask [you], ye would not answer me at all, nor let me go:
- 69 but henceforth shall the Son of man be sitting on the right hand of the power of God.
- 70 And they all said, *Thou* then art the Son of God? And he said to them, *Ye* say that I am.
- 71 And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?

LUKE 23 JND

- 1 And the whole multitude of them, rising up, led him to Pilate.
- 2 And they began to accuse him, saying, We have found this [man] perverting our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.
- 3 And Pilate demanded of him saying, Art *thou* the king of the Jews? And he answering him said, Thou sayest.
- 4 And Pilate said to the chief priests and the crowds, I find no guilt in this man.
- 5 But they insisted, saying, He stirs up the people, teaching throughout all Judæa, beginning from Galilee even on to here.
- 6 But Pilate, having heard Galilee [named], demanded if the man were a Galilæan;
- 7 and having learned that he was of Herod's jurisdiction, remitted him to Herod, who himself also was at Jerusalem in those days.
- 8 And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things concerning him, and he hoped to see some sign done by him;
- 9 and he questioned him in many words, but he answered nothing.
- 10 And the chief priests and the scribes stood and accused him violently.
- 11 And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate.

- 60 But Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, a cock crew,
- 61 and the Lord turned and looked on Peter; and Peter called to mind the word of the Lord, how he said to him, Before a cock crow this day, thou wilt deny me thrice.

62 And going forth without he wept bitterly.

63 ^Λ

64 ^Λ

66 ^Λ

68 ^Λ

69 ^Λ

70 ^Λ

LUKE 23 WK

2 ^Λ

6 ^Λ

8 ^Λ

- 12 And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.
- 13 And Pilate, having called together the chief priests and the rulers and the people, said to them,
- 14 Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him;
- 15 nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him. 15 A
- 16 Having chastised him therefore, I will release him.
- 17 (Now he was obliged to release one for them at [the] feast.) 17 A
- 18 But they cried out in a mass saying, Away with this [man] and release Barabbas to us;
- 19 who was one who, for a certain tumult which had taken place in the city and [for] murder, had been cast into prison.
- 20 Pilate therefore, desirous to release Jesus, again addressed [them]. 20 A
- 21 But they cried out in reply saying, Crucify, crucify him.
- 22 And he said the third time to them, What evil then has this [man] done? I have found no cause of death in him: I will chastise him therefore and release him.
- 23 But they were urgent with loud voices, begging that he might be crucified. And their voices [and those of the chief priests] prevailed. 23 A
- 24 And Pilate adjudged that what they begged should take place.
- 25 And he released him who, for tumult and murder, had been cast into prison, whom they begged for, and Jesus he delivered up to their will. 25 A
- 26 And as they led him away, they laid hold on a certain Simon, a Cyrenian, coming from the field, and put the cross upon him to bear it behind Jesus.
- 27 And a great multitude of the people, and of women who wailed and lamented him, followed him. 27 A
- 28 And Jesus turning round to them said, Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children;
- 29 for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck.
- 30 Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us:
- 31 for if these things are done in the green tree, what shall take place in the dry? 31 A
- 32 Now two others also, malefactors, were led with him to be put to death.
- 33 And when they came to the place which is called Skull, there they crucified him, and the malefactors, one on the right hand, the other on the left. 33 A
- 34 And Jesus said, Father, forgive them, for they know not what they do. And, parting out his garments, they cast lots. 34 A

- 35 And the people stood beholding, and the rulers also [with them] sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God. 35 ^Λ
- 36 And the soldiers also made game of him, coming up offering him vinegar, 36 ^Λ
- 37 and saying, If *thou* be the king of the Jews, save thyself.
- 38 And there was also an inscription [written] over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews. 38 ^Λ
- 39 Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not *thou* the Christ? save thyself and us. 39 ^Λ
- 40 But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment?
- 41 and we indeed justly, for we receive the just recompense of what we have done; but this [man] has done nothing amiss.
- 42 And he said to Jesus, Remember me, [Lord,] when thou comest in thy kingdom. 42 ^Λ
- 43 And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise. 43 ^Λ
- 44 And it was about [the] sixth hour, and there came darkness over the whole land until [the] ninth hour. 44 ^Λ
- 45 And the sun was darkened, and the veil of the temple rent in the midst. 45 ^Λ
- 46 And Jesus, having cried with a loud voice, said, Father, into thy hands I commit my spirit. And having said this, he expired. 46 ^Λ
- 47 Now the centurion, seeing what took place, glorified God, saying, In very deed this [man] was just.
- 48 And all the crowds who had come together to that sight, having seen the things that took place, returned, beating [their] breasts. 48 ^Λ
- 49 And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things.
- 50 And behold, a man named Joseph, who was a counsellor, a good man and a just
- 51 (this [man] had not assented to their counsel and deed), of Arimathæa, a city of the Jews, who also waited, [himself also,] for the kingdom of God —
- 52 he having gone to Pilate begged the body of Jesus;
- 53 and having taken it down, wrapped it in fine linen and placed him in a tomb hewn in the rock, where no one had ever been laid. 53 ^Λ
- 54 And it was preparation day, and [the] sabbath twilight was coming on.
- 55 And women, who had come along with him out of Galilee, having followed, saw the sepulchre and how his body was placed.
- 56 And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment.

1 But on the morrow of the sabbath, very early indeed in the morning, they came to the tomb, bringing the aromatic spices which they had prepared.	1 A
2 And they found the stone rolled away from the sepulchre.	
3 And when they had entered they found not the body of the Lord Jesus.	3 A
4 And it came to pass as they were in perplexity about it, that behold, two men suddenly stood by them in shining raiment.	
5 And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead?	
6 He is not here, but is risen: remember how he spoke to you, being yet in Galilee,	6 A
7 saying, The Son of man must be delivered up into the hands of sinners, and be crucified, and rise the third day.	
8 And they remembered his words;	
9 and, returning from the sepulchre, related all these things to the eleven and to all the rest.	9 A
10 Now it was Mary of Magdala, and Johanna, and Mary the [mother] of James, and the others with them, who told these things to the apostles.	10 A
11 And their words appeared in their eyes as an idle tale, and they disbelieved them.	
12 But Peter, rising up, ran to the sepulchre, and stooping down he sees the linen clothes lying there alone, and went away home, wondering at what had happened.	12 A
13 And behold, two of them were going on the same day to a village distant sixty stadia from Jerusalem, called Emmaüs;	13 A
14 and they conversed with one another about all these things which had taken place.	
15 And it came to pass as they conversed and reasoned, that Jesus himself drawing nigh went with them;	
16 but their eyes were holden so as not to know him.	
17 And he said to them, What discourses are these which pass between you as ye walk, and are downcast?	17 as ye walk? And they stood downcast
18 And one [of them], named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken place in it in these days?	
19 And he said to them, What things? And they said to him, The things concerning Jesus the Nazaræan, who was a prophet mighty in deed and word before God and all the people;	19 A
20 and how the chief priests and our rulers delivered him up to [the] judgment of death and crucified him.	
21 But we had hoped that he was [the one] who is about to redeem Israel. But then, besides all these things, it is now, to-day, the third day since these things took place.	21 A
22 And withal, certain women from amongst us astonished us, having been very early at the sepulchre, and,	
23 not having found his body, came, saying that they also had seen a vision of angels, who say that he is living.	
24 And some of those with us went to the sepulchre, and found it so, as the women also had said, but him they saw not.	

- 25 And he said to them, O senseless and slow of heart to believe in all that the prophets have spoken!
- 26 Ought not the Christ to have suffered these things and to enter into his glory?
- 27 And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.
- 28 And they drew near to the village where they were going, and *he* made as though he would go farther. 28 ^Λ
- 29 And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them.
- 30 And it came to pass as he was at table with them, having taken the bread, he blessed, and having broken it, gave it to them. 30 ^Λ
- 31 And their eyes were opened, and they recognised him. And *he* disappeared from them.
- 32 And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and] as he opened the scriptures to us? 32 ^Λ
- 33 And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them gathered together,
- 34 saying, The Lord is indeed risen and has appeared to Simon.
- 35 And *they* related what [had happened] on the way, and how he was made known to them in the breaking of bread.
- 36 And as they were saying these things, he himself stood in their midst, and says to them, Peace [be] unto you. 36 ^Λ
- 37 But they, being confounded and being frightened, supposed they beheld a spirit.
- 38 And he said to them, Why are ye troubled? and why are thoughts rising in your hearts? 38 ^Λ
- 39 behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones as ye see me having.
- 40 And having said this he shewed them his hands and his feet. 40 ^Λ
- 41 But while they yet did not believe for joy, and were wondering, he said to them, Have ye anything here to eat?
- 42 And they gave him part of a broiled fish and of a honeycomb; 42 ^Λ
- 43 and he took it and ate before them.
- 44 And he said to them, These [are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled. 44 ^Λ
- 45 Then he opened their understanding to understand the scriptures, and said to them,
- 46 Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; 46 ^Λ
- 47 and that repentance and remission of sins should be preached in his name to all the nations beginning at Jerusalem.
- 48 And ye are witnesses of these things.

- | | |
|---|---|
| <p>49 And behold, <i>I</i> send the promise of my Father upon you;
but do ye remain in the city till ye be clothed with power
from on high.</p> <p>50 And he led them out as far as Bethany, and having lifted
up his hands, he blessed them.</p> <p>51 And it came to pass as he was blessing them, he was
separated from them and was carried up into heaven.</p> <p>52 And they, having done him homage, returned to Jerusalem
with great joy,</p> <p>53 and were continually in the temple praising and blessing
God.</p> | <p>49 ^Λ</p> <p>51 ^Λ</p> <p>52 ^Λ</p> <p>53 ^Λ</p> |
|---|---|

JOHN 1 JND

- 1 In [the] beginning was the Word, and the Word was with God, and the Word was God.
- 2 He was in the beginning with God.
- 3 All things received being through him, and without him not one [thing] received being which has received being.
- 4 In him was life, and the life was the light of men.
- 5 And the light appears in darkness, and the darkness apprehended it not.
- 6 There was a man sent from God, his name John.
- 7 He came for witness, that he might witness concerning the light, that all might believe through him.
- 8 *He* was not the light, but that he might witness concerning the light.
- 9 The true light was that which, coming into the world, lightens every man.
- 10 He was in the world, and the world had [its] being through him, and the world knew him not.
- 11 He came to his own, and his own received him not;
- 12 but as many as received him, to them gave he [the] right to be children of God, to those that believe on his name;
- 13 who have been born, not of blood nor of flesh's will nor of man's will, but of God.
- 14 And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth;
- 15 (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for he was before me;)
- 16 for of his fulness we all have received, and grace upon grace.
- 17 For the law was given by Moses: grace and truth subsists through Jesus Christ.
- 18 No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, *he* hath declared [him].
- 19 And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou?
- 20 And he acknowledged and denied not, and acknowledged, I am not the Christ.
- 21 And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And he answered, No.
- 22 They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself?
- 23 He said, I [am] [the] voice of one crying in the wilderness, Make straight the path of [the] Lord, as said Esaias the prophet.
- 24 And they were sent from among the Pharisees.
- 25 And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet?

JOHN 1 WK

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him, and without him not one thing was made which hath been made.
- 4 In him was life, and the life was the light of men.
- 5 And the light shineth in darkness, and the darkness comprehended [that is, apprehended] it not.
- 6 There was a man sent from God — his name John.
- 7 The same came for witness that he might witness about the light, that all might believe through him.
- 8 He was not the light, but that he might witness about the light.
- 9 The true light was that [or, he was the true light] which, coming into the world, lighteth every man.
- 10 He was in the world, and the world was made [or brought into being] through him, and the world knew him not.
- 11 He came unto his own, and his own received him not;
- 12 but as many as received him, to them he gave [^] authority to become [^] children of God, to those that believe on his name;
- 13 who were born not of blood, nor of flesh's will, nor of man's will, but of God.
- 14 And the Word became flesh and tabernacled among us (and we beheld his glory, glory as of an only-begotten from beside a father), full of grace and truth.
- 15 John witnesseth about him, and hath cried, saying, This was he of whom I said, He that cometh after me is become before me, for he was before me.
- 16 And of his fulness all we received, and grace for grace.
- 17 For the law was given through Moses, grace and truth came through Jesus Christ.
- 18 No one hath seen God at any time: the only-begotten Son who is in the bosom of the Father — *he* declared [him].
- 19 And this is the witness of John when the Jews sent from Jerusalem priests and Levites that they might ask him, Who art thou?
- 20 And he confessed, and denied not, and confessed, I am not the Christ.
- 21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.
- 22 They said therefore to him, Who art thou, that we may give an answer to those that sent us? What sayest thou of thyself?
- 23 He said, I [am the] voice of one crying in the wilderness, Make straight the way of Jehovah, as said Isaiah the prophet.
- 24 And they were sent from among the Pharisees;
- 25 and they asked him and said to him, Why then baptisest thou, if thou art not the Christ, nor Elijah, nor the prophet?

26 John answered them saying, I· baptise with water. In the midst of you stands, whom ye· do not know,
 27 he who comes after me, the thong of whose sandal I· am not worthy to unloose.
 28 These things took place in Bethany, across the Jordan, where John was baptising.
 29 On the morrow he sees Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world.
 30 He it is of whom I· said, A man comes after me who takes a place before me, because he *was* before me;
 31 and I· knew him not; but that he might be manifested to Israel, therefore have I· come baptising with water.
 32 And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him.
 33 And I· knew him not; but he who sent me to baptise with water, *he* said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with [the] Holy Spirit.
 34 And I· have seen and borne witness that this is the Son of God.
 35 Again, on the morrow, there stood John and two of his disciples.
 36 And, looking at Jesus as he walked, he says, Behold the Lamb of God.
 37 And the two disciples heard him speaking, and followed Jesus.
 38 But Jesus having turned, and seeing them following, says to them, What seek ye? And *they* said to him, Rabbi (which, being interpreted, signifies Teacher), where abidest thou?
 39 He says to them, Come and see. They went therefore, and saw where he abode; and they abode with him that day. It was about the tenth hour.
 40 Andrew, the brother of Simon Peter, was one of the two who heard [this] from John and followed him.
 41 He first finds his own brother Simon, and says to him, We have found the Messias (which being interpreted is Christ). And he led him to Jesus.
 42 Jesus looking at him said, Thou· art Simon, the son of Jonas; thou· shalt be called Cephas (which interpreted is stone).
 43 On the morrow he would go forth into Galilee, and Jesus finds Philip, and says to him, Follow me.
 44 And Philip was from Bethsaida, of the city of Andrew and Peter.
 45 Philip finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from Nazareth.
 46 And Nathanael said to him, Can anything good come out of Nazareth? Philip says to him, Come and see.
 47 Jesus saw Nathanael coming to him, and says of him, Behold [one] truly an Israelite, in whom there is no guile.

26 John answered them saying, I baptise with water: in the midst of you standeth, whom ye know not,
 27 [^] he who cometh after me, of whom I am not worthy to unloose the thong of his sandal.
 28 These things took place in Bethany, across the Jordan where John was baptising.
 29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God that taketh away the sin of the world!
 30 This is he of whom I said, After me cometh a man who is become before [or, hath taken precedence of] me, for he was before me.
 31 And I knew him not, but that he might be manifested to Israel, therefore came I baptising with water.
 32 And John bore witness, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon him.
 33 And I knew him not; but he that sent me to baptise with water, *he* said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding on him, this is he that baptiseth with [the] Holy Spirit.
 34 And I have seen and borne witness that this is the Son of God.
 35 Again, on the morrow, stood John and two of his disciples;
 36 and, looking at Jesus as he walked, he saith, Behold, the Lamb of God!
 37 and the two disciples heard him speak, and followed Jesus.
 38 But Jesus, having turned and beheld them following, saith to them, What seek ye? And they said to him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?
 39 He saith to them, Come and see. They went therefore and saw where he abode, and abode with him that day. It was about the tenth hour.
 40 Andrew, the brother of Simon Peter, was one of the two that heard (it) from John and followed him.
 41 He first findeth his own brother Simon, and saith to him, We have found the Messiah (which interpreted is Christ),
 42 and he led him to Jesus. Jesus looking at him said, Thou art Simon, the son of Jonah [or, John]; thou shalt be called Cephas (which is interpreted Peter [or, Stone]).
 43 On the morrow he would go forth into Galilee, and Jesus findeth Philip and saith to him, Follow me.
 44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
 45 Philip findeth Nathanael, and saith to him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus from Nazareth, the son of Joseph.
 46 And Nathanael said to him, Can there be any good thing out of Nazareth? Philip saith to him, Come and see.
 47 [^] Behold, an Israelite indeed, in whom is no guile.

- 48 Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.
- 49 Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel.
- 50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.
- 51 And he says to him, Verily, verily, I say to you, Henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

JOHN 2 JND

- 1 And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there.
- 2 And Jesus also and his disciples were invited to the marriage.
- 3 And wine being deficient, the mother of Jesus says to him, They have no wine.
- 4 Jesus says to her, What have I to do with thee, woman? mine hour has not yet come.
- 5 His mother says to the servants, Whatever he may say to you, do.
- 6 Now there were standing there six stone water-vessels, according to the purification of the Jews, holding two or three measures each.
- 7 Jesus says to them, Fill the water vessels with water. And they fill them up to the brim.
- 8 And he says to them, Draw out now, and carry [it] to the feast-master. And they carried [it].
- 9 But when the feast-master had tasted the water which had been made wine (and knew not whence it was, but the servants knew who drew the water), the feast-master calls the bridegroom, and says to him,
- 10 Every man sets on first the good wine, and when [men] have well drunk, then the inferior; thou hast kept the good wine till now.
- 11 This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
- 12 After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.
- 13 And the passover of the Jews was near, and Jesus went up to Jerusalem.
- 14 And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting;
- 15 and having made a scourge of cords, he cast [them] all out of the temple, both the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables,
- 16 and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise.

- 48 Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
- 49 Nathanael answered [and saith to] him, Rabbi, thou art the Son of God, thou art the King of Israel.
- 50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
- 51 And he saith to him, Verily, verily, I say to you, [Henceforth] ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.

JOHN 2 WK

- 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.
- 2 And Jesus also was invited and his disciples unto the marriage.
- 3 And when the wine fell short, the mother of Jesus saith unto him, They have no wine.
- 4 Jesus saith to her, What have I to do with thee, woman? mine hour is not yet come.
- 5 His mother saith to the servants, Whatever he shall say to you, do.
- 6 Now there were six waterpots of stone set there according to the purification of the Jews, holding each two or three measures.
- 7 Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim.
- 8 And he saith to them, Draw now and carry to the master of the feast. And they carried.
- 9 But when the master of the feast tasted the water that had become wine (and he knew not whence it was, but the servants that had drawn the water knew), the master of the feast calleth the bridegroom
- 10 and saith to him, Every man at first setteth on the good wine, and when they have drunk freely, then the worse; thou hast kept the good wine until now.
- 11 This beginning of signs did Jesus at Cana of Galilee, and he manifested his glory, and his disciples believed on him.
- 12 After this he went down to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.
- 13 And the passover of the Jews was near, and Jesus went up to Jerusalem.
- 14 And he found in the temple the sellers of oxen and sheep and doves, and the money-changers sitting;
- 15 and having made a scourge of cords [or, ropes], he drove them all out of the temple, both the sheep and the oxen; and poured out the change of the money-changers, and overthrew their tables;
- 16 and to the sellers of the doves he said, Take these things hence; make not my Father's house a house of merchandise.

- 17 [And] his disciples remembered that it is written, The zeal of thy house devours me.
- 18 The Jews therefore answered and said to him, What sign shewest thou to us, that thou doest these things?
- 19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- 20 The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days?
- 21 But *he* spoke of the temple of his body.
- 22 When therefore he was raised from among [the] dead, his disciples remembered that he had said this, and believed the scripture and the word which Jesus had spoken.
- 23 And when he was in Jerusalem, at the passover, at the feast, many believed on his name, beholding his signs which he wrought.
- 24 But Jesus himself did not trust himself to them, because he knew all [men],
- 25 and that he had not need that any should testify of man, for himself knew what was in man.

JOHN 3 JND

- 1 But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews;
- 2 he came to him by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless God be with him.
- 3 Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew he cannot see the kingdom of God.
- 4 Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God.
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Do not wonder that I said to thee, It is needful that ye should be born anew.
- 8 The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit.
- 9 Nicodemus answered and said to him, How can these things be?
- 10 Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things!?
- 11 Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness.
- 12 If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe?
- 13 And no one has gone up into heaven save he who came down out of heaven, the Son of man who is in heaven.
- 14 And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up,

- 17 [And] his disciples remembered that it is written, The zeal of thine house will eat me up.
- 18 The Jews therefore answered and said to him, What sign showest thou to us that thou doest these things?
- 19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- 20 The Jews therefore said, In forty and six years was this temple built, and wilt thou raise it up in three days?
- 21 But *he* spoke of the temple of his body.
- 22 When therefore he was raised from among [the] dead, his disciples remembered that he said this; and they believed the scripture, and the word which Jesus said.
- 23 [^] Now when he was in Jerusalem at the passover, at the feast, many believed on his name, beholding his signs which he did.
- 24 But Jesus himself did not trust himself to them, inasmuch as he knew all [men],
- 25 and because he needed not that any should testify of man, for himself knew what was in man.

JOHN 3 WK

- 1 But there was a man of the Pharisees, his name Nicodemus, a ruler of the Jews.
- 2 He came to him by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs which thou doest, unless God be with him.
- 3 Jesus answered and said to him, Verily, verily, I say to thee, Except one be born anew, 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 the womb of his mother and be born?
- 5 Jesus answered, Verily, verily, I say to thee, Except one be born of water and Spirit, he cannot enter into the kingdom of God.
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Wonder not that I said to thee, Ye must be born anew.
- 8 The wind bloweth where it will, and thou hearest its voice, but knowest not whence it cometh, and where it goeth: so is every one that is born of the Spirit.
- 9 Nicodemus answered and said to him, How can these things be?
- 10 Jesus answered and said to him, Art thou the teacher of Israel and knowest not these things?
- 11 Verily, verily, I say to thee, We speak that we do know, and testify that we have seen; and ye receive not our testimony.
- 12 If I told you the earthly things and ye believe not, how shall ye believe if I tell you the heavenly things?
- 13 And no one hath gone up to heaven but he that came down from heaven, the Son of man that is in heaven.
- 14 And even as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up;

- 15 that every one who believes on him may [not perish, but] have life eternal.
 - 16 For God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life eternal.
 - 17 For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him.
 - 18 He that believes on him is not judged: but he that believes not has been already judged, because he has not believed on the name of the only-begotten Son of God.
 - 19 And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil.
 - 20 For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;
 - 21 but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.
 - 22 After these things came Jesus and his disciples into the land of Judæa; and there he abode with them and baptised.
 - 23 And John also was baptising in Ænon, near Salim, because there was a great deal of water there; and they came to [him] and were baptised:
 - 24 for John was not yet cast into prison.
 - 25 There was therefore a reasoning of the disciples of John with a Jew about purification.
 - 26 And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest witness, behold, he baptises, and all come to him.
 - 27 John answered and said, A man can receive nothing unless it be given him out of heaven.
 - 28 Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him.
 - 29 He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart because of the voice of the bridegroom: this my joy then is fulfilled.
 - 30 He must increase, but I must decrease.
 - 31 He who comes from above is above all. He who has his origin in the earth is of the earth, and speaks [as] of the earth. He who comes out of heaven is above all,
 - 32 [and] what he has seen and has heard, this he testifies; and no one receives his testimony.
 - 33 He that has received his testimony has set to his seal that God is true;
 - 34 for he whom God has sent speaks the words of God, for God gives not the Spirit by measure.
 - 35 The Father loves the Son, and has given all things [to be] in his hand.
 - 36 He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him.
- 15 that every one that believeth on him should [not perish, but] have life eternal.
 - 16 For God so loved the world that he gave his only-begotten Son, that every one that believeth on him should not perish but have life eternal.
 - 17 For God sent not his Son into the world that he should judge the world, but that the world might be saved through him.
 - 18 He that believeth on him is not judged; but he that believeth not hath been already judged, because he hath not believed on the name of the only-begotten Son of God.
 - 19 And this is the judgment, that the light hath come into the world, and men loved the darkness rather than the light; for their works were evil.
 - 20 For every one that doeth evil hateth the light, and cometh not unto the light lest his works should be convicted;
 - 21 but he that practiseth the truth cometh unto the light, that his works may be manifested that they have been wrought in God.
 - 22 After these things came Jesus and his disciples into the land of Judæa, and there he was tarrying with them and baptising.
 - 23 And John also was baptising at Ænon near Salim, because much water was there; and they were coming there and being baptised:
 - 24 for John was not yet cast into prison.
 - 25 There arose then a dispute on the part of the disciples of John with a Jew about purification.
 - 26 And they came unto John and said to him, Rabbi, he who was with thee across the Jordan, to whom thou hast borne witness, behold, he is baptising and all come unto him.
 - 27 John answered and said, A man can receive nothing unless it have been given him from heaven.
 - 28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him.
 - 29 He that hath the bride is [the] bridegroom; but the friend of the bridegroom that standeth and heareth him rejoiceth with joy because of the voice of the bridegroom: this my joy then is fulfilled.
 - 30 He must increase, but I decrease.
 - 31 He that cometh from above is above all.
He that is of the earth is of the earth, and speaketh [as] of the earth; he that cometh of the heaven is above all.
 - 32 And what he hath seen and heard, this he testifieth; and no one receiveth his testimony.
 - 33 He that hath received his testimony hath set to his seal that God is true.
 - 34 For he whom God sent speaketh the words of God; for God giveth not the Spirit by measure. ^Λ
 - 35 The Father loveth the Son and hath put [lit. given] all things in his hand.
 - 36 He that believeth on the Son hath life eternal.
And he that believeth not on the Son shall not see life, but the wrath of God abideth on him.

JOHN 4 JND

- 1 When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disciples than John
- 2 (however, Jesus himself did not baptise, but his disciples),
- 3 he left Judæa and went away again unto Galilee.
- 4 And he must needs pass through Samaria.
- 5 He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph.
- 6 Now a fountain of Jacob's was there; Jesus therefore, being wearied with the way he had come, sat just as he was at the fountain. It was about the sixth hour.
- 7 A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink
- 8 (for his disciples had gone away into the city that they might buy provisions).
- 9 The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans.
- 10 Jesus answered and said to her, If thou knewest the gift of God and who it is that says to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.
- 11 The woman says to him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou the living water?
- 12 Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle?
- 13 Jesus answered and said to her, Every one who drinks of this water shall thirst again;
- 14 But whosoever drinks of the water which I shall give him shall never thirst for ever, but the water which I shall give him shall become in him a fountain of water, springing up into eternal life.
- 15 The woman says to him, Sir, give me this water, that I may not thirst nor come here to draw.
- 16 Jesus says to her, Go, call thy husband, and come here.
- 17 The woman answered and said, I have not a husband. Jesus says to her, Thou hast well said, I have not a husband;
- 18 for thou hast had five husbands, and he whom now thou hast is not thy husband: this thou hast spoken truly.
- 19 The woman says to him, Sir, I see that thou art a prophet.
- 20 Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where one must worship.
- 21 Jesus says to her, Woman, believe me, [the] hour is coming when ye shall neither in this mountain nor in Jerusalem worship the Father.
- 22 Ye worship ye know not what; we worship what we know, for salvation is of the Jews.
- 23 But [the] hour is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such as his worshippers.
- 24 God [is] a spirit, and they who worship him must worship [him] in spirit and truth.

JOHN 4 WK

- 1 When therefore the Lord knew that the Pharisees heard that Jesus maketh and baptiseth more disciples than John
- 2 (though Jesus himself did not baptise but his disciples),
- 3 he left Judæa and went away [again] into Galilee.
- 4 And he must pass through Samaria.
- 5 He cometh therefore to a city of Samaria called Sychar near the land which Jacob gave to Joseph his son.
- 6 Now a fountain of Jacob was there. Jesus therefore being wearied with the journeying sat thus at the fountain. It was about the sixth hour.
- 7 There cometh a woman out of Samaria to draw water. Jesus saith to her, Give me to drink
- 8 (for his disciples had gone away into the city to buy provisions).
- 9 The Samaritan woman therefore saith to him, How dost thou being a Jew ask to drink of me being a Samaritan woman? for Jews have no intercourse with Samaritans.
- 10 Jesus answered and said to her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.
- 11 The woman saith to him, Sir, thou hast no bucket, and the well is deep: whence then hast thou the living water?
- 12 Art thou greater than our father Jacob, who gave us the well, and drank of it himself and his sons and his cattle?
- 13 Jesus answered and said to her, Every one that drinketh of this water shall thirst again;
- 14 but whosoever drinketh of the water which I shall give him, shall in no way thirst for ever, but the water which I shall give him shall become in him a fountain of water springing up into life eternal.
- 15 The woman saith to him, Sir, give me this water that I may not thirst nor come here to draw.
- 16 He saith to her, Go, call thy husband and come here.
- 17 The woman answered and said, I have not a husband. Jesus saith to her, Thou saidst well, I have not a husband;
- 18 for thou hast had five husbands, and he whom thou now hast is not thy husband: this thou hast spoken truly.
- 19 The woman saith to him, Sir, I see that thou art a prophet.
- 20 Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where one must worship.
- 21 Jesus saith to her, Woman, believe me, an hour is coming when neither in this mountain nor in Jerusalem shall ye worship the Father.
- 22 Ye worship what ye know not: we worship what we know, for salvation is of the Jews.
- 23 But an hour is coming and now is when the true worshippers shall worship the Father in spirit and truth; for also the Father seeketh such as his worshippers.
- 24 God is a Spirit; and his worshippers must worship [him] in spirit and truth.

- 25 The woman says to him, I know that Messiah is coming, who is called Christ; when *he* comes he will tell us all things.
- 26 Jesus says to her, I- who speak to thee am [he].
- 27 And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, Why speakest thou with her?
- 28 The woman then left her waterpot and went away into the city, and says to the men,
- 29 Come, see a man who told me all things I had ever done: is not he the Christ?
- 30 They went out of the city and came to him.
- 31 But meanwhile the disciples asked him saying, Rabbi, eat.
- 32 But he said to them, I- have food to eat which ye- do not know.
- 33 The disciples therefore said to one another, Has any one brought him [anything] to eat?
- 34 Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work.
- 35 Do not ye- say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to harvest.
- 36 He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together.
- 37 For in this is [verified] the true saying, It is one who sows and another who reaps.
- 38 I- have sent you to reap that on which ye- have not laboured; others have laboured, and ye- have entered into their labours.
- 39 But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that I had ever done.
- 40 When therefore the Samaritans came to him they asked him to abide with them, and he abode there two days.
- 41 And more a great deal believed on account of his word;
- 42 and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.
- 43 But after the two days he went forth thence and went away into Galilee,
- 44 for Jesus himself bore witness that a prophet has no honour in his own country.
- 45 When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they- also went to the feast.
- 46 He came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick.
- 47 He, having heard that Jesus had come out of Judæa into Galilee, went to him and asked [him] that he would come down and heal his son, for he was about to die.
- 25 The woman saith to him, I know that Messiah is coming, that is called Christ: when *he* shall come, he will tell us all things.
- 26 Jesus saith to her, I that speak to thee am [he].
- 27 And upon this came his disciples, and wondered that he was speaking with a woman: none however said, What seekest thou? or why speakest thou with her?
- 28 The woman then left her waterpot, and went away into the city, and saith to the men,
- 29 Come, see a man who told me all things that ever I did: is not this the Christ?
- 30 They went out of the city and were coming unto him.
- 31 [^] Meanwhile the disciples were asking him, saying, Rabbi, eat.
- 32 But he said to them, I have food to eat which ye do not know.
- 33 Then the disciples said to one another, Hath any one brought him to eat?
- 34 Jesus saith to them, It is my food that I should do the will of him that sent me, and finish his work.
- 35 Do not ye say that there are yet four months and the harvest cometh? Lo, I say to you, Lift up your eyes, and behold the fields, for they are white unto harvest already.
- 36 [^] He that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.
- 37 For in this is the saying true, It is one that soweth and another that reapeth.
- 38 I sent you to reap that on which ye have not toiled: others have toiled, and ye have entered into their toil.
- 39 But out of that city many of the Samaritans believed on him because of the word of the woman as she bore witness, He told me all things that [ever] I did.
- 40 When therefore the Samaritans came to him, they asked him to abide with them. And he abode there two days;
- 41 and many more believed because of his word.
- 42 And they said to the woman, No longer on account of thy saying do we believe, for we have ourselves heard and know that this is indeed the [^] Saviour of the world.
- 43 And after the two days he went forth thence [^] into Galilee.
- 44 For Jesus himself testified that a prophet hath no honour in his own country.
- 45 When therefore he came into Galilee, the Galileans received him, having seen all that [^] he did in Jerusalem at the feast, for they too went unto the feast.
- 46 He came therefore again into Cana of Galilee where he made the water wine.
- And there was a certain courtier whose son was sick at Capernaum.
- 47 He, having heard that Jesus was come out of Judæa into Galilee, went away unto him and asked that he would go down and heal his son, for he was about to die.

- 48 Jesus therefore said to him, Unless ye see signs and wonders ye will not believe.
- 49 The courtier says to him, Sir, come down ere my child die.
- 50 Jesus says to him, Go, thy son lives. And the man believed the word which Jesus said to him, and went his way.
- 51 But already, as he was going down, his servants met him and brought [him] word saying, Thy child lives.
- 52 He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the seventh hour the fever left him.
- 53 The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his whole house.
- 54 This second sign again did Jesus, being come out of Judæa into Galilee.

JOHN 5 JND

- 1 After these things was a feast of the Jews, and Jesus went up to Jerusalem.
- 2 Now there is in Jerusalem, at the sheepgate, a pool, which is called in Hebrew, Bethesda, having five porches.
- 3 In these lay a multitude of sick, blind, lame, withered, [awaiting the moving of the water.
- 4 For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he laboured under.]
- 5 But there was a certain man there who had been suffering under his infirmity thirty and eight years.
- 6 Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldest thou become well?
- 7 The infirm [man] answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I am coming another descends before me.
- 8 Jesus says to him, Arise, take up thy couch and walk.
- 9 And immediately the man became well, and took up his couch and walked: and on that day was sabbath.
- 10 The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy couch.
- 11 He answered them, He that made me well, *he* said to me, Take up thy couch and walk.
- 12 They asked him [therefore], Who is the man who said to thee, Take up thy couch and walk?
- 13 But he that had been healed knew not who it was, for Jesus had slidden away, there being a crowd in the place.
- 14 After these things Jesus finds him in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do not happen to thee.
- 15 The man went away and told the Jews that it was Jesus who had made him well.
- 16 And for this the Jews persecuted Jesus [and sought to kill him], because he had done these things on sabbath.

- 48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in nowise believe.
- 49 The courtier said unto Him, Sir, come down ere my child die.
- 50 Jesus saith to him, Go, thy son liveth.
[And] the man believed the word which Jesus had said unto him, and went his way.
- 51 But as he was now going down, his servants met him and brought [him] word, saying, Thy child liveth.
- 52 He inquired therefore from them the hour at which he got better. They said to him, Yesterday at the seventh hour the fever left him.
- 53 The father therefore knew that [it was] at that hour in which Jesus said to him, Thy son liveth: and himself believed and his whole house.
- 54 This second sign again did Jesus on coming out of Judæa into Galilee.

JOHN 5 WK

- 1 After these things was the feast of the Jews, and Jesus went up to Jerusalem.
- 2 Now there is in Jerusalem at the sheep-gate a pool that is called in Hebrew Bethesda, having five porches.
- 3 In these lay a ^ multitude of the sick, blind, lame, withered [awaiting the moving of the water.
- 4 For an angel descended from time to time in the pool and troubled the water. He therefore that first went in after the troubling of the water, became well, whatever disease he was affected by].
- 5 But a certain man was there, for thirty and eight years suffering under his infirmity.
- 6 Jesus seeing him lying down, and knowing that he was [so] now a long time, saith to him, Desirest thou to become well?
- 7 The infirm [man] answered, ^ Sir, I have no man, when the water is troubled, to put me into the pool; but whilst I am coming, another goeth down before me.
- 8 Jesus saith to him, Arise, take up thy couch, and walk.
- 9 And immediately the man became well and took up his couch and walked. And on that day was sabbath.
- 10 The Jews therefore said to him that was cured, It is sabbath, and it is not allowed thee to take up thy couch.
- 11 He answered them, He that made me well, the same said to me, Take up thy couch and walk.
- 12 They asked him [therefore], Who is the man that said to thee, Take up [thy couch] and walk?
- 13 But he that was healed knew not who he was, for Jesus withdrew, a crowd being in the place.
- 14 After these things Jesus findeth him in the temple, and said to him, Behold, thou art made well. Sin no more, lest some worse thing happen to thee.
- 15 The man went away, and told the Jews that it was Jesus who had made him well.
- 16 And for this the Jews persecuted Jesus, ^ because he did these things on a sabbath.

- 17 But Jesus answered them, My Father worketh hitherto and I work.
- 18 For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with God.
- 19 Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things *he* does, these things also the Son does in like manner.
- 20 For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder.
- 21 For even as the Father raises the dead and quickens [them], thus the Son also quickens whom he will:
- 22 for neither does the Father judge any one, but has given all judgment to the Son;
- 23 that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him.
- 24 Verily, verily, I say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life.
- 25 Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live.
- 26 For even as the Father has life in himself, so he has given to the Son also to have life in himself,
- 27 and has given him authority to execute judgment [also], because he is Son of man.
- 28 Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice,
- 29 and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment.
- 30 I cannot do anything of myself; as I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him that has sent me.
- 31 If I bear witness concerning myself, my witness is not true.
- 32 It is another who bears witness concerning me, and I know that the witness which he bears concerning me is true.
- 33 Ye have sent unto John, and he has borne witness to the truth.
- 34 But I do not receive witness from man, but I say this that ye might be saved.
- 35 He was the burning and shining lamp, and ye were willing for a season to rejoice in his light.
- 36 But I have the witness [that is] greater than [that] of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me that the Father has sent me.
- 37 And the Father who has sent me himself has borne witness concerning me. Ye have neither heard his voice at any time, nor have seen his shape,

- 17 But Jesus answered them, My Father worketh hitherto, and I work.
- 18 For this therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also said that God was his own Father, making himself equal with God.
- 19 Jesus then answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself unless he sees the Father doing something; for whatever things he doeth, these also the Son doeth in like manner.
- 20 For the Father loveth the Son and showeth him all things which he himself doeth; and he will show him greater works than these that ye may wonder.
- 21 For even as the Father raiseth the dead and quickeneth, so the Son also quickeneth whom he will;
- 22 for not even the Father judgeth any one, but hath given all the judgment to the Son;
- 23 that all may honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father that sent him.
- 24 Verily, verily, I say to you, He that heareth my word and believeth him that sent me hath life eternal, and cometh not into judgment, but is passed out of death into life.
- 25 Verily, verily, I say to you, An hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that have heard shall live.
- 26 For even as the Father hath life in himself, so he gave to the Son also to have life in himself;
- 27 and gave him authority to execute judgment [also], because he is [^] Son of man.
- 28 Wonder not at this; for an hour is coming, in which all that are in the tombs shall hear his voice,
- 29 and shall go forth, those that practised good unto a resurrection of life, and those that did evil unto a resurrection of judgment.
- 30 I cannot do anything of myself; as I hear I judge, and my judgment is righteous, because I seek not my will, but the will of him that sent me.
- 31 If I bear witness about myself, my witness is not true.
- 32 It is another that beareth witness about me, and I know that the witness which he beareth about me is true.
- 33 Ye have sent unto John, and he hath borne witness to the truth.
- 34 But I do not receive the witness from man; but these things I say that ye may be saved.
- 35 He was the burning and shining lamp, and ye were willing to rejoice for a season in his light.
- 36 But I have the witness greater than of John; for the works which the Father hath given me that I should complete them, the works themselves which I do bear witness about me that the Father hath sent me.
- 37 And the Father who sent me, himself hath borne witness about me. Ye have neither heard his voice at any time nor seen his shape;

- 38 and ye have not his word abiding in you; for whom *he* hath sent, him ye do not believe.
- 39 Ye search the scriptures, for ye think that in them ye have life eternal, and they it is which bear witness concerning me;
- 40 and ye will not come to me that ye might have life.
- 41 I do not receive glory from men,
- 42 but I know you, that ye have not the love of God in you.
- 43 I am come in my Father's name, and ye receive me not; if another come in his own name, him ye will receive.
- 44 How can ye believe who receive glory one of another, and seek not the glory which [comes] from God alone?
- 45 Think not that I will accuse you to the Father: there is [one] who accuses you, Moses, on whom ye trust;
- 46 for if ye had believed Moses, ye would have believed me, for he wrote of me.
- 47 But if ye do not believe his writings, how shall ye believe my words?

JOHN 6 JND

- 1 After these things Jesus went away beyond the sea of Galilee, [or] of Tiberias,
- 2 and a great crowd followed him, because they saw the signs which he wrought upon the sick.
- 3 And Jesus went up into the mountain, and there sat with his disciples:
- 4 but the passover, the feast of the Jews, was near.
- 5 Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat?
- 6 But this he said trying him, for he knew what he was going to do.
- 7 Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each may have some little [portion].
- 8 One of his disciples, Andrew, Simon Peter's brother, says to him,
- 9 There is a little boy here who has five barley loaves and two small fishes; but this, what is it for so many?
- 10 [And] Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand.
- 11 And Jesus took the loaves, and having given thanks, distributed [them] to those that were set down; and in like manner of the small fishes as much as they would.
- 12 And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be lost.
- 13 They gathered [them] therefore together, and filled twelve handbaskets full of fragments of the five barley loaves, which were over and above to those that had eaten.

- 38 and his word ye have not abiding in you, because him whom he sent ye do not believe.
- 39 Search [or, Ye search] the scriptures, for ye think that ye have in them life eternal; and it is they that bear witness about me.
- 40 And ye are not willing to come unto me that ye may have life.
- 41 Glory from men I do not receive;
- 42 but I know you that ye have not the love of God in yourselves.
- 43 I am come in my Father's name, and ye receive me not: if another come in his own name, him ye will receive.
- 44 How can ye believe who receive glory one of another, and seek not the glory which [is] from the only God?
- 45 Think not that I will accuse you unto the Father: there is one that accuseth you, Moses, on whom ye trust;
- 46 for if ye believed Moses, ye would have believed me, for he wrote of me.
- 47 But if ye believe not his writings, how shall ye believe my words?

JOHN 6 WK

- 1 After these things Jesus went away beyond the sea of Galilee, of Tiberias;
- 2 and a great crowd followed him because they saw the signs which he wrought on the sick.
- 3 But Jesus went up into the mountain, and there sat with his disciples;
- 4 and the passover, the feast of the Jews, was near.
- 5 Jesus then lifting up his eyes, and seeing that a great crowd cometh unto him, saith unto Philip, Whence shall we buy loaves that these may eat?
- 6 But this he said, trying him, for he himself knew what he was about to do.
- 7 Philip answered him, Loaves for two hundred pence are not sufficient for them, that each of them may have some little.
- 8 One of his disciples, Andrew, the brother of Simon Peter, saith to him,
- 9 There is a little boy here that hath five barley-loaves and two fishes; but these, what are they for so many?
- 10 Jesus said, Make the people sit [or, lie] down. Now there was much grass in the place. The men then sat down in number about five thousand.
- 11 Jesus then took the loaves and, having given thanks, distributed to those that were set down, and likewise also of the fishes as much as they would.
- 12 But when they were filled, he saith to his disciples, Gather the fragments that are over, that nothing be lost.
- 13 They gathered [them] then, and filled twelve baskets with fragments of the five barley-loaves which were over to those that had eaten.

- 14 The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is coming into the world.
 - 15 Jesus therefore knowing that they were going to come and seize him, that they might make [him] king, departed again to the mountain himself alone.
 - 16 But when evening was come, his disciples went down to the sea,
 - 17 and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them,
 - 18 and the sea was agitated by a strong wind blowing.
 - 19 Having rowed then about twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the ship; and they were frightened.
 - 20 But he says to them, It is I: be not afraid.
 - 21 They were willing therefore to receive him into the ship; and immediately the ship was at the land to which they went.
 - 22 On the morrow the crowd which stood on the other side of the sea, having seen that there was no other little ship there except that into which his disciples had got, and that Jesus had not gone with his disciples into the ship, but [that] his disciples had gone away alone;
 - 23 (but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given thanks;)
 - 24 when therefore the crowd saw that Jesus was not there, nor his disciples, *they* got into the ships, and came to Capernaum, seeking Jesus.
 - 25 And having found him the other side of the sea, they said to him, Rabbi, when art thou arrived here?
 - 26 Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the loaves and been filled.
 - 27 Work not [for] the food which perishes, but [for] the food which abides unto life eternal, which the Son of man shall give to you; for him has the Father sealed, [even] God.
 - 28 They said therefore to him, What should we do that we may work the works of God?
 - 29 Jesus answered and said to them, This is the work of God, that ye believe on him whom *he* has sent.
 - 30 They said therefore to him, What sign then doest thou that we may see and believe thee? what dost thou work?
 - 31 Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat.
 - 32 Jesus therefore said to them, Verily, verily, I say to you, [It is] not Moses that has given you the bread out of heaven; but my Father gives you the true bread out of heaven.
 - 33 For the bread of God is he who comes down out of heaven and gives life to the world.
 - 34 They said therefore to him, Lord, ever give to us this bread.
 - 35 [And] Jesus said to them, I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time.
- 14 The people then, having seen the sign which Jesus did, said, This is truly the prophet that is coming into the world.
 - 15 Jesus then, knowing that they would come and seize him that they might make [him] king, withdrew again to the mountain himself alone.
 - 16 But when evening was come, his disciples went down unto the sea,
 - 17 and, having gone on board [^] a ship, were crossing the sea unto Capernaum. And darkness had already come on, and Jesus had not yet come to them,
 - 18 and the sea was rough as a strong wind was blowing.
 - 19 Having rowed then about twenty-five or thirty stadia, they behold Jesus walking on the sea and coming near the ship, and they were affrighted.
 - 20 But he saith to them, It is I: be not afraid.
 - 21 They were willing therefore to receive him into the ship, and immediately the ship was at the land whither they were going.
 - 22 On the morrow the crowd, that was standing on the other side of the sea, having seen that there was no other boat but one, and that Jesus went not with his disciples into the ship, but that his disciples went off alone
 - 23 (yet [other] boats came from Tiberias near the place where they ate the bread after the Lord had given thanks;)
 - 24 when the crowd then saw that Jesus was not there nor his disciples, *they* went themselves on board the ships and came to Capernaum seeking for Jesus;
 - 25 and having found him on the other side of the sea, they said to him, Rabbi, when camest thou hither?
 - 26 Jesus answered them and said, Verily, verily, I say to you, Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled.
 - 27 Work not for the food that perisheth, but for the food that abideth unto life eternal which the Son of man shall give you; for him the Father sealed, [even] God.
 - 28 They said therefore to him, What must we do that we may work the works of God?
 - 29 Jesus answered and said to them, This is the work of God that ye believe on him whom *he* sent.
 - 30 They said therefore to him, What sign doest thou then that we many see and believe thee? What dost thou work?
 - 31 Our fathers ate the manna in the wilderness, according as it is written, Bread out of heaven he gave them to eat.
 - 32 Jesus therefore said to them, Verily, verily, I say to you, Not Moses hath given you the bread out of heaven, but my Father giveth you the true bread out of heaven.
 - 33 For the bread of God is he that descendeth out of heaven, and giveth life to the world.
 - 34 They said therefore to him, Lord, evermore give us this bread.
 - 35 And [or, Then] Jesus said to them, I am the bread of life; he that cometh to me shall in nowise hunger, and he that believeth on me shall in nowise ever thirst.

36 But I have said to you, that ye have also seen me and do not believe.

37 All that the Father gives me shall come to me, and him that comes to me and him that comes to me I will not at all cast out.

38 For I am come down from heaven, not that I should do *my* will, but the will of him that has sent me.

39 And this is the will of him that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day.

40 For this is the will of my Father, that every one who sees the Son, and believes on him, should have life eternal; and I will raise him up at the last day.

41 The Jews therefore murmured about him, because he said, I am the bread which has come down out of heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then does *he* say, I am come down out of heaven?

43 Jesus therefore answered and said to them, Murmur not among yourselves.

44 No one can come to me except the Father who has sent me draw him, and I will raise him up in the last day.

45 It is written in the prophets, And they shall be all taught of God. Every one that has heard from the Father [himself], and has learned [of him], comes to me;

46 not that any one has seen the Father, except he who is of God, he has seen the Father.

47 Verily, verily, I say to you, He that believes [on me] has life eternal.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness and died.

50 This is the bread which comes down out of heaven, that one may eat of it and not die.

51 I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever; but the bread withal which I shall give is my flesh, which I will give for the life of the world.

52 The Jews therefore contended among themselves, saying, How can he give us this flesh to eat?

53 Jesus therefore said to them, Verily, verily, I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drunk his blood, ye have no life in yourselves.

54 He that eats my flesh and drinks my blood has life eternal, and I will raise him up at the last day:

55 for my flesh is truly food and my blood is truly drink.

56 He that eats my flesh and drinks my blood dwells in me and I in him.

57 As the living Father has sent me and I live on account of the Father, *he* also who eats me shall live also on account of me.

58 This is the bread which has come down out of heaven. Not as the fathers ate and died: he that eats this bread shall live for ever.

59 These things he said in [the] synagogue, teaching in Capernaum.

36 But I said to you, that ye have even seen me, and do not believe.

37 All that the Father giveth me shall come unto me; and him that cometh unto me I will in nowise cast out.

38 For I am descended from heaven not to do my will, but the will of him that sent me.

39 And this is the will of him who sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.

40 For this is the will of my Father, that every one who beholdeth the Son, and believeth on him, should have life eternal, and I will raise him up at the last day.

41 The Jews therefore murmured about him, because he said, I am the bread that came down out of heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he say, I am come down out of heaven?

43 Jesus therefore answered and said to them, Murmur not among yourselves.

44 No one can come unto me except the Father who sent me draw him, and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every one that heard from the Father and learned cometh unto me.

46 Not that any one hath seen the Father, except he who is of God, *he* hath seen the Father.

47 Verily, verily, I say to you, He that believeth [on me] hath life eternal.

48 I am the bread of life.

49 Your fathers ate the manna in the wilderness and died.

50 This is the bread that cometh down out of heaven, that one may eat of it and not die.

51 I am the living bread that came down out of heaven. If one shall have eaten of this bread, he shall live for ever. Yea, and the bread that I will give is my flesh [^] for the life of the world.

52 The Jews therefore contended among themselves, saying, How can *he* give us his flesh to eat?

53 Jesus therefore said to them, Verily, verily, I say to you, Unless ye shall have eaten the flesh of the Son of man and drunk his blood, ye have no life in yourselves.

54 He that eateth my flesh and drinketh my blood hath life eternal; and I will raise him up at the last day;

55 for my flesh is truly food, and my blood is truly drink.

56 He that eateth my flesh and drinketh my blood abideth in me and I in him.

57 As the living Father sent me, and I live by reason of the Father, he also that eateth me, even he shall live by reason of me.

58 This is the bread that came down out of heaven. Not as the fathers ate and died: he that eateth this bread shall live for ever.

59 These things said he in [the] synagogue, as he taught in Capernaum.

- 60 Many therefore of his disciples having heard [it] said, This word is hard; who can hear it?
- 61 But Jesus, knowing in himself that his disciples murmur concerning this, said to them, Does this offend you?
- 62 If then ye see the Son of man ascending up where he was before?
- 63 It is the Spirit which quickens, the flesh profits nothing: the words which I have spoken unto you are spirit and are life.
- 64 But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would deliver him up.
- 65 And he said, Therefore said I unto you, that no one can come to me unless it be given to him from the Father.
- 66 From that [time] many of his disciples went away back and walked no more with him.
- 67 Jesus therefore said to the twelve, Will ye also go away?
- 68 Simon Peter answered him, Lord, to whom shall we go? thou hast words of life eternal;
- 69 and we have believed and known that thou art the holy one of God.
- 70 Jesus answered them, Have not I chosen you the twelve? and of you one is a devil.
- 71 Now he spoke of Judas [the son] of Simon, Iscariote, for he [it was who] should deliver him up, being one of the twelve.

JOHN 7 JND

- 1 And after these things Jesus walked in Galilee, for he would not walk in Judæa, because the Jews sought to kill him.
- 2 Now the tabernacles, the feast of the Jews, was near.
- 3 His brethren therefore said to him, Remove hence and go into Judæa, that thy disciples also may see thy works which thou doest;
- 4 for no one does anything in secret and himself seeks to be [known] in public. If thou doest these things, manifest thyself to the world:
- 5 for neither did his brethren believe on him.
- 6 Jesus therefore says to them, My time is not yet come, but your time is always ready.
- 7 The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil.
- 8 Ye, go ye up to this feast. I go not up to this feast, for my time is not yet fulfilled.
- 9 Having said these things to them he abode in Galilee.
- 10 But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret.
- 11 The Jews therefore sought him at the feast, and said, Where is he?
- 12 And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; others said, No; but he deceives the crowd.

- 60 Many therefore of his disciples on having heard said, This word is hard: who can hear it?
- 61 But Jesus, knowing in himself that his disciples murmur concerning this, said to them, Doth this offend you?
- 62 If then ye behold the Son of man ascending where he was before?
- 63 It is the Spirit that quickeneth: the flesh profiteth nothing. The words which I have spoken to you are spirit and are life;
- 64 but there are some of you who do not believe. For Jesus knew from [the] beginning which were they that should believe not, and which was he that should betray him.
- 65 And he said, On this account have I said that no one can come unto me unless it hath been given him from the Father.
- 66 From that [time] many of his disciples went away back and walked no more with him.
- 67 Jesus therefore said to the twelve, Do ye also wish to go away?
- 68 Simon Peter [^] answered him, Lord, to whom shall we go away? Thou hast words of life eternal;
- 69 and we have believed and known that thou art the Holy One of God.
- 70 [Jesus] answered them, Did I not choose you the twelve? And one of you is a devil.
- 71 Now he was speaking of Judas [son] of Simon Iscariot; for he, [^] one of the twelve, was about to betray him.

JOHN 7 WK

- 1 [And] after these things Jesus walked in Galilee, for he was unwilling to walk in Judæa, because the Jews were seeking to kill him.
- 2 Now the feast of the Jews, the tabernacles, was near.
- 3 His brethren therefore said unto him, Remove hence, and go into Judæa, that thy disciples too may behold thy works which thou doest;
- 4 for no one doeth anything in secret, and seeketh himself to be in public. If thou doest these things, show thyself to the world.
- 5 For not even did his brethren believe on him.
- 6 Jesus therefore saith to them, My time is not yet come, but your time is always ready.
- 7 The world cannot hate you; but me it hateth, because I testify concerning it that its works are evil.
- 8 Go ye up unto the feast. I go not up [^] unto this feast, for my time is not yet fulfilled.
- 9 [^] Having said these things to them, he abode in Galilee.
- 10 But when his brethren had gone up, then he himself also went up, not manifestly but as in secret.
- 11 The Jews therefore sought him at the feast, and said, Where is he?
- 12 And there was much murmuring about him among the crowds. Some said, He is good; others said, No; but he deceiveth the crowd.

13 However, no one spoke openly concerning him on account of [their] fear of the Jews.

14 But when it was now the middle of the feast, Jesus went up into the temple and taught.

15 The Jews therefore wondered, saying, How knows this [man] letters, having never learned?

16 Jesus therefore answered them and said, My doctrine is not mine, but [that] of him that has sent me.

17 If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or [that] I speak from myself.

18 He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him.

19 Has not Moses given you the law, and no one of you practises the law?

20 Why do ye seek to kill me? The crowd answered [and said], Thou hast a demon: who seeks to kill thee?

21 Jesus answered and said to them, I have done one work, and ye all wonder.

22 Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers), and ye circumcise a man on sabbath.

23 If a man receives circumcision on sabbath, that the law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sabbath?

24 Judge not according to sight, but judge righteous judgment.

25 Some therefore of those of Jerusalem said, Is not this he whom they seek to kill?

26 and behold, he speaks openly, and they say nothing to him. Have the rulers then indeed recognised that this is the Christ?

27 But [as to] this [man] we know whence he is. Now [as to] the Christ, when he comes, no one knows whence he is.

28 Jesus therefore cried out in the temple, teaching and saying, Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know.

29 I know him, because I am from him, and *he* has sent me.

30 They sought therefore to take him; and no one laid his hand upon him, because his hour had not yet come.

31 But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those which this [man] has done?

32 The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him.

33 Jesus therefore said, Yet a little while I am with you, and I go to him that has sent me.

34 Ye shall seek me and shall not find [me], and where I am ye cannot come.

35 The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the

13 No one, however, spoke openly about him because of the fear of the Jews.

14 But now in the midst of the feast Jesus went up unto the temple and taught.

15 The Jews therefore wondered, saying, How knoweth this [man] letters, having not learned?

16 Jesus therefore answered them and said, My doctrine is not mine, but his that sent me.

17 If one desire to do his will, he shall know about the doctrine whether it is of God or I speak from myself.

18 He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, — he is true, and no unrighteousness is in him.

19 Hath not Moses given you the law? and none of you doeth the law. Why do ye seek to kill me?

20 The crowd answered, Thou hast a demon: who seeketh to kill thee?

21 Jesus answered and said to them, One work I did, and ye all wonder because of this.

22 Moses hath given you circumcision (not that it is of Moses but of the fathers), and on a sabbath ye circumcise a man.

23 If a man receiveth circumcision on a sabbath, that the law of Moses may not be broken, are ye angry at me because I made a man entirely sound on a sabbath?

24 Judge not according to sight, but judge the righteous judgment.

25 Some therefore of those of Jerusalem said, Is not this he whom they seek to kill?

26 And, behold, he speaketh openly, and they say nothing to him. Did the rulers indeed decide that this is the Christ?

27 Howbeit we know him whence he is; but when the Christ cometh, no one knoweth whence he is.

28 Jesus therefore cried in the temple, teaching and saying, Ye both know me and ye know whence I am; and I have not come from myself, but he that sent me is true whom ye know not.

29 I know him, for I am from him, and *he* hath sent me.

30 They sought therefore to seize him, and none laid hand on him, because his hour had not yet come.

31 But many of the crowd believed on him, and said, When the Christ cometh, will he do more signs than these which this [man] did?

32 The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees sent officials to seize him.

33 Then said Jesus [^], Yet a little while am I with you, and I go unto him that sent me.

34 Ye shall seek me, and shall not find [^]; and where I am ye cannot come.

35 The Jews therefore said unto each other, Where is this [man] about to go that we shall not find him? Is he about

dispersion among the Greeks, and teach the Greeks?

- 36 What word is this which he said, Ye shall seek me and shall not find [me]; and where I am ye cannot come?
- 37 In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me and drink.
- 38 He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.
- 39 But this he said concerning the Spirit, which they that believed on him were about to receive; for [the] Spirit was not yet, because Jesus had not yet been glorified.
- 40 [Some] out of the crowd therefore, having heard this word, said, This is truly the prophet.
- 41 Others said, This is the Christ. Others said, Does then the Christ come out of Galilee?
- 42 Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was?
- 43 There was a division therefore in the crowd on account of him.
- 44 But some of them desired to take him, but no one laid hands upon him.
- 45 The officers therefore came to the chief priests and Pharisees, and they said to them, Why have ye not brought him?
- 46 The officers answered, Never man spoke thus, as this man [speaks].
- 47 The Pharisees therefore answered them, Are ye also deceived?
- 48 Has any one of the rulers believed on him, or of the Pharisees?
- 49 But this crowd, which does not know the law, are accursed.
- 50 Nicodemus says to them (being one of themselves),
- 51 Does our law judge a man before it have first heard from himself, and know what he does?
- 52 They answered and said to him, Art thou also of Galilee? Search and look, that no prophet arises out of Galilee.
- 53 And every one went to his home,

JOHN 8 JND

- 1 but Jesus went to the mount of Olives.
- 2 And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them.
- 3 And the scribes and the Pharisees bring [to him] a woman taken in adultery,
- 4 and having set her in the midst, they say to him, Teacher, this woman has been taken in the very act, committing adultery.
- 5 Now in the law Moses has commanded us to stone such; thou therefore, what sayest thou?
- 6 But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with his finger on the ground.

to go unto the dispersion among the Greeks and teach the Greeks?

- 36 What is this word which he said, Ye shall seek me, and shall not find [^]; and where I am, ye cannot come?
- 37 Now in the last, the great, day of the feast Jesus stood and cried, saying, If any one thirst, let him come unto me and drink.
- 38 He that believeth on me, even as the scripture said, Out of his belly shall flow rivers of living water.
- 39 But this said he of the Spirit, which they that believed on him were about to receive, for [the] [^] Spirit was not yet [^], because Jesus was not yet glorified.
- 40 [Some] of the crowd, therefore, when they heard these sayings, said: This is truly the prophet;
- 41 [^] others said, This is the Christ; others said, Doth the Christ then come out of Galilee?
- 42 Did not the scripture say that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?
- 43 A division therefore took place in the crowd on account of him;
- 44 and some of them wished to seize him, but none laid his hands on him.
- 45 The officials therefore came unto the chief priests and Pharisees, and these said to them, Why did ye not bring him?
- 46 The officials answered, Never man so spake as this man. [^]
- 47 The Pharisees therefore answered them, Are ye also deceived?
- 48 Did any one of the rulers believe on him, or of the Pharisees?
- 49 But this crowd that knoweth not the law, they are accursed.
- 50 Nicodemus [^] saith unto them, being one of them,
- 51 Doth our law judge the man, unless it have first heard from him, and know what he doeth?
- 52 They answered and said to him, Art thou also of Galilee? Search and see that no prophet ariseth out of Galilee.
- 53 And they went each to his home,

JOHN 8 WK

- 1 but Jesus went to the mount of Olives.
- 2 And early in the morning he came again to the temple, and all the people were coming unto him; and he sat down, and was teaching them.
- 3 And the scribes and the Pharisees bring to him a woman taken in adultery, and having set her in [the] midst,
- 4 they say to him, Teacher, this woman was taken in the very act of adultery.
- 5 Now in the law Moses charged us to stone such: thou, therefore, what sayest thou?
- 6 But this they said proving him, that they might have [whereof] to accuse him. But Jesus stooped down, and with his finger was writing on the ground.

7 But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her.

8 And again stooping down he wrote on the ground.

9 But they, having heard [that], went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there.

10 And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned thee?

11 And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

12 Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not true.

14 Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and whither I go.

15 Ye judge according to the flesh, I judge no one.

16 And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me.

17 And in your law too it is written that the testimony of two men is true:

18 I am [one] who bear witness concerning myself, and the Father who has sent me bears witness concerning me.

19 They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known also my Father.

20 These words spoke he in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.

21 He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come.

22 The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come?

23 And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world.

24 I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I am [he], ye shall die in your sins.

25 They said therefore to him, Who art thou? [And] Jesus said to them, Altogether that which I also say to you.

26 I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these things I say to the world.

27 They knew not that he spoke to them of the Father.

28 Jesus therefore said to them, When ye shall have lifted up the Son of man, then ye shall know that I am [he], and [that] I do nothing of myself, but as the Father has taught me I speak these things.

7 And when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her;

8 and, again stooping down, he was writing on the ground.

9 But they, having heard [it], kept going out one by one, beginning from the elder ones until the last; and Jesus was left alone, and the woman standing in [the] midst.

10 And Jesus lifting himself up, and beholding no one but the woman, said to her, Woman, where are they, thine accusers? Did no one condemn thee?

11 And she said, No one, Sir. And Jesus said to her, Neither do I condemn thee: go and sin no more.

12 Again therefore Jesus spoke to them, saying, I am the light of the world: he that followeth me shall in no wise walk in darkness, but shall have the light of life.

13 The Pharisees therefore said to him, Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said to them, Even though I bear witness of myself, my witness is true; for I know whence I came, and where I go, [but] ye know not whence I come or where I go.

15 Ye judge according to the flesh, I judge no one.

16 And if also I judge, my judgment is true, because I am not alone, but I and the Father that sent me.

17 And in your law too it is written that the witness of two men is true.

18 I am he that testifieth concerning myself, and the Father that sent me testifieth concerning me.

19 They said to him then, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye should have known my Father also.

20 These words he spoke in the treasury, teaching in the temple; and no one seized him, because his hour was not yet come.

21 He said therefore again to them, I go away, and ye shall seek me and shall die in your sin: where I go away, ye cannot come.

22 The Jews therefore said, Will he kill himself because he saith, Where I go away, ye cannot come?

23 And he said to them, Ye are of the things beneath, I am of those above; ye are of this world, I am not of this world.

24 I said therefore to you that ye shall die in your sins; for, unless ye believe that I am [he], ye shall die in your sins.

25 They said therefore to him, Who art thou? Jesus said to them, Absolutely that which I am also speaking to you.

26 I have many things to speak and to judge concerning you; but he that sent me is true, and I, what I heard from him, speak these things unto the world.

27 They knew not that he was speaking to them of the Father.

28 Then said Jesus [to them], When ye shall have lifted up the Son of man, then ye shall know that I am [he] and from myself do nothing, but, even as the Father taught me, these things I speak.

- 29 And he that has sent me is with me; he has not left me alone, because I do always the things that are pleasing to him.
- 30 As he spoke these things many believed on him.
- 31 Jesus therefore said to the Jews who believed him, If ye abide in my word, ye are truly my disciples;
- 32 and ye shall know the truth, and the truth shall set you free.
- 33 They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou, Ye shall become free?
- 34 Jesus answered them, Verily, verily, I say to you, Every one that practises sin is the bondman of sin.
- 35 Now the bondman abides not in the house for ever: the son abides for ever.
- 36 If therefore the Son shall set you free, ye shall be really free.
- 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word has no entrance in you.
- 38 I speak what I have seen with my Father, and ye then do what ye have seen with your father.
- 39 They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham;
- 40 but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: this did not Abraham.
- 41 Ye do the works of your father. They said [therefore] to him, We are not born of fornication; we have one father, God.
- 42 Jesus said to them, If God were your father ye would have loved me, for I came forth from God and am come [from him]; for neither am I come of myself, but *he* has sent me.
- 43 Why do ye not know my speech? Because ye cannot hear my word.
- 44 Ye are of the devil, as [your] father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father:
- 45 and because I speak the truth, ye do not believe me.
- 46 Which of you convinces me of sin? If I speak truth, why do ye not believe me?
- 47 He that is of God hears the words of God: therefore ye hear [them] not, because ye are not of God.
- 48 The Jews answered and said to 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 Father, and ye dishonour me.
- 50 But I do not seek my own glory: there is he that seeks and judges.
- 51 Verily, verily, I say unto you, If any one shall keep my word, he shall never see death.
- 29 And he that sent me is with me: [^] he left me not alone, because the things pleasing to him I do always.
- 30 While he was speaking these things, many believed on him.
- 31 Jesus therefore said to the Jews that had believed him, If ye abide in my word, ye are truly my disciples;
- 32 and ye shall know the truth, and the truth shall make you free.
- 33 They answered him, We are Abraham's seed, and have never been in bondage to anyone: how sayest thou, Ye shall become free?
- 34 Jesus answered them, Verily, verily, I say to you, Every one that practiseth sin is a bondman of sin.
- 35 Now the bondman abideth not in the house for ever; the son abideth for ever.
- 36 If therefore the Son shall make you free, ye shall be free indeed.
- 37 I know that ye are Abraham's seed, but ye seek to kill me because my word maketh no way in you.
- 38 I speak what I have seen with my Father, and ye therefore practise what ye have seen with your father.
- 39 They answered and said to him, Our father is Abraham. Jesus saith to them, If ye are Abraham's children, ye would practise the works of Abraham;
- 40 but now ye seek to kill me, a man who hath spoken to you the truth which I heard from God: this Abraham did not practise.
- 41 Ye practise the works of your father. They said [therefore] to him, We were not born of fornication; we have one father, God.
- 42 Jesus said to [^] them, If God were your father, ye would have loved me, for I came forth from God and am come; for neither have I come of myself, but he sent me.
- 43 Why do ye not know my speech? Because ye cannot hear my word.
- 44 Ye are of your father, the devil, and ye desire to practise the lusts of your father. He was a murderer from [the] beginning, and standeth not in the truth, because there is no truth in him: whenever he speaketh the lie, he speaketh out of his own things, because he is a liar, and the father of it.
- 45 But because I speak the truth, ye believe me not
- 46 Which of you convinceth me of sin? [^] If I speak truth, why do ye not believe me?
- 47 He that is of God heareth the words of God; for this cause ye hear [them] not, because ye are not of God.
- 48 The Jews [^] answered and said to him, Say we not well that thou art a Samaritan, and hast a demon?
- 49 Jesus answered, I have not a demon, but honour my Father, and ye dishonour me.
- 50 But I seek not my glory: there is one that seeketh and judgeth.
- 51 Verily, verily, I say to you, If any one keep my word, death he shall in no wise behold for ever.

- 52 The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death.
- 53 Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?
- 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say, He is our God.
- 55 And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word.
- 56 Your father Abraham exulted in that he should see my day, and he saw and rejoiced.
- 57 The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham?
- 58 Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am.
- 59 They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple, [going through the midst of them, and thus passed on.]

JOHN 9 JND

- 1 And as he passed on, he saw a man blind from birth.
- 2 And his disciples asked him saying, Rabbi, who sinned, this [man] or his parents, that he should be born blind?
- 3 Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him.
- 4 I must work the works of him that has sent me while it is day. [The] night is coming, when no one can work.
- 5 As long as I am in the world, I am [the] light of the world.
- 6 Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes.
- 7 And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing.
- 8 The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging?
- 9 Some said, It is he; others said, No, but he is like him: he said, It is I.
- 10 They said therefore to him, How have thine eyes been opened?
- 11 He answered [and said], A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone and washed, I saw.
- 12 They said therefore to him, Where is he? He says, I do not know.
- 13 They bring him who was before blind to the Pharisees.
- 14 Now it was sabbath when Jesus made the mud and opened his eyes.

- 52 The Jews therefore said to him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If anyone keep my word, he shall never taste of death.
- 53 Art thou greater than our father Abraham who died, and the prophets died? whom makest thou thyself?
- 54 Jesus answered, If I glorify myself, my glory is nothing; it is my Father that glorifieth me, of whom ye say, He is our God,
- 55 and ye have not known him, but I know him; and if I should say, I know him not, I shall be like you a liar; but I know him, and keep his word.
- 56 Abraham your father exulted to see my day, and he saw and rejoiced.
- 57 The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham?
- 58 Jesus said to them, Verily, verily, I say to you, Before Abraham was [^], I am.
- 59 They took up therefore stones to cast at him; but Jesus hid himself, and went out from the temple, going through the midst of them, and so passed by.

JOHN 9 WK

- 1 And passing along he saw a man blind from birth.
- 2 And his disciples asked him, saying, Rabbi, which sinned, this [man] or his parents, that he should be born blind?
- 3 [^] Jesus answered, Neither this [man] sinned nor his parents, but that the works of God might be manifested in him.
- 4 I must work the works of him that sent me while it is day: night cometh, when no one can work.
- 5 When I am in the world, I am the world's light.
- 6 Having said these things, he spat on the ground, and made clay of the spittle, and spread the clay over his eyes,
- 7 and said to him, Go, wash in the pool of Siloam, which is interpreted Sent. He went away therefore, and washed, and came seeing.
- 8 The neighbours therefore, and those who used to see him before that he was a beggar, said, Is not this he that sitteth and beggeth?
- 9 Some said, It is he; others said, No, but he is like him; but he said, It is I.
- 10 They said therefore to him, How then were thine eyes opened?
- 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said to me, Go unto [^] Siloam, and wash. Having gone away then and washed I received sight.
- 12 And they said to him, Where is he? He saith [^], I do not know.
- 13 They bring unto the Pharisees him that was once blind.
- 14 Now it was sabbath [on the day] when Jesus made the clay, and opened his eyes.

15 The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see.

16 Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them.

17 They say therefore again to the blind [man], What dost thou say of him, that he has opened thine eyes? And he said, He is a prophet.

18 The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight.

19 And they asked them saying, This is your son, of whom ye say that he was born blind: how then does he now see?

20 His parents answered [them] and said, We know that this is our son, and that he was born blind;

21 but how he now sees we do not know, or who has opened his eyes we do not know. He is of age: ask him; he will speak concerning himself.

22 His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him [to be the] Christ, he should be excommunicated from the synagogue.

23 On this account his parents said, He is of age: ask him.

24 They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful.

25 He answered therefore, If he is sinful I know not. One thing I know, that, being blind [before], now I see.

26 And they said to him again, What did he do to thee? how opened he thine eyes?

27 He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples?

28 They railed at him, and said, Thou art his disciple, but we are disciples of Moses.

29 We know that God spoke to Moses; but [as to] this [man], we know not whence he is.

30 The man answered and said to them, Now in this is a wonderful thing, that ye do not know whence he is, and he has opened mine eyes.

31 [But] we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears.

32 Since time was, it has not been heard that any one opened the eyes of one born blind.

33 If this [man] were not of God he would be able to do nothing.

34 They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.

35 Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou believe on the Son of God?

36 He answered and said, And who is he, Lord, that I may believe on him?

15 Again therefore the Pharisees also asked him how he received sight. And he said to them, He put clay upon mine eyes, and I washed and do see.

16 Some of the Pharisees then said, This man is not of God, because he keepeth not the sabbath. [^] Others said, How can a sinful man do such signs? And there was a division among them.

17 They say therefore to the blind [man] again, Thou, what sayest thou of him, because he opened thine eyes? And he said, He is a prophet.

18 The Jews therefore did not believe concerning him that he was blind, and received sight, until they called the parents of him that received sight,

19 and asked them, saying, Is this your son who, ye say, was born blind? how then doth he now see?

20 His parents therefore answered and said, We know that this is our son, and that he was born blind;

21 but how he now seeth we know not, or who opened his eyes we know not; ask himself: he is of age, he will speak for himself.

22 These things said his parents because they feared the Jews; for the Jews had already agreed that, if any one should confess him [to be] Christ, he should be put out of the synagogue.

23 On this account his parents said, He is of age: ask him.

24 Therefore they called a second time the man who was blind, and said to him, Give glory to God: we know that this man is a sinner.

25 He therefore answered, [^] If he is a sinner I know not. One thing I know, that, blind as I was, now I see.

26 They said therefore [^] to him [again], What did he do to thee? how opened he thine eyes?

27 He answered them, I told you already, and ye did not hear: why do ye wish to hear again? Do ye also wish to become his disciples?

28 They railed [^] at him, and said, Thou art his disciple, but we are disciples of Moses.

29 We know that God hath spoken to Moses, but this man we know not whence he is.

30 The man answered and said to them, Why in this is the wonderful thing, that ye know not whence he is, and he opened mine eyes!

31 [^] We know that God heareth not sinners, but if any one be God-fearing, and do his will, him he heareth.

32 Since time [began] was it not heard that any one opened a born blind man's eyes.

33 If this man were not of God, he could do nothing.

34 They answered and said to him, In sins thou wast born wholly, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out, and, having found him, he said, Believest thou on the Son of God [or, man]?

36 He answered, and said, And who is he, Sir, that I may believe on him?

- 37 And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he.
 38 And he said, I believe, Lord: and he did him homage.
 39 And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind.
 40 And [some] of the Pharisees who were with him heard these things, and they said to him, Are we blind also?
 41 Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin remains.

JOHN 10 JND

- 1 Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, *he* is a thief and a robber;
 2 but he that enters in by the door is [the] shepherd of the sheep.
 3 To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out.
 4 When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice.
 5 But they will not follow a stranger, but will flee from him, because they know not the voice of strangers.
 6 This allegory spoke Jesus to them, but they did not know what it was [of] which he spoke to them.
 7 Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep.
 8 All whoever came before me are thieves and robbers; but the sheep did not hear them.
 9 I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture.
 10 The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have [it] abundantly.
 11 I am the good shepherd. The good shepherd lays down his life for the sheep:
 12 but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep and flees; and the wolf seizes them and scatters the sheep.
 13 Now he who serves for wages flees because he serves for wages, and is not himself concerned about the sheep.
 14 I am the good shepherd; and I know those that are mine, and am known of those that are mine,
 15 as the Father knows me and I know the Father; and I lay down my life for the sheep.
 16 And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd.
 17 On this account the Father loves me, because I lay down my life that I may take it again.

- 37 [^] Jesus said to him, Thou hast both seen him, and he that speaketh with thee is he.
 38 And he said, I believe, Lord; and he did him homage.
 39 And Jesus said, For judgment I came into this world, that they that see not may see, and they that see may become blind.
 40 And some of the Pharisees that were with him heard these things, and said to him, Are we blind also?
 41 Jesus said to them, If ye were blind, ye would not have sin; but now ye say, We see, [^] your sin remaineth.

JOHN 10 WK

- 1 Verily, verily, I say to you, He that entereth not through the door into the fold of the sheep but climbeth up otherwise, *he* is a thief and a robber;
 2 but he that entereth through the door is [^] shepherd of the sheep.
 3 To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.
 4 [^] When he hath put forth all his own [^], he goeth before them, and the sheep follow him because they know his voice;
 5 but a stranger they will in no wise follow, but will flee from him, because they know not the voice of strangers.
 6 This proverb said Jesus to them; but they knew not what things they were which he was speaking to them.
 7 Therefore said Jesus again to them, Verily, verily, I say to you, I am the door of the sheep.
 8 All as many as came [before me] are thieves and robbers, but the sheep did not hear them.
 9 I am the door; through me if anyone have entered, he shall be saved, and shall go in and shall go out, and shall find pasture.
 10 The thief cometh not unless that he may steal and slaughter and destroy; I came that they might have life, and have abundantly.
 11 I am the good shepherd. The good shepherd layeth down his life for the sheep.
 12 [But] he that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth;
 13 and the hireling fleeth because he is a hireling, and no care hath he for the sheep.
 14 I am the good shepherd, and know mine, and mine know me.
 15 even as the Father knoweth me, and I know the Father, and my life I lay down for the sheep.
 16 And other sheep I have which are not of this fold. Them also I must lead, and they shall hear my voice; and there shall be one flock, one shepherd.
 17 On this account the Father loveth me, because I lay down my life [soul] that I may take it again.

18 No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father.

19 There was a division again among the Jews on account of these words;

20 but many of them said, He has a demon and raves; why do ye hear him?

21 Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes?

22 Now the feast of the dedication was celebrating at Jerusalem, and it was winter.

23 And Jesus walked in the temple in the porch of Solomon.

24 The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say [so] to us openly.

25 Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me:

26 but ye do not believe, for ye are not of my sheep, as I told you.

27 My sheep hear my voice, and I know them, and they follow me;

28 and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand.

29 My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my Father.

30 I and the Father are one.

31 The Jews therefore again took stones that they might stone him.

32 Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me?

33 The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called *them* gods to whom the word of God came (and the scripture cannot be broken),

36 do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?

37 If I do not the works of my Father, believe me not;

38 but if I do, even if ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him.

39 They sought therefore again to take him, and he went away from out of their hand

40 and departed again beyond the Jordan to the place where John was baptising at the first: and he abode there.

41 And many came to him, and said, John did no sign; but all things which John said of this [man] were true.

42 And many believed on him there.

18 No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again: this commandment I received from my Father.

19 There was a division [^] again among the Jews because of these words;

20 but many of them said, He hath a demon and is mad: why hear ye him?

21 Others said, These are not the sayings of one possessed by a demon: can a demon open blind [men's] eyes?

22 Now it was the feast of the dedication at Jerusalem, [and] it was winter;

23 and Jesus was walking in the temple in the porch of Solomon.

24 The Jews therefore surrounded him, and said to him, How long dost thou hold our soul in suspense? If thou art the Christ, tell us openly.

25 Jesus answered, I told you, and ye believe not. The works which I do in the name of my Father, these bear witness of me;

26 but ye believe not, because ye are not of my sheep. [^]

27 My sheep hear my voice, and I know them, and they follow me;

28 and I give them life eternal, and they shall in no wise ever perish, and no one shall seize them out of my hand.

29 My Father who hath given me [them] is greater than all; and no one is able to seize out of the hand of my Father.

30 I and the Father are one.

31 The Jews [therefore] again took up stones, that they might stone him.

32 Jesus answered them, Many good works I showed you from the [or, my] Father: on account of which work of them do ye stone me?

33 The Jews answered him, [^] For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods to whom the word of God came (and the scripture cannot be broken),

36 say ye of him whom the Father sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?

37 If I do not the works of my Father, believe me not;

38 but if I do, even if ye believe not me, believe the works, that ye may perceive and [believe, or] know that the Father [is] in me, and I in the Father.

39 They sought therefore again to seize him, and he departed out of their hand.

40 And he went away again beyond the Jordan to the place where John was at first baptising, and abode there.

41 And many came unto him and said, John did no sign, but all things whatsoever John said about him were true.

42 And many believed on him there.

JOHN II JND

- 1 Now there was a certain [man] sick, Lazarus of Bethany, of the village of Mary and Martha her sister.
- 2 It was [the] Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.
- 3 The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick.
- 4 But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it.
- 5 Now Jesus loved Martha, and her sister, and Lazarus.
- 6 When therefore he heard, He is sick, he remained two days then in the place where he was.
- 7 Then after this he says to his disciples, Let us go into Judæa again.
- 8 The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and goest thou thither again?
- 9 Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world;
- 10 but if any one walk in the night, he stumbles, because the light is not in him.
- 11 These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep.
- 12 The disciples therefore said to him, Lord, if he be fallen asleep, he will get well.
- 13 But Jesus spoke of his death, but *they* thought that he spoke of the rest of sleep.
- 14 Jesus therefore then said to them plainly, Lazarus has died.
- 15 And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him.
- 16 Thomas therefore, called Didymus, said to his fellow disciples, Let *us* also go, that we may die with him.
- 17 Jesus therefore [on] arriving found him to have been four days already in the tomb.
- 18 Now Bethany was near Jerusalem, about fifteen stadia off,
- 19 and many of the Jews came to Martha and Mary, that they might console them concerning their brother.
- 20 Martha then, when she heard, Jesus is coming, went to meet him; but Mary sat in the house.
- 21 Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died;
- 22 but even now I know, that whatsoever thou shalt ask of God, God will give thee.
- 23 Jesus says to her, Thy brother shall rise again.
- 24 Martha says to him, I know that he will rise again in the resurrection in the last day.
- 25 Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live;
- 26 and every one who lives and believes on me shall never die. Believest thou this?

JOHN II WK

- 1 Now there was a certain [man] sick, Lazarus, from Bethany, of the village of Mary and Martha her sister.
- 2 But Mary was she that anointed the Lord with unguent, and wiped his feet with her hair, whose brother Lazarus was sick.
- 3 The sisters then sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- 4 But when Jesus heard, he said, This sickness is not unto death but for the glory of God, that the Son of God may be glorified by it.
- 5 Now Jesus loved Martha and her sister and Lazarus.
- 6 When therefore he heard that he was sick, he then remained two days in the place where he was;
- 7 then after this he saith to his [or, the] disciples, Let us go into Judæa again.
- 8 The disciples say to him, Rabbi, the Jews were just now seeking to stone thee, and goest thou thither again?
- 9 Jesus answered, Are there not twelve hours of the day? If one walk in the day, he doth not stumble, because he seeth the light of this world;
- 10 but if one walk in the night, he stumbleth, because the light is not in him.
- 11 These things said he, and after this he saith to them, Lazarus our friend is fallen asleep; but I go that I may awake him.
- 12 Therefore said the disciples to him, Lord, if he is fallen asleep, he will recover.
- 13 But Jesus had spoken of his death, but they thought that he was speaking [lit. speaketh] of the rest of sleep.
- 14 Then therefore said Jesus to them plainly, Lazarus is dead;
- 15 and I rejoice on your account that I was not there, that ye may believe. But let us go unto him.
- 16 Thomas therefore, that is called Didymus, said to his fellow-disciples, Let *us* also go, that we may die with him.
- 17 Jesus therefore, on coming, found that he was four days in the tomb.
- 18 Now Bethany was near Jerusalem, about fifteen furlongs off;
- 19 and many of the Jews had come unto Martha and Mary [^] that they might comfort them concerning their brother.
- 20 Martha then, when she heard Jesus is coming, met him; but Mary was sitting in the house.
- 21 Martha then said unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 And now I know that, whatsoever thou mayest ask of God, God will give thee.
- 23 Jesus saith to her, Thy brother shall rise again.
- 24 Martha saith to him, I know that he shall rise in the resurrection at the last day.
- 25 Jesus said to her, I am the resurrection and the life: he that believeth on me, though he have died, shall live;
- 26 and every one that liveth and believeth on me shall never die [literally, shall in no wise die for ever]. Believest thou this?

- 27 She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world.
 - 28 And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee.
 - 29 She, when she heard [that], rises up quickly and comes to him.
 - 30 Now Jesus had not yet come into the village, but was in the place where Martha came to meet him.
 - 31 The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there.
 - 32 Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.
 - 33 Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved in spirit, and was troubled,
 - 34 and said, Where have ye put him? They say to him, Lord, come and see.
 - 35 Jesus wept.
 - 36 The Jews therefore said, Behold how he loved him!
 - 37 And some of them said, Could not this [man], who has opened the eyes of the blind [man], have caused that this [man] also should not have died?
 - 38 Jesus therefore, again deeply moved in himself, comes to the tomb. Now it was a cave, and a stone lay upon it.
 - 39 Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days [there].
 - 40 Jesus says to her, Did I not say to thee, that if thou shouldest believe, thou shouldest see the glory of God?
 - 41 They took therefore the stone away. And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard me;
 - 42 but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it], that they may believe that thou hast sent me.
 - 43 And having said this, he cried with a loud voice, Lazarus, come forth.
 - 44 And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let him go.
 - 45 Many therefore of the Jews who came to Mary and saw what he had done, believed on him;
 - 46 but some of them went to the Pharisees and told them what Jesus had done.
 - 47 The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many signs.
- 27 She saith to him, Yea, Lord, I do believe [I have believed, and do] that thou art the Christ, the Son of God, that should come into the world.
 - 28 And having said this she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.
 - 29 When she heard [it], she riseth quickly, and cometh unto him.
 - 30 Now Jesus had not yet come into the village, but was in the place where Martha came to meet him.
 - 31 The Jews therefore who were with her in the house and consoling her, having seen Mary that she quickly rose up and went out, followed her, thinking she goeth unto the tomb, that she may weep there.
 - 32 Mary therefore when she came where Jesus was, having seen him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.
 - 33 Jesus therefore, when he saw her weeping, and the Jews that came with her weeping, was deeply moved in spirit, and troubled himself,
 - 34 and said, Where have ye laid him? They say to him, Lord, come and see.
 - 35 [^] Jesus wept.
 - 36 The Jews therefore said, Behold, how he loved him!
 - 37 And some of them said, Could not this [man] that opened the eyes of the blind, have caused that this [man] also should not have died?
 - 38 Jesus therefore again, deeply moved in himself, cometh unto the tomb. Now it was a cave, and a stone lay upon it.
 - 39 Jesus saith, Take away the stone. Martha, the sister of the deceased, saith to him, Lord, he already stinketh, for he is four days [dead].
 - 40 Jesus saith to her, Said I not to thee that if thou wouldest believe, thou shouldest see the glory of God?
 - 41 They took away therefore the stone; [^] and Jesus lifted his eyes upward, and said, Father, I thank thee that thou heardest me.
 - 42 And I knew that thou hearest me always; but on account of the crowd that standeth around I said [it], that they may believe that thou didst send me.
 - 43 And having said this, he cried with a loud voice, Lazarus, come forth.
 - 44 And the dead came forth, having the feet and the hands bound with graveclothes, and his face was bound round with a handkerchief. Jesus saith to them, Loose him, and let him go.
 - 45 Many of the Jews therefore that came to Mary, and beheld what he did, believed on him;
 - 46 but some of them went away unto the Pharisees, and told them what Jesus did.
 - 47 The chief priests therefore and the Pharisees gathered together a council, and said, What do we, for this man doeth many signs?

- 48 If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation.
- 49 But a certain one of them, Caiaphas, being high priest that year, said to them,
- 50 Ye know nothing nor consider that it is profitable for you that one man die for the people, and not that the whole nation perish.
- 51 But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation;
- 52 and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad.
- 53 From that day therefore they took counsel that they might kill him.
- 54 Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the disciples.
- 55 But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves.
- 56 They sought therefore Jesus, and said among themselves, standing in the temple, What do ye think? that he will not come to the feast?
- 57 Now the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

JOHN 12 JND

- 1 Jesus therefore, six days before the passover, came to Bethany, where was the dead [man] Lazarus, whom Jesus raised from among [the] dead.
- 2 There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him.
- 3 Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment.
- 4 One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver him up, says,
- 5 Why was this ointment not sold for three hundred denarii and given to the poor?
- 6 But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it].
- 7 Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial;
- 8 for ye have the poor always with you, but me ye have not always.
- 9 A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among [the] dead.

- 48 [and] if we leave him thus, all will believe on him, and the Romans will come and take away both our place and nation.
- 49 But a certain one of them, Caiaphas, being high priest of that year, said to them, Ye know nothing,
- 50 nor reckon that it is profitable for you that one man should die for the people, and not the whole nation perish.
- 51 Now this he said not from himself, but, being high priest of that year, he prophesied that Jesus was about to die for the nation,
- 52 and not for the nation only, but that also he should gather together into one the children of God that were scattered abroad.
- 53 From that day therefore they consulted that they might kill him.
- 54 Jesus therefore walked no more openly among the Jews, but went away thence into the country near the desert, unto a city called Ephraim, and there he abode with the disciples.
- 55 But the passover of the Jews was near; and many went up unto Jerusalem out of the country before the passover, that they might purify themselves.
- 56 They were seeking therefore Jesus, and said among themselves, standing in the temple, What think ye? That he will not at all come unto the feast?
- 57 Now the high priest and the Pharisees had given commandment that if any one knew where he was, he should inform, that they might seize him.

JOHN 12 WK

- 1 Jesus therefore, six days before the passover, came unto Bethany, where was Lazarus, [^] whom Jesus raised from [the] dead.
- 2 They made there for him a supper and Martha served; but Lazarus was one of those at table with him.
- 3 Mary then, having taken a pound of unguent of costly pure nard, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the unguent.
- 4 And Judas Iscariot [^], one of his disciples that was about to give him up, saith,
- 5 Why was this unguent not sold for three hundred denaries, and given to poor [persons]?
- 6 And this he said, not because he cared for the poor, but because he was a thief, and, having the bag, used to bear what was deposited.
- 7 Jesus then said, Leave her to have kept it for the day of my preparation for burial:
- 8 for the poor ye have always with you, but me ye have not always.
- 9 A [or, The] great crowd of the Jews therefore knew that he was [lit. is] there, and came not on account of Jesus only but that they might see Lazarus also whom he raised from [the] dead.

- 10 But the chief priests took counsel that they might kill Lazarus also,
 - 11 because many of the Jews went away on his account and believed on Jesus.
 - 12 On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem,
 - 13 took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the] Lord, the king of Israel.
 - 14 And Jesus, having found a young ass, sat upon it; as it is written,
 - 15 Fear not, daughter of Zion: behold, thy king cometh, sitting on an ass's colt.
 - 16 [Now] his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him.
 - 17 The crowd therefore that was with him bore witness because he had called Lazarus out of the tomb, and raised him from among [the] dead.
 - 18 Therefore also the crowd met him because they had heard that he had done this sign.
 - 19 The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.
 - 20 And there were certain Greeks among those who came up that they might worship in the feast;
 - 21 these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus.
 - 22 Philip comes and tells Andrew, [and again] Andrew comes and Philip, and they tell Jesus.
 - 23 But Jesus answered them saying, The hour is come that the Son of man should be glorified.
 - 24 Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, bears much fruit.
 - 25 He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal.
 - 26 If any one serve me, let him follow me; and where I am, there also shall be my servant. [And] if any one serve me, him shall the Father honour.
 - 27 Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this hour.
 - 28 Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify [it] again.
 - 29 The crowd therefore which stood [there] and heard [it] said that it had thundered. Others said, An angel has spoken to him.
 - 30 Jesus answered and said, Not on my account has this voice come, but on yours.
 - 31 Now is [the] judgment of this world; now shall the prince of this world be cast out:
- 10 But the chief priests consulted that they might kill Lazarus also,
 - 11 because on his account many of the Jews were going away and believing on Jesus.
 - 12 On the morrow, a great crowd that came unto the feast, having heard that Jesus is coming into Jerusalem,
 - 13 took branches of palm, and went out to meet him, and cried, Hosanna, blessed [is] he that cometh in Jehovah's name, [even] the king of Israel.
 - 14 And Jesus, having found a young ass, sat upon it, as it is written,
 - 15 Fear not, daughter of Zion; behold, thy king cometh, sitting upon an ass's colt.
 - 16 [^] These things his disciples knew not at the first; but when Jesus was glorified, then they remembered that these things were written of him, and they did these things to him.
 - 17 The crowd therefore that was with him bore witness, because he called Lazarus out of the tomb, and raised him from [the] dead.
 - 18 Therefore also the crowd met him, because they heard that he had done this sign.
 - 19 The Pharisees therefore said among themselves, Ye behold that ye profit nothing: behold, the world is gone away after him.
 - 20 And there were certain Greeks of those coming up to worship at the feast;
 - 21 these therefore came to Philip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we desire to see Jesus.
 - 22 Philip cometh and telleth Andrew, and [^] Andrew cometh and Philip, and they tell Jesus.
 - 23 But Jesus answered them, saying, The hour is come that the Son of man should be glorified.
 - 24 Verily, verily, I say to you, Except the grain of wheat falling into the ground die, it abideth alone; but, if it die, it beareth much fruit.
 - 25 He that loveth his life [soul] shall lose it, and he that hateth his life in this world shall keep it unto life eternal.
 - 26 If any one serve me, let him follow me, and where I am, there also my servant shall be; [^] if any one serve me, him will my Father honour.
 - 27 Now is my soul troubled, and what shall I say? Father, save me from this hour; but on account of this came I unto this hour.
 - 28 Father, glorify thy name.
There came therefore a voice out of heaven, I both have glorified and will glorify [it] again.
 - 29 The crowd then that stood and heard said that it thundered; others said, An angel hath spoken to him. [^]
 - 30 Jesus answered and said, Not on mine account hath this voice come, but on yours.
 - 31 Now is judgment of this world; now shall the prince of this world be cast out:

- 32 and I, if I be lifted up out of the earth, will draw all to me.
- 33 But this he said signifying by what death he was about to die.
- 34 The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man?
- 35 Jesus therefore said to them, Yet a little while is the light amongst you. Walk while ye have the light, that darkness may not overtake you. And he who walks in the darkness does not know where he goes.
- 36 While ye have the light, believe in the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.
- 37 But though he had done so many signs before them, they believed not on him,
- 38 that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed?
- 39 On this account they could not believe, because Esaias said again,
- 40 He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart and be converted and I should heal them.
- 41 These things said Esaias because he saw his glory and spoke of him.
- 42 Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess[him], that they might not be put out of the synagogue:
- 43 for they loved glory from men rather than glory from God.
- 44 But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me;
- 45 and he that beholds me, beholds him that sent me.
- 46 I am come into the world [as] light, that every one that believes on me may not abide in darkness;
- 47 and if any one hear my words and do not keep [them], I judge him not, for I am not come that I might judge the world, but that I might save the world.
- 48 He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day.
- 49 For I have not spoken from myself, but the Father who sent me has himself given me commandment what I should say and what I should speak;
- 50 and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

JOHN 13 JND

- 1 Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this

- 32 and I, if I be lifted up out of the earth, will draw all to myself.
- 33 But this he said signifying by what death he was about to die.
- 34 The crowd then answered him, We heard out of the law that the Christ abideth for ever; and how sayest *thou* that the Son of man must be lifted up? Who is this Son of man?
- 35 Jesus then said to them, Yet a little time the light is among you. Walk while ye have the light, that the darkness may not overtake you; and he that walketh in darkness knoweth not where he goeth.
- 36 While ye have the light, believe in the light, that ye may become sons of light.
- Jesus spoke these things and, going away, hid himself from them.
- 37 But though he had done so many signs before them, they did not believe on him,
- 38 that the word of Isaiah the prophet which he said might be fulfilled. Jehovah, who believed our report? and to whom was Jehovah's arm revealed?
- 39 On this account they could not believe because Isaiah said again,
- 40 He hath blinded their eyes, and he hardened their heart that they may not see with their eyes and understand with their heart, and be converted, and I heal them.
- 41 These things said Isaiah, because [or, when] he saw his glory, and spoke concerning him.
- 42 Still, however, from among the rulers also many believed on him, but on account of the Pharisees did not confess, that they might not be put out of the synagogue;
- 43 for they loved the glory of men more than the glory of God.
- 44 But Jesus cried and said, He that believeth on me believeth not on me but on him that sent me;
- 45 and he that beholdeth me beholdeth him that sent me.
- 46 I am come a light into the world, that every one that believeth on me may not abide in darkness.
- 47 And if any one have heard my words and not kept [them], I judge him not, for I came not to judge the world, but to save the world.
- 48 He that sligheth me and receiveth not my words hath one that judgeth him; the word which I did speak, that will judge him in the last day,
- 49 because I did not speak from myself, but the Father who sent me hath himself given me commandment, what I should say, and what I should speak;
- 50 and I know that his commandment is life eternal. What things then I speak, as the Father hath said to me, so I speak.

JOHN 13 WK

- 1 Now, before the feast of the passover, Jesus, knowing that his hour was come that he should depart out of this

- world to the Father, having loved his own who were in the world, loved them to the end.
- 2 And during supper, the devil having already put it into the heart of Judas [son] of Simon, Iscariote, that he should deliver him up,
- 3 [Jesus,] knowing that the Father had given him all things into his hands, and that he came out from God and was going to God,
- 4 rises from supper and lays aside his garments, and having taken a linen towel he girded himself:
- 5 then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded.
- 6 He comes therefore to Simon Peter; and *he* says to him, Lord, dost thou wash *my* feet?
- 7 Jesus answered and said to him, What I do thou dost not know now, but thou shalt know hereafter.
- 8 Peter says to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not part with me.
- 9 Simon Peter says to him, Lord, not my feet only, but also my hands and my head.
- 10 Jesus says to him, He that is washed all over needs not to wash save his feet, but is wholly clean; and ye are clean, but not all.
- 11 For he knew him that delivered him up: on account of this he said, Ye are not all clean.
- 12 When therefore he had washed their feet and taken his garments, having sat down again he said to them, Do ye know what I have done to you?
- 13 Ye call me the Teacher and the Lord, and ye say well, for I am [so].
- 14 If I therefore, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet;
- 15 for I have given you an example that, as I have done to you, ye should do also.
- 16 Verily, verily, I say to you, The bondman is not greater than his lord, nor the sent greater than he who has sent him.
- 17 If ye know these things, blessed are ye if ye do them.
- 18 I speak not of you all. I know those whom I have chosen; but that the scripture might be fulfilled, He that eats bread with me has lifted up his heel against me.
- 19 I tell you [it] now before it happens, that when it happens, ye may believe that I am [he].
- 20 Verily, verily, I say to you, He who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me.
- 21 Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up.
- 22 The disciples therefore looked one on another, doubting of whom he spoke.

- world unto the Father, having loved his own that [were] in the world, loved them unto [the] end.
- 2 And, supper being come, the devil having already put [it] into the heart of Judas, Simon's [son], Iscariot, that he should deliver him up,
- 3 [Jesus, or] he, knowing that the Father had given all things into his hands, and that he came out from God and goeth unto God,
- 4 riseth from supper and layeth aside his garments, and, having taken a towel, girded himself.
- 5 Then he poureth water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel with which he was girded.
- 6 He cometh then unto Simon Peter. He saith to him, Lord, dost *thou* wash my feet?
- 7 Jesus answered and said to him, What I am doing thou knowest not just now, but shalt know afterwards.
- 8 Peter saith to him, In no wise shalt thou wash my feet for ever. Jesus answered him, If I wash thee not, thou hast no part with me.
- 9 Simon Peter saith to him, Lord, not my feet only, but also my hands and my head.
- 10 Jesus saith to him, He that is washed [bathed] hath no need to wash [other] than his feet, but is wholly clean; and ye are clean, but not all.
- 11 For he knew him that was delivering him up: on this account he said, Ye are not all clean.
- 12 When then he washed their feet and took his garments and reclined again, he said to them, Know ye what I have done to you?
- 13 Ye call me the Teacher and the Lord, and ye say well, for I am.
- 14 If I then, the Lord and the Teacher, washed your feet, ye also ought to wash one another's feet;
- 15 for I have given you an example, that even as I did to you, ye should also do.
- 16 Verily, verily, I say to you, A bondman is not greater than his lord, nor yet an apostle greater than he that sent him.
- 17 If ye know these things, happy are ye if ye do [or, practise] them.
- 18 I speak not of you all: I know whom I chose out, but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
- 19 Henceforth [or, From this present time] I tell you before it come to pass, that, when it hath come to pass, ye may believe that I am [he].
- 20 Verily, verily, I say to you, He that receiveth whomsoever I shall send receiveth me; and he that receiveth me receiveth him that sent me.
- 21 Having said these things, Jesus was troubled in his spirit and testified and said, Verily, verily, I say to you, One of you shall give me up.
- 22 The disciples [then] looked one on another, doubting of whom he spoke [lit. speaketh].

- 23 Now there was at table one of his disciples in the bosom of Jesus, whom Jesus loved.
- 24 Simon Peter makes a sign therefore to him to ask who it might be of whom he spoke.
- 25 But he, leaning on the breast of Jesus, says to him, Lord, who is it?
- 26 Jesus answers, He it is to whom I·, after I have dipped the morsel, give it. And having dipped the morsel, he gives it to Judas [son] of Simon, Iscariote.
- 27 And, after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do quickly.
- 28 But none of those at table knew why he said this to him;
- 29 for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor.
- 30 Having therefore received the morsel, he went out immediately; and it was night.
- 31 When therefore he was gone out Jesus says, Now is the Son of man glorified, and God is glorified in him.
- 32 If God be glorified in him, God also shall glorify him in himself, and shall glorify him immediately.
- 33 Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I· go ye· cannot come, I say to you also now.
- 34 A new commandment I give to you, that ye love one another; as I have loved you, that ye· also love one another.
- 35 By this shall all know that ye are disciples of mine, if ye have love amongst yourselves.
- 36 Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me after.
- 37 Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee.
- 38 Jesus answers, Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

JOHN 14 JND

- 1 Let not your heart be troubled; ye believe on God, believe also on me.
- 2 In my Father's house there are many abodes; were it not so, I had told you: for I go to prepare you a place;
- 3 and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I· am ye· also may be.
- 4 And ye know where I· go, and ye know the way.
- 5 Thomas says to him, Lord, we know not where thou goest, and how can we know the way?
- 6 Jesus says to him, I· am the way, and the truth, and the life. No one comes to the Father unless by me.

- 23 [Now] there was at table one of his disciples in the bosom of Jesus whom Jesus loved.
- 24 Simon Peter then beckoneth to this one and saith to him, Tell who it is of whom he speaketh.
- 25 He then having thus fallen back on the breast of Jesus saith to him, Lord, who is it?
- 26 Jesus [then] answereth, That one it is to whom I, having dipped the morsel, shall give [it]. Having then dipped he [taketh and] giveth the morsel to Judas [son] of Simon, Iscariot.
- 27 And after the morsel, Satan then entered into him. Jesus therefore saith to him, What thou doest do more quickly.
- 28 But no one of those at table knew why he said this to him;
- 29 for some supposed because Judas had the bag that Jesus saith to him, Buy the things that we have need of for the feast, or that he should give something to the poor.
- 30 He therefore having received the morsel went out immediately; and it was night.
- 31 When therefore he was gone out, Jesus saith, Now is [lit. was] the Son of man glorified, and God is glorified in him.
- 32 If God is [lit. was] glorified in him, God also shall glorify him in himself, and shall glorify him immediately.
- 33 Little children, yet a little I am with you. Ye will seek me; and, even as I said to the Jews, where I go away ye cannot come, also to you I say now.
- 34 A new commandment I give to you, that ye love one another; even as I loved you, that ye also love one another.
- 35 By this shall all know that ye are my disciples, if ye have love among one another.
- 36 Simon Peter saith to him, Lord, where goest thou? Jesus answered [him], Where I go, thou canst not follow me now, but thou shalt follow me afterwards.
- 37 Peter saith to him, Lord, why cannot I follow thee now? My life for thee I will lay down.
- 38 Jesus answereth [him], Thy life for me wilt thou lay down? Verily, verily, I say to thee, In no wise shall a cock crow till thou shalt have denied me thrice.

JOHN 14 WK

- 1 Let not your heart be troubled: ye believe on God, believe on me also.
- 2 In my Father's house are many mansions: if not so, I would have told you, because I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I am coming again, and will receive you unto myself, that where I am ye also may be.
- 4 And where I go ye know the way.
- 5 Thomas saith to him, Lord, we know not whither thou goest; [and] how know we [or can we know] the way?
- 6 Jesus said to him, I am the way, and the truth, and the life: no one cometh unto the Father but by me.

- 7 If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him.
- 8 Philip says to him, Lord, shew us the Father and it suffices us.
- 9 Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou, Shew us the Father?
- 10 Believest thou not that I [am] in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works.
- 11 Believe *me* that I [am] in the Father and the Father in me; but if not, believe me for the works' sake themselves.
- 12 Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the Father.
- 13 And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son.
- 14 If ye shall ask anything in my name, I will do it.
- 15 If ye love me, keep my commandments.
- 16 And I will beg the Father, and he will give you another Comforter, that he may be with you for ever,
- 17 the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but ye know him, for he abides with you, and shall be in you.
- 18 I will not leave you orphans, I am coming to you.
- 19 Yet a little and the world sees me no longer; but ye see me; because I live ye also shall live.
- 20 In that day ye shall know that I [am] in my Father, and ye in me, and I in you.
- 21 He that has my commandments and keeps them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him.
- 22 Judas, not the Iscariote, says to him, Lord, how is it that thou wilt manifest thyself to us and not to the world?
- 23 Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him.
- 24 He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the Father who has sent me.
- 25 These things I have said to you, abiding with you;
- 26 but the Comforter, the Holy Spirit, whom the Father will send in my name, *he* shall teach you all things, and will bring to your remembrance all the things which I have said to you.
- 27 I leave peace with you; I give *my* peace to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it fear.
- 28 Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that I go to the Father, for [my] Father is greater than I.

- 7 If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him.
- 8 Philip saith to him, Lord, show us the Father, and it sufficeth us.
- 9 Jesus saith to him, Am I so long a time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; [and] how sayest thou, Show us the Father?
- 10 Believest thou not that I [am] in the Father, and the Father is in me? The words which I say to you, I do not speak from myself; but the Father that abideth in me, he doeth the works.
- 11 Believe me that I [am] in the Father, and the Father [^] in me; but, if not, believe me for the very works' sake.
- 12 Verily, verily, I say to you, He that believeth on me, the works which I do shall he do also; and greater things than these shall he do; because I go unto the [^] Father.
- 13 And whatsoever ye shall ask [or, beg] in my name, this I will do, that the Father may be glorified in the Son.
- 14 If ye shall ask [^] anything in my name, I will do it.
- 15 If ye love me, keep [or, ye will keep] my commandments;
- 16 and I will request the Father, and he will give you another Paraclete, that he may be with you for ever,
- 17 the Spirit of truth, whom the world cannot receive, because it beareth him not, nor knoweth him; but ye know him, because he abideth with you, and shall be in you.
- 18 I will not leave you orphans, I am coming unto you.
- 19 Yet a little, and the world beareth me no more; but ye behold me: because I live, ye also shall live.
- 20 In that day ye shall know that I [am] in my Father, and ye in me, and I in you.
- 21 He that hath my commandments and keepeth them, he it is that loveth me; but he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.
- 22 Judas, not the Iscariot, saith to him, Lord, [and] how is it that thou wilt manifest thyself to us and not to the world?
- 23 Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him.
- 24 He that loveth me not keepeth not my words; and the word which ye hear is not mine, but the Father's that sent me.
- 25 These things I have spoken to you, while abiding with you;
- 26 but the Paraclete, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things which I said to you.
- 27 Peace I leave with you, my peace I give to you, not as the world giveth give I to you. Let not your heart be troubled, neither let it be afraid.
- 28 Ye heard that I said to you, I go away, and come unto you; if ye loved me, ye would have rejoiced that [^] I go unto the Father, because the [^] Father is greater than I.

- 29 And now I have told you before it comes to pass, that when it shall have come to pass ye may believe.
- 30 I will no longer speak much with you, for the ruler of the world comes, and in me he has nothing;
- 31 but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

JOHN 15 JND

- 1 I am the true vine, and my Father is the husbandman.
- 2 [As to] every branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring forth more fruit.
- 3 Ye are already clean by reason of the word which I have spoken to you.
- 4 Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in me.
- 5 I am the vine, ye [are] the branches. He that abides in me and I in him, *he* bears much fruit; for without me ye can do nothing.
- 6 Unless any one abide in me he is cast out as the branch, and is dried up; and they gather them and cast them into the fire, and they are burned.
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you.
- 8 In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.
- 9 As the Father has loved me I also have loved you: abide in my love.
- 10 If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love.
- 11 I have spoken these things to you that my joy may be in you, and your joy be full.
- 12 This is my commandment, that ye love one another, as I have loved you.
- 13 No one has greater love than this, that one should lay down his life for his friends.
- 14 Ye are my friends if ye practise whatever I command you.
- 15 I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you.
- 16 Ye have not chosen me, but I have chosen you, and have set you that ye should go and [that] ye should bear fruit, and [that] your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you.
- 17 These things I command you, that ye love one another.
- 18 If the world hate you, know that it has hated me before you.
- 19 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, on account of this the world hates you.
- 20 Remember the word which I said unto you, The bondman is not greater than his master. If they have persecuted me,

- 29 And now I have told you before it come to pass, that when it is come to pass ye may believe.
- 30 No longer shall I talk much with you, for the prince of the [^] world cometh, and hath nothing in me.
- 31 But that the world may know that I love the Father, and as the Father commanded me, so I do. Arise, let us go hence.

JOHN 15 WK

- 1 I am the true vine, and my Father is the husbandman.
- 2 Every branch in me not bearing fruit, he taketh it away; and every one that beareth fruit, he cleanseth it, that it may bring forth more fruit.
- 3 Already ye are clean, because of the word which I have spoken to you.
- 4 Abide in me, and I in you: as the branch cannot bear fruit from itself, unless it abide in the vine; so neither [can] ye, unless ye abide in me.
- 5 I am the vine, ye are the branches. He that abideth in me, and I in him, he beareth much fruit; because apart from me ye can do nothing.
- 6 If one abide not in me, he is cast out as the branch, and is dried up: and they gather it, and cast [it] into the fire, and it burneth.
- 7 If ye abide in me, and my words abide in you, ask [or, ye shall ask] what ye will, and it shall come to pass for you.
- 8 In this is [lit. was] my Father glorified, that ye bear much fruit, and [ye shall] become my disciples.
- 9 As the Father loved me, I also loved you: abide in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.
- 11 These things have I spoken to you that my joy may be in you, and your joy may be fulfilled.
- 12 This is my commandment, that ye love one another, as I loved you.
- 13 Greater love no one hath than this, that one lay down his life for his friends.
- 14 Ye are my friends if ye do what [ever] I command you.
- 15 No longer do I call you bondmen, for the bondman knoweth not what his lord doeth; but you I have called friends, because all things which I heard from my Father I made known to you.
- 16 Not ye chose me, but I chose you and appointed you that ye should go and bear fruit, and your fruit abide; that whatsoever ye shall ask the Father in my name he may give you.
- 17 These things I command you, that ye love one another.
- 18 If the world hateth you, know [or, ye know] that me it hath hated before you.
- 19 If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, on this account doth the world hate you.
- 20 Call to mind the word which I told you, A bondman is not greater than his lord. If they persecuted me, they will

they will also persecute you; if they have kept my word, they will keep also yours.

- 21 But they will do all these things to you on account of my name, because they have not known him that sent me.
- 22 If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin.
- 23 He that hates me hates also my Father.
- 24 If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father.
- 25 But that the word written in their law might be fulfilled, They hated me without a cause.
- 26 But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, *he* shall bear witness concerning me;
- 27 and ye too bear witness, because ye are with me from [the] beginning.

JOHN 16 JND

- 1 These things I have spoken unto you that ye may not be offended.
- 2 They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God;
- 3 and these things they will do because they have not known the Father nor me.
- 4 But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said [them] unto you. But I did not say these things unto you from [the] beginning, because I was with you.
- 5 But now I go to him that has sent me, and none of you demands of me, Where goest thou?
- 6 But because I have spoken these things to you, sorrow has filled your heart.
- 7 But I say the truth to you, It is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you.
- 8 And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment:
- 9 of sin, because they do not believe on me;
- 10 of righteousness, because I go away to [my] Father, and ye behold me no longer;
- 11 of judgment, because the ruler of this world is judged.
- 12 I have yet many things to say to you, but ye cannot bear them now.
- 13 But when *he* is come, the Spirit of truth, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce to you what is coming.
- 14 He shall glorify me, for he shall receive of mine and shall announce [it] to you.

persecute you also; if they kept my word, they will keep yours also;

- 21 but all these things they will do unto you on account of my name, because they know not him that sent me.
- 22 If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin.
- 23 He that hateth me hateth my Father also.
- 24 If I did not among them the works which no other did, they had not had sin; but now have they both seen and hated both me and my Father.
- 25 But [it is] that the word might be fulfilled that is written in their law, They hated me without a cause.
- 26 [But] when the Paraclete shall have come, whom I will send to you from the Father, the Spirit of truth who proceedeth out from the Father, he shall testify concerning me;
- 27 and ye too testify, because ye are with me from [the] beginning.

JOHN 16 WK

- 1 These things I have spoken to you that ye should not be stumbled.
- 2 They will put you out of the synagogue; nay, an hour is coming that every one who hath killed you will think that he is offering service to God.
- 3 And these things will they do to you because they knew not the Father nor me.
- 4 But I have said these things to you, that when the [or, their] hour shall have come, ye may remember them that I told you; but these things I told you not from [the] beginning, because I was with you.
- 5 But now I go unto him that sent me, and none of you asketh me, Whither goest thou?
- 6 But because I have said these things to you, sorrow hath filled your heart.
- 7 Nevertheless I tell you the truth: it is profitable for you that I go away; for if I go not away, the Paraclete will not come unto you; but if I depart, I will send him unto you.
- 8 And when come, he will convince [or, afford proof to] the world of sin, and of righteousness, and of judgment:
- 9 of sin, because they believe not on me;
- 10 of righteousness, because I go unto my [or, the] Father, and ye behold me no more;
- 11 of judgment, because the prince of this world is [or, hath been] judged.
- 12 I have yet many things to say to you, but ye cannot bear [them] now.
- 13 Howbeit when he, the Spirit of truth, shall have come, he will guide you in [or, into] all the truth; for he will not speak from himself, but whatever he shall hear he will speak; and he will announce to you the things to come.
- 14 He will glorify me, for he will receive of mine, and will announce [it] to you.

- 15 All things that the Father has are mine; on account of this I have said that he receives of mine and shall announce [it] to you.
- 16 A little while and ye do not behold me; and again a little while and ye shall see me, [because I go away to the Father].
- 17 [Some] of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while and ye shall see me, and, Because I go away to the Father?
- 18 They said therefore, What is this which he says [of] the little while? We do not know [of] what he speaks.
- 19 Jesus knew therefore that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me?
- 20 Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; and ye will be grieved, but your grief shall be turned to joy.
- 21 A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has been born into the world.
- 22 And ye now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes from you.
- 23 And in that day ye shall demand nothing of me: verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give you.
- 24 Hitherto ye have 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 allegories; the hour is coming that I will no longer speak to you in allegories, but will declare to you openly concerning the Father.
- 26 In that day ye shall ask in my name; and I say not to you that I will demand of the Father for you,
- 27 for the Father himself has affection for you, because ye have had affection for me, and have believed that I came out from God.
- 28 I came out from the Father and have come into the world; again I leave the world and go to the Father.
- 29 His disciples say to him, Lo, now thou speakest openly and utterest no allegory.
- 30 Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that thou art come from God.
- 31 Jesus answered them, Do ye now believe?
- 32 Behold, [the] hour is coming, and has come, that ye shall be scattered, each to his own, and shall leave me alone; and [yet] I am not alone, for the Father is with me.
- 33 These things have I spoken to you that in me ye might have peace. In the world ye have tribulation; but be of good courage: I have overcome the world.

- 15 All things that the Father hath are mine: on this account I said, that he receiveth of mine and will announce [it] to you.
- 16 A little while and ye behold me not: and again a little while and ye shall see me [because I go away unto the Father].
- 17 [Some] therefore of his disciples said one to another, What is this which he saith to us, A little while and ye behold me not: and again a little while and ye shall see me, and because I go away to the Father.
- 18 They said therefore, What is this that he saith, the little while? We know not what he speaketh.
- 19 Jesus knew [therefore] that they wished to ask him, and said to them, Do ye inquire of this one with another, because I said, A little while, and ye behold me not; and again a little while, and ye shall see me?
- 20 Verily, verily, I say to you, Ye shall weep and lament, but the world shall rejoice; ^ ye shall be grieved, but your grief shall be turned into joy.
- 21 The woman, when she bringeth forth, hath grief because her hour is come; but when she shall give birth to the child, she no longer remembereth the affliction for the joy that a man was born into the world.
- 22 And ye therefore now have grief, but I will see you again, and your heart shall rejoice, and your joy no one taketh from you.
- 23 And in that day ye shall ask me nothing; verily, verily, I say to you, Whatsoever ye shall ask the Father, he will give you in my name.
- 24 Hitherto ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
- 25 These things have I spoken to you in proverbs [allegories]: an hour cometh when I shall speak no longer to you in proverbs, but openly report to you about the Father.
- 26 In that day ye shall ask in my name, and I say not to you that I will request the Father for you;
- 27 for the Father himself dearly loveth you because ye have dearly loved me and have believed that I came out from God.
- 28 I came out from the Father and am come into the world; again I leave the world and proceed unto the Father.
- 29 His disciples say [to him], Behold, now thou talkest with openness and speakest no parable.
- 30 Now we know that thou knowest all things and hast no need that one ask thee: herein we believe that thou didst come out from God.
- 31 Jesus answered them, Just now do ye believe? [or, ye believe.]
- 32 Behold, an hour cometh, and ^ is come, that ye should be scattered, each unto his own, and leave me alone; and I am not alone, because the Father is with me.
- 33 These things have I spoken to you that in me ye may have peace. In the world ye ^ have tribulation; but be of good courage: I have overcome the world.

JOHN 17 JND

- 1 These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee;
- 2 as thou hast given him authority over all flesh, that [as to] all that thou hast given to him, he should give them life eternal.
- 3 And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent.
- 4 I· have glorified *thee* on the earth, I have completed the work which thou gavest me that I should do it;
- 5 and now glorify *me*, *thou* Father, along with thyself, with the glory which I had along with thee before the world was.
- 6 I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest them me, and they have kept thy word.
- 7 Now they have known that all things that thou hast given me are of thee;
- 8 for the words which thou hast given me I have given them, and they· have received [them], and have known truly that I came out from thee, and have believed that thou· sentest me.
- 9 I· demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine,
- 10 (and all that is mine is thine, and [all] that is thine mine,) and I am glorified in them.
- 11 And I am no longer in the world, and these are in the world, and I· come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one as we.
- 12 When I was with them I· kept them in thy name; those thou hast given me I have guarded, and not one of them has perished, but the son of perdition, that the scripture might be fulfilled.
- 13 And now I come to thee. And these things I speak in the world, that they may have my joy fulfilled in them.
- 14 I· have given them thy word, and the world has hated them, because they are not of the world, as I· am not of the world.
- 15 I do not demand that thou shouldest take them out of the world, but that thou shouldest keep them out of evil.
- 16 They are not of the world, as I· am not of the world.
- 17 Sanctify them by the truth: thy word is truth.
- 18 As thou hast sent me into the world, I· also have sent them into the world;
- 19 and I· sanctify myself for them, that they· also may be sanctified by truth.
- 20 And I do not demand for these only, but also for those who believe on me through their word;
- 21 that they may be all one, as thou, Father, [art] in me, and I in thee, that they· also may be one in us, that the world may believe that thou· hast sent me.
- 22 And the glory which thou hast given me I· have given them, that they may be one, as we· are one;

JOHN 17 WK

- 1 These things spake Jesus, and lifting up his eyes unto heaven said, Father, the hour is come: glorify thy Son, that thy [or, the] Son [^] may glorify thee,
- 2 according as thou gavest him authority over all flesh, that, everything which thou hast given him, he should give them life eternal.
- 3 And this is the eternal life, that they know thee, the only true God, and him whom thou didst send, Jesus Christ.
- 4 I glorified thee on the earth, having finished the work which thou hast given me to do;
- 5 and now do thou, Father, glorify me along with thyself with the glory which I had along with thee before the world was.
- 6 I manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou·gavest them, and they have kept thy word.
- 7 Now have they known that all things as many as thou hast given me are of thee;
- 8 because the words which thou gavest me I have given to them, and they received [them], and knew truly that I came out from thee, and believed that thou didst send me.
- 9 I request for them: not for the world do I request, but for those whom thou hast given me, for they are thine
- 10 (and all my things are thine, and thy things mine), and I am glorified in them.
- 11 And I am no longer in the world, and these [or, they] are in the world, and I come to thee.
- 12 Holy Father, keep them in thy name which thou hast given me, that they may be one even as [also] we [are].
- 12 When I was with them [^], I was keeping them in thy name which thou hast given me, and I guarded [them], and not one of them perished but the son of perdition that the scripture might be fulfilled.
- 13 And now unto thee I come, and these things I speak in the world that they may have my joy fulfilled in themselves.
- 14 I have given them thy word; and the world hated them because they are not of the world, as I am not of the world.
- 15 I do not ask that thou shouldest take them out of the world, but that thou shouldest keep them out of the evil.
- 16 Of the world they are not, as I am not of the world.
- 17 Sanctify them by [or, in] the truth; thy word is truth.
- 18 As thou didst send me into the world, I also sent them into the world.
- 19 And for their sakes I sanctify myself that they also may be sanctified in [^] truth.
- 20 And not for these only do I request, but also for those that believe on me through their word,
- 21 that they may all be one, even as thou, Father, in me and I in thee, that they also may be one in us, that the world may believe that thou didst send me.
- 22 And the glory which thou hast given me I have given them, that they may be one as we [are] one,

- 23 I in them and thou in me, that they may be perfected into one [and] that the world may know that thou hast sent me, and [that] thou hast loved them as thou hast loved me.
- 24 Father, [as to] those whom thou hast given me, I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before [the] foundation of [the] world.
- 25 Righteous Father, — and the world has not known thee, but I have known thee, and these have known that thou hast sent me.
- 26 And I have made known to 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.

JOHN 18 JND

- 1 Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he and his disciples.
- 2 And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples.
- 3 Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons.
- 4 Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye?
- 5 They answered him, Jesus the Nazaræan. Jesus says to them, I am [he]. And Judas also, who delivered him up, stood with them.
- 6 When therefore he said to them, I am [he], they went away backward and fell to the ground.
- 7 He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazaræan.
- 8 Jesus answered, I told you that I am [he]: if therefore ye seek me, let these go away;
- 9 that the word might be fulfilled which he spoke, [As to] those whom thou hast given me, I have not lost one of them.
- 10 Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus.
- 11 Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it?
- 12 The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him:
- 13 and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that year.
- 14 But it was Caiaphas who counselled the Jews that it was better that one man should perish for the people.
- 15 Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest;

- 23 I in them and thou in me, that they may be perfected into one, [and] that the world may know that thou didst send me and lovedst them as thou lovedst me.
- 24 Father, that what thou hast given me, I desire that, where I am, they also may be with me, that they may behold my glory which thou hast given me, because thou lovedst me before [the] world's foundation.
- 25 Righteous Father, though the world knew thee not, but I knew thee, and these knew that thou didst send me.
- 26 And I made thy name known to them and will make [it] known, that the love wherewith thou lovedst me may be in them and I in them.

JOHN 18 WK

- 1 Having said these things Jesus went out with His disciples beyond the torrent-bed of Kedron, where was a garden, into which he entered, himself and his disciples.
- 2 And Judas also that was delivering him up knew the place, because Jesus often met there with his disciples.
- 3 Judas then, having received the band and officials from the high priests and from [the] Pharisees, cometh there with lanterns and torches and weapons.
- 4 Jesus then, knowing all things that were coming on him, went out and saith to them, Whom seek ye?
- 5 They answered him, Jesus the Nazarean. Jesus saith to them, I am [he]. And Judas that was delivering him up was standing with them.
- 6 When then he said to them, I am [he], they went away backward and fell to the ground.
- 7 Again then he asked them, Whom seek ye? And they said, Jesus the Nazarean.
- 8 Jesus answered, I told you that I am [he]: if then ye seek me, leave these to go away;
- 9 that the word might be fulfilled which he said, Of those whom thou hast given me, I have lost not one of them.
- 10 Simon Peter then, having a sword, drew it, and smote the bondman of the high priest, and cut off his right ear. Now the bondman's name was Malchus.
- 11 Jesus said then to Peter, Put the sword into the scabbard: the cup which the Father hath given me, shall I not drink it?
- 12 The band therefore and the commander [chiliarch], and the officials of the Jews, took Jesus and bound him
- 13 and led [him away] unto Annas first; for he was father-in-law of Caiaphas who was high priest of that year.
- 14 But it was Caiaphas who counselled the Jews that it was expedient [or, profitable] that one man should die for the people.
- 15 Now Simon Peter was following Jesus, and the other disciple. And that disciple was known to the high priest, and went in with Jesus into the palace of the high priest,

- 16 but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter.
- 17 The maid therefore, who was portress, says to Peter, Art thou also of the disciples of this man? He says, I am not.
- 18 But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself.
- 19 The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine.
- 20 Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews come together, and in secret I have spoken nothing.
- 21 Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have said.
- 22 But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus?
- 23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?
- 24 Annas [then] had sent him bound to Caiaphas the high priest.
- 25 But Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied, and said, I am not.
- 26 One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him?
- 27 Peter denied therefore again, and immediately [the] cock crew.
- 28 They lead therefore Jesus from Caiaphas to the prætorium; and it was early morn. And they entered not into the prætorium, that they might not be defiled, but eat the passover.
- 29 Pilate therefore went out to them and said, What accusation do ye bring against this man?
- 30 They answered and said to him, If this [man] were not an evildoer, we should not have delivered him up to thee.
- 31 Pilate therefore said to them, Take him, ye, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death;
- 32 that the word of Jesus might be fulfilled which he spoke, signifying what death he should die.
- 33 Pilate therefore entered again into the prætorium and called Jesus, and said to him, Thou art the king of the Jews?
- 34 Jesus answered [him], Dost thou say this of thyself, or have others said it to thee concerning me?
- 35 Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?
- 36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence.
- 16 but Peter was standing at the door outside. The other disciple therefore, that was known to the high priest, went out and spoke to the portress and brought in Peter.
- 17 The maid therefore, the portress, saith to Peter, Art thou also of this man's disciples? He saith, I am not.
- 18 But the bondmen and the officials were standing, having made a coal-fire because it was cold, and were warming themselves; and there was a with them Peter standing and warming himself.
- 19 The high priest then asked Jesus about his disciples and about his doctrine.
- 20 Jesus answered, I have openly spoken in the world, I always taught in [the] synagogue and in the temple, where all the Jews assemble, and in secret I spoke nothing:
- 21 why askest thou me? Ask those that have heard, what I spoke to them: behold, these know what I said.
- 22 But when he said these things, one of the officials as he stood by gave Jesus a slap on the face, saying, Thus answerest thou the high priest?
- 23 Jesus answered him, If I spoke ill, testify of the ill; but if well, why smitest thou me?
- 24 Annas [therefore] sent him bound unto Caiaphas the high priest.
- 25 Now Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied and said, I am not.
- 26 One of the bondmen of the high priest, being kinsman of him whose ear Peter cut off, saith, Did I not see thee in the garden with him?
- 27 Peter therefore denied again, and immediately a cock crew.
- 28 They led then Jesus from Caiaphas to the prætorium; and it was early; and they entered not into the prætorium that they might not be defiled but eat the passover.
- 29 Pilate then went out unto them, and saith, What accusation do ye bring against this man?
- 30 They answered and said to him, If this [man] were not an evil-doer, we should not have delivered him up to thee.
- 31 Pilate therefore said to them, Take ye him, and judge him according to your law. The Jews said to him, It is not allowed to us to put any one to death;
- 32 that the word of Jesus might be fulfilled which he said signifying by what death he should die.
- 33 Pilate then again entered into the prætorium, and called Jesus and said to him, Art thou the king of the Jews?
- 34 Jesus answered, Of thyself sayest thou this, or did others say [it] to thee about me?
- 35 Pilate answered, Am I a Jew? Thy nation and the chief priests delivered thee up to me: what didst thou?
- 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would fight that I might not be delivered up to the Jews; but now my kingdom is not from hence.

- 37 Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice.
- 38 Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him.
- 39 But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the Jews?
- 40 They cried therefore again all, saying, Not this [man], but Barabbas. Now Barabbas was a robber.

JOHN 19 JND

- 1 Then Pilate therefore took Jesus and scourged [him].
- 2 And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him,
- 3 and came to him and said, Hail, king of the Jews! and gave him blows on the face.
- 4 And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him no fault whatever.
- 5 (Jesus therefore went forth without, wearing the crown of thorn and the purple robe.) And he says to them, Behold the man!
- 6 When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him]. Pilate says to them, Take him ye and crucify [him], for I find no fault in him.
- 7 The Jews answered him, We have a law, and according to [our] law he ought to die, because he made himself Son of God.
- 8 When Pilate therefore heard this word, he was the rather afraid,
- 9 and went into the Prætorium again and says to Jesus, Whence art thou? But Jesus gave him no answer.
- 10 Pilate therefore says to him, Speakest thou not to me? Dost thou not know that I have authority to release thee and have authority to crucify thee?
- 11 Jesus answered, Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has [the] greater sin.
- 12 From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this [man], thou art not a friend to Cæsar. Every one making himself a king speaks against Cæsar.
- 13 Pilate therefore, having heard these words, led Jesus out and sat down upon [the] judgment-seat, at a place called Pavement, but in Hebrew Gabbatha;
- 14 (now it was [the] preparation of the passover; it was about the sixth hour;) and he says to the Jews, Behold your king!
- 15 But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

- 37 Pilate then said to him, Art thou then a king? Jesus answered, Thou sayest [^] that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice.
- 38 Pilate saith to him, What is truth? And having said this, he again went out unto the Jews, and saith to them, I find no fault in him;
- 39 but ye have a custom that I should release one to you at the passover: will ye therefore that I release to you the king of the Jews?
- 40 They all cried then again, saying, Not this [man] but Barabbas. Now Barabbas was a robber.

JOHN 19 WK

- 1 Then Pilate therefore took Jesus and scourged [him].
- 2 And the soldiers platted a crown of thorns and put [it] on his head, and clothed him with a purple garment,
- 3 and were coming to him and saying, Hail, King of the Jews! and gave him slaps on the face.
- 4 And Pilate went out again and saith to them, Behold, I bring him out to you, that ye may know that I find no fault [in him].
- 5 Jesus therefore came out wearing the crown of thorns and the purple garment, and he saith to them, Behold, the man!
- 6 When then the chief priests and the officials saw him, they cried, Crucify, crucify. Pilate saith to them, Take ye him, and crucify; for I find no fault in him.
- 7 The Jews answered, We have a law, and according to the [^] law he ought to die, because he made himself Son of God.
- 8 When Pilate therefore heard this word, he was the more afraid,
- 9 and entered into the prætorium again, and saith to Jesus, Whence art thou? But Jesus gave him no answer.
- 10 Pilate saith to him, Speakest thou not to me? Knowest thou not that I have authority to release thee, and I have authority to crucify thee?
- 11 Jesus answered, Thou hadst no authority at all against me except it were given thee from above: on this account he that delivered me up to thee hath greater sin.
- 12 From this [time] Pilate sought to release him; but the Jews kept crying, saying, If thou wilt release this [man], thou art not a friend of Cæsar: every one that maketh himself a king speaketh against Cæsar.
- 13 Pilate then, having heard these words, led Jesus out and sat down on [the] judgment seat at a place called Pavement, but in Hebrew Gabbatha.
- 14 Now it was [the] preparation of the passover; it was about sixth hour. And he saith to the Jews, Behold, your king.
- 15 They cried therefore, Away with [him], away with [him]; crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

- 16 Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.
- 17 And he went out, bearing his cross, to the place called [place] of a skull, which is called in Hebrew, Golgotha;
- 18 where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle.
- 19 And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazaræan, the king of the Jews.
- 20 This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew, Greek, Latin.
- 21 The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that *he* said, I am king of the Jews.
- 22 Pilate answered, What I have written, I have written.
- 23 The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body coat; but the body coat was seamless, woven through the whole from the top.
- 24 They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says, They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.
- 25 And by the cross of Jesus stood his mother, and the sister of his mother, Mary the [wife] of Clopas, and Mary of Magdala.
- 26 Jesus therefore, seeing his mother, and the disciple standing by whom he loved, says to his mother, Woman, behold thy son.
- 27 Then he says unto 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, says, I thirst.
- 29 There was a vessel therefore there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it, they put it up to his mouth.
- 30 When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, he delivered up his spirit.
- 31 The Jews therefore, that the bodies might not remain on the cross on the sabbath, for it was [the] preparation, (for the day of that sabbath was a great [day]), demanded of Pilate that their legs might be broken and they taken away.
- 32 The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him;
- 33 but coming to Jesus, when they saw that he was already dead they did not break his legs,
- 34 but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

- 16 Then therefore he delivered him up to them that he might be crucified. They took then Jesus [and led (him) away];
- 17 and bearing for himself the cross he went out unto the place called of a Skull, which is called in Hebrew Golgotha,
- 18 where they crucified him, and with him two others, on this side and on that, and Jesus in the middle.
- 19 And also Pilate wrote a title and put [it] on the cross; and there was written, Jesus the Nazarean, the king of the Jews.
- 20 This title therefore many of the Jews read, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek, in Latin.
- 21 Therefore said the high priest of the Jews to Pilate, Write not, The king of the Jews, but that he said, I am king of the Jews.
- 22 Pilate answered, What I have written I have written.
- 23 The soldiers therefore, when they crucified Jesus, took his garments and made four parts, to each soldier a part, and the vest; but the vest was seamless from the top woven through the whole.
- 24 They said therefore unto one another, Let us not rend it, but let us draw lots for it whose it shall be; that the scripture might be fulfilled that saith, They parted my garments for themselves, and for my vesture they cast lots. The soldiers therefore did these things.
- 25 Now by the cross of Jesus stood his mother, and the sister of his mother, Mary the [wife] of Clopas, and Mary of Magdala.
- 26 Jesus therefore, seeing his mother and the disciple standing by whom he loved, saith to his mother, Woman, behold, thy son.
- 27 Next he saith to the disciple, Behold, thy mother; and from that hour the disciple took her unto his own [home].
- 28 After this Jesus, knowing that all things were now finished, that the scripture might be accomplished, saith, I thirst.
- 29 A vessel [therefore] was standing there full of vinegar; and they, having filled a sponge with vinegar and put hyssop round [it], put [it] up to his mouth.
- 30 When therefore Jesus received the vinegar, he said, It is finished, and bowing his head delivered up his spirit.
- 31 The Jews therefore, since it was the preparation, that the bodies might not remain on the cross on the sabbath (for the day of that sabbath was great), asked of Pilate that their legs might be broken, and they be taken away.
- 32 The soldiers therefore came and broke the legs of the first and of the other that was crucified with him;
- 33 but coming to Jesus, when they saw that he was already dead, they broke not his legs,
- 34 but one of the soldiers with a spear thrust his side, and there came out immediately blood and water.

- 35 And he who saw it bears witness, and his witness is true, and he knows that he says true that ye also may believe.
- 36 For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken.
- 37 And again another scripture says, They shall look on him whom they pierced.
- 38 And after these things Joseph of Arimathea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus.
- 39 And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds [weight].
- 40 They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.
- 41 But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever been laid.
- 42 There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

JOHN 20 JND

- 1 And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb.
- 2 She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.
- 3 Peter therefore went forth and the other disciple, and came to the tomb.
- 4 And the two ran together, and the other disciple ran forward faster than Peter, and came first to the tomb,
- 5 and stooping down he sees the linen cloths lying; he did not however go in.
- 6 Simon Peter therefore comes, following him, and entered into the tomb, and sees the linen cloths lying,
- 7 and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself.
- 8 Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed;
- 9 for they had not yet known the scripture, that he must rise from among [the] dead.
- 10 The disciples therefore went away again to their own home.
- 11 But Mary stood at the tomb weeping without. As therefore she wept, she stooped down into the tomb,
- 12 and beholdeth two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain.

- 35 And he that hath seen hath borne witness, and his witness is true, and he knoweth that he saith true, that ye also may believe.
- 36 For these things came to pass that the scripture might be fulfilled, Not a bone of him shall be crushed;
- 37 and again another scripture saith, They shall look on him whom they pierced.
- 38 And after these things Joseph from Arimathea, being a disciple of Jesus but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave leave. He came therefore and took his body away.
- 39 And there came also Nicodemus, that came at first to him by night, bringing a mixture of myrrh and aloes about a hundred pound [weight].
- 40 They took therefore the body of Jesus and bound it in linen swathes with the spices, as it is the Jews' custom to prepare for burial.
- 41 Now there was in the place where he was crucified a garden, and in the garden a new tomb in which no one was ever yet laid.
- 42 There then on account of the preparation of the Jews, because the tomb was near, they put Jesus.

JOHN 20 WK

- 1 Now on the first [day] of the week Mary of Magdala cometh early while it was yet dark unto the tomb and seeth the stone taken away from the tomb.
- 2 She runneth therefore and cometh unto Simon Peter and unto the other disciple whom Jesus dearly loved, and saith to them, They took away the Lord out of the tomb, and we know not where they laid him.
- 3 Peter therefore went forth, and the other disciple, and were coming unto the tomb.
- 4 And the two were running together, and the other disciple ran forward more quickly than Peter, and came first unto the tomb,
- 5 and stooping down seeth the linen clothes as they lay; nevertheless he went not in.
- 6 Simon Peter therefore cometh following him, and entered into the tomb, and beholdeth the linen clothes lying,
- 7 and the handkerchief which was upon his head, not lying with the linen clothes but folded up in a place apart.
- 8 Then entered therefore also the other disciple that came first unto the tomb, and he saw and believed;
- 9 for as yet they knew not the scripture that he must rise from [the] dead.
- 10 The disciples therefore went away again unto their own [home].
- 11 But Mary stood at the tomb without weeping. While then she was weeping, she stooped into the tomb,
- 12 and beholdeth two angels in white sitting, one at the head, and one at the feet, where had lain the body of Jesus.

- 13 And they say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid him.
- 14 Having said these things she turned backward and beholds Jesus standing [there], and knew not that it was Jesus.
- 15 Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.
- 16 Jesus says to her, Mary. She, turning round, says to him in Hebrew, Rabboni, which means Teacher.
- 17 Jesus says to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and [to] my God and your God.
- 18 Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and [that] he had said these things to her.
- 19 When therefore it was evening on that day, which was the first [day] of the week, and the doors shut where the disciples were, through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace [be] to you.
- 20 And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the Lord.
- 21 [Jesus] said therefore again to them, Peace [be] to you: as the Father sent me forth, I also send you.
- 22 And having said this, he breathed into [them], and says to them, Receive [the] Holy Spirit:
- 23 whose soever sins ye remit, they are remitted to them; whose soever [sins] ye retain, they are retained.
- 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25 The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe.
- 26 And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace [be] to you.
- 27 Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but believing.
- 28 Thomas answered and said to him, My Lord and my God.
- 29 Jesus says to him, Because thou hast seen me thou hast believed: blessed they who have not seen and have believed.
- 30 Many other signs therefore also Jesus did before his disciples, which are not written in this book;
- 31 but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

JOHN 21 JND

- 13 And they say to her, Woman, why weepest thou? She saith to them, Because they took away my Lord, and I know not where they laid him.
- 14 Having said thus, she turned back, and beholdeth Jesus standing, and knew not that it was Jesus.
- 15 Jesus saith to her, Woman, why weepest thou? Whom dost thou seek? She, thinking that it was the gardener, saith to him, Sir, if thou didst carry him off, tell me where thou laidest him, and I will take him away.
- 16 Jesus saith to her, Mary. She, turning, saith to him in Hebrew, Rabboni, which meaneth [or, is to say] Teacher.
- 17 Jesus saith to her, Touch me not, for I have not yet ascended unto the [or, my] Father; but go unto my brethren and say to them, I ascend unto my Father and your Father, and my God and your God.
- 18 Mary of Magdala cometh bringing word ^Λ to the disciples, I have seen the Lord, and that he said these things to her.
- 19 When it was evening then, on that day which was the first of the week, and the doors were shut where the disciples were by reason of the fear of the Jews, came Jesus and stood in the midst, and saith to them, Peace to you.
- 20 And having said this he showed them his hands and his side. The disciples then rejoiced when they saw the Lord.
- 21 He [or, Jesus] said therefore to them again, Peace to you: according as the Father hath sent me forth, I also send you.
- 22 And having said this he breathed into and saith to them, Receive the Holy Spirit:
- 23 whose soever sins ye remit, they are remitted to them; whose soever ye retain, they are retained.
- 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25 The other disciples said therefore to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will in nowise believe.
- 26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace to you.
- 27 Then he saith to Thomas, Reach hither thy finger, and see my hands, and reach thy hand, and put [it] into my side, and be not unbelieving but believing.
- 28 Thomas answered and said to him, My Lord and my God.
- 29 Jesus saith to him, Because thou hast seen me, thou hast believed; blessed are those that saw not and believed.
- 30 Many other signs therefore did Jesus in the presence of the ^Λ disciples, which are not written in this book;
- 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. ^Λ

JOHN 21 WK

- 1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested [himself] thus.
- 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples.
- 3 Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth and went on board, and that night took nothing.
- 4 And early morn already breaking, Jesus stood on the shore; the disciples however did not know that it was Jesus.
- 5 Jesus therefore says to them, Children, have ye anything to eat? They answered him, No.
- 6 And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes.
- 7 That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the sea;
- 8 and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes.
- 9 When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread.
- 10 Jesus says to them, Bring of the fishes which ye have now taken.
- 11 Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent.
- 12 Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou? knowing that it was the Lord.
- 13 Jesus comes and takes the bread and gives it to them, and the fish in like manner.
- 14 This is already the third time that Jesus had been manifested to the disciples, being risen from among [the] dead.
- 15 When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Feed my lambs.
- 16 He says to him again a second time, Simon, [son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Shepherd my sheep.
- 17 He says to him the third time, Simon, [son] of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest all things; thou knowest that I am attached to thee. Jesus says to him, Feed my sheep.

- 1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested [himself] thus.
- 2 There were together Simon Peter, and Thomas called Didymus [that is, Twin], and Nathanael from Cana in Galilee, and the [sons] of Zebedee, and two others of his disciples.
- 3 Simon Peter saith to them, I go away to fish. They say to him, We also come with thee. They went forth, and entered into the boat [^], and that night took nothing.
- 4 But when early morn was now breaking, Jesus stood on the shore: however the disciples did not know that it was [lit. is] Jesus.
- 5 Jesus therefore saith to them, Children, have ye anything to eat? They answered him, No.
- 6 And he said to them, Cast the net on the right side of the boat, and ye will find. They cast therefore, and were no longer able to draw it from the multitude of the fishes.
- 7 Therefore that disciple whom Jesus loved saith to Peter, It is the Lord. Then Simon Peter, hearing that it was [lit. is] the Lord, girt his over-coat about [him] (for he was naked), and cast himself into the sea.
- 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net of the fishes.
- 9 So when they had got off to the land, they see a coal-fire laid, and fish laid thereon, and bread.
- 10 Jesus saith to them, Bring of the fish which ye took just now.
- 11 Simon Peter [therefore] went up and drew the net to land full of great fishes, a hundred [and] fifty-three: and, many as they were, the net was not rent.
- 12 Jesus saith to them, Come, dine. And none of the disciples durst inquire of him, Who art thou? knowing that it was [lit. is] the Lord.
- 13 Jesus [^] cometh and taketh the bread and giveth to them, and the fish likewise.
- 14 This already [was the] third [time] Jesus was manifested to the [^] disciples after having risen from [the] dead.
- 15 When therefore they had dined, Jesus saith to Simon Peter, Simon [son] of Jonah [or, John], lovest thou me more than these? He saith to him, Yea, Lord; thou knowest that I dearly love thee. He saith to him, Feed my lambs.
- 16 He saith to him again a second time, Simon [son] of Jonah, lovest thou me? He saith to him, Yea, Lord; thou knowest that I dearly love thee. He saith to him, Tend my sheep.
- 17 He saith to him the third time, Simon [son] of Jonah, dost thou dearly love me? Peter was grieved because he said to him the third time, Dost thou dearly love me? and he said to him, Lord, thou knowest all things, thou knowest that I dearly love thee. Jesus saith to him, Feed my sheep [for little sheep].

- 18 Verily, verily, I say to thee, When thou wast young, thou girdest thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire.
- 19 But he said this signifying by what death he should glorify God. And having said this, he says to him, Follow me.
- 20 Peter turning round sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up?
- 21 Peter, seeing him, says to Jesus, Lord, and what [of] this [man]?
- 22 Jesus says to him, If I will that he abide until I come, what [is that] to thee? Follow thou me.
- 23 This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what [is that] to thee?
- 24 This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true.
- 25 And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.

- 18 Verily, verily, I say to thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
- 19 And this he said, signifying by what death he should glorify God. And having said this, he saith to him, Follow me.
- 20 ^ Peter turning round seeth the disciple whom Jesus loved following (who also at the supper leaned on his breast and said, Lord, who is he that delivereth thee up?);
- 21 Peter therefore seeing him saith to Jesus, Lord, and what [of] this man?
- 22 Jesus saith to him, If I will that he abide till I come, what [is it] unto thee? follow *thou* me.
- 23 This saying therefore went forth among the brethren that that disciple doth not die; yet Jesus said not to him, that he doth not die; but, If I will that he abide till I come, what [is it] to thee?
- 24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.
- 25 And there are also many other things which Jesus did, the which, if they were written one by one, I suppose that not even the world itself would contain the books that should be written. ^

ACTS I JND

- 1 I composed the first discourse, O Theophilus, concerning all things which Jesus began both to do and to teach,
- 2 until that day in which, having by the Holy Spirit charged the apostles whom he had chosen, he was taken up;
- 3 to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of God;
- 4 and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of me.
- 5 For John indeed baptised with water, but ye shall be baptised with the Holy Spirit after now not many days.
- 6 They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel?
- 7 And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority;
- 8 but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and to the end of the earth.
- 9 And having said these things he was taken up, they beholding [him], and a cloud received him out of their sight.
- 10 And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing,
- 11 who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven.
- 12 Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath day's journey off.
- 13 And when they were come into [the city], they went up to the upper chamber where were staying both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphæus, and Simon the zealot, and Jude [the brother] of James.
- 14 These gave themselves all with one accord to continual prayer, with [several] women, and Mary the mother of Jesus, and with his brethren.
- 15 And in those days Peter, standing up in the midst of the brethren, said, (the crowd of names [who were] together [was] about a hundred and twenty,)
- 16 Brethren, it was necessary that the scripture should have been fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those who took Jesus;
- 17 for he was numbered amongst us, and had received a part in this service.
- 18 (This [man] then indeed got a field with [the] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.

ACTS I WK

- 1 The first account I composed, O Theophilus, concerning all that Jesus began both to do and teach,
- 2 until the day in which, having by [the] Holy Spirit charged the apostles whom He had chosen, He was received up,
- 3 to whom He also presented Himself alive after He had suffered, by many proofs, appearing to them during forty days, and speaking the things concerning the kingdom of God.
- 4 And being assembled with [them], He commanded them not to depart from Jerusalem, but to await the promise of the Father, which, [said] He, ye heard of Me.
- 5 For John indeed baptised with water; but ye shall be baptised in [the] Holy Spirit after not many days hence.
- 6 They therefore being come together asked Him, saying, Lord, dost Thou at this time restore the kingdom to Israel?
- 7 And He said unto them, It is not yours to know times or seasons which the Father set in His own authority.
- 8 But ye shall receive power at the coming of the Holy Spirit upon you; and ye shall be My witnesses both in Jerusalem and in all Judæa and Samaria and unto the end of the earth.
- 9 And having said these things, as they were looking, He was taken up, and a cloud withdrew Him from their eyes.
- 10 And while they were gazing into heaven as He went on, behold two men stood by them in white garments
- 11 who also said, Men of Galilee, why stand ye looking into heaven? This Jesus that was received up from you into heaven shall so come in the manner in which ye beheld Him going into heaven.
- 12 Then they returned unto Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey off.
- 13 And when they entered, they went up into the upper room where they were abiding; both Peter and John, and James, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James [son] of Alphaeus, and Simon the Zealot, and Judas [brother] of James.
- 14 These all with one accord continued steadfastly in prayer, with [certain] women, and Mary the mother of Jesus, and with His brethren.
- 15 And in these days Peter stood up in the midst of the brethren, and said (and there was a crowd of names [or persons] together, about a hundred and twenty),
- 16 Brethren [Lit. Men brethren], it was needful that the Scripture should be fulfilled which the Holy Spirit spake before by the mouth of David concerning Judas, who became guide to those that took Jesus.
- 17 For he had been numbered among us, and received the allotment of this service.
- 18 (This man then obtained a field from wages of [his] iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

- 19 And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect Aceldama; that is, field of blood.)
- 20 For it is written in [the] book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let another take his overseership.
- 21 It is necessary therefore that of the men who have assembled with us all [the] time in which the Lord Jesus came in and went out among us,
- 22 beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.
- 23 And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias.
- 24 And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou hast chosen,
- 25 to receive the lot of this service and apostleship, from which Judas transgressing fell to go to his own place.
- 26 And they gave lots on them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

ACTS 2 JND

- 1 And when the day of Pentecost was now accomplishing, they were all together in one place.
- 2 And there came suddenly a sound out of heaven as of a violent impetuous blowing, and filled all the house where they were sitting.
- 3 And there appeared to them parted tongues, as of fire, and it sat upon each one of them.
- 4 And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.
- 5 Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven.
- 6 But the rumour of this having spread, the multitude came together and were confounded, because each one heard them speaking in his own dialect.
- 7 And all were amazed and wondered, saying, Behold, are not all these who are speaking Galilæans?
- 8 and how do we hear [them] each in our own dialect in which we have been born,
- 9 Parthians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judæa, and Cappadocia, Pontus and Asia,
- 10 both Phrygia and Pamphylia, Egypt and the parts of Libya which adjoin Cyrene, and the Romans sojourning [here], both Jews and proselytes,
- 11 Cretans and Arabians, we hear them speaking in our own tongues the great things of God?
- 12 And they were all amazed and in perplexity, saying one to another, What would this mean?
- 13 But others mocking said, They are full of new wine.
- 14 But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judæa, and all ye

- 19 And it became known to all the dwellers at Jerusalem, so that in their own language [or, dialect] that field was called Akeldama, that is, Field of Blood).
- 20 For it is written in [the] Book of Psalms, Let his homestead be made desolate, and let there be no dweller in it; and, his overseership let another take.
- 21 Of the men therefore who went with us at every time that the Lord Jesus went in and went out among us,
- 22 beginning from the baptism of John until the day in which He was received up from us, must one of these become a witness with us of His resurrection.
- 23 And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.
- 24 And they prayed and said, Thou, Lord, knower of the hearts of all, shew of these two which one Thou hast chosen,
- 25 to take the place of this service and apostleship from which Judas fell away to go unto his own place.
- 26 And they gave lots for them; and the lot fell on Matthias; and he was numbered with the eleven apostles.

ACTS 2 WK

- 1 And when the day of Pentecost was in course of fulfilment, they were all together in one place.
- 2 And suddenly there came from heaven a sound as of a mighty blast rushing, and it filled all the house where they were sitting.
- 3 And there appeared to them tongues parting asunder as of fire, and it sat upon each one of them.
- 4 And they were all filled with [the] Holy Spirit, and began to speak with other tongues, as the Spirit was giving them to utter.
- 5 Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven;
- 6 and when this report [or, sound] was made, the multitude came together, and were confounded, because they each one heard them speaking in his own dialect.
- 7 And they were all amazed and wondering, saying, [^] Behold, are not all these that speak Galileans?
- 8 And how hear we each in our own dialect in which we were born?
- 9 Parthians and Medes and Elamites, and those that dwell in Mesopotamia, in Judæa and Cappadocia, Pontus and Asia,
- 10 in Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and the Roman sojourners, both Jews and proselytes,
- 11 Cretans and Arabians, we hear them speaking in our tongues the mighty things of God.
- 12 And they were all amazed and perplexed, saying one to another, What meaneth this?
- 13 But others mocking said, They are filled with sweet wine.
- 14 But Peter, standing up with the eleven, lifted up his voice, and spoke forth unto them, Men of Judæa and all ye

inhabitants of Jerusalem, let this be known to you, and give heed to my words:

- 15 for these are not full of wine, as ye suppose, for it is the third hour of the day;
- 16 but this is that which was spoken through the prophet Joel,
- 17 And it shall be in the last days, saith God, [that] I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with dreams;
- 18 yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy.
- 19 And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke:
- 20 the sun shall be changed to darkness and the moon to blood before the great and gloriously appearing day of [the] Lord come.
- 21 And it shall be that whosoever shall call upon the name of [the] Lord shall be saved.
- 22 Men of Israel, hear these words: Jesus the Nazaræan, a man borne witness to by God to you by works of power and wonders and signs, which God wrought by him in your midst, as yourselves know —
- 23 him, given up by the determinate counsel and foreknowledge of God, ye, by [the] hand of lawless [men], have crucified and slain.
- 24 Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held by its power;
- 25 for David says as to him, I foresaw the Lord continually before me, because he is at my right hand that I may not be moved.
- 26 Therefore has my heart rejoiced and my tongue exulted; yea more, my flesh also shall dwell in hope,
- 27 for thou wilt not leave my soul in hades, nor wilt thou give thy gracious one to see corruption.
- 28 Thou hast made known to me [the] paths of life, thou wilt fill me with joy with thy countenance.
- 29 Brethren, let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst us unto this day.
- 30 Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins to set upon his throne;
- 31 he, seeing [it] before, spoke concerning the resurrection of the Christ, that neither has he been left in hades nor his flesh seen corruption.
- 32 This Jesus has God raised up, whereof all we are witnesses.
- 33 Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which ye behold and hear.
- 34 For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand
- 35 until I have put thine enemies [to be] the footstool of thy feet.

that dwell in Jerusalem, be this known to you, and give ear to my words.

- 15 For these are not drunken as ye suppose, for it is [the] third hour of the day;
- 16 but this is that which was spoken by the prophet Joel.
- 17 And it shall be in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with dreams;
- 18 yea, and on My bondmen and on My bondwomen in those days will I pour out of My Spirit, and they shall prophesy.
- 19 And I will give wonders in the heaven above, and signs on the earth below, blood and fire and vapour of smoke.
- 20 The sun shall be changed into darkness and the moon into blood before the great and manifest day of [the] Lord come.
- 21 And it shall be, whosoever shall call on the name of [the] Lord shall be saved.
- 22 Men of Israel, hear these words: Jesus of Nazareth, a man shown forth from God to you by mighty works, and wonders, and signs, which God wrought by Him in your midst, as yourselves know —
- 23 Him, given up by the determinate counsel and foreknowledge of God, ye by hand of lawless [men] did crucify and slay;
- 24 Whom God raised up, having loosed the pangs of death, inasmuch as it was not possible that He should be held fast by it.
- 25 For David saith as to Him, I kept the Lord in view always before me, because He is on my right hand that I may not be shaken.
- 26 On this account my heart was cheered and my tongue was exceeding glad; yea more my flesh also shall dwell in hope
- 27 [that, or] because Thou wilt not leave my soul to hades nor give Thy Holy [or, Gracious] One to see corruption.
- 28 Thou didst make known to me ways of life; Thou wilt make me full of joy with Thy countenance.
- 29 Brethren, one may speak with freedom unto you about the patriarch David that he both died and was buried, and his tomb is amongst us unto this day.
- 30 Being therefore a prophet, and knowing that God swore with an oath to him of the fruit of his loins [^] to seat upon his throne,
- 31 he foresaw and spoke about the resurrection of the Christ, that neither was He left to hades nor did His flesh see corruption.
- 32 This Jesus did God raise up whereof all we are witnesses.
- 33 Having therefore been exalted by the right hand of God and received of the Father the promise of the Holy Spirit, He poured forth this which ye see and hear.
- 34 For David ascended not into the heavens, but saith himself, The Lord said to my Lord, sit on My right hand
- 35 till I make Thine enemies [the] footstool of Thy feet.

Acts

- 36 Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both Lord and Christ.
- 37 And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?
- 38 And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.
- 39 For to you is the promise and to your children, and to all who [are] afar off, as many as [the] Lord our God may call.
- 40 And with many other words he testified and exhorted them, saying, Be saved from this perverse generation.
- 41 Those then who had accepted his word were baptised; and there were added in that day about three thousand souls.
- 42 And they persevered in the teaching and fellowship of the apostles, in breaking of bread and prayers.
- 43 And fear was upon every soul, and many wonders and signs took place through the apostles' means.
- 44 And all that believed were together, and had all things common,
- 45 and sold their possessions and substance, and distributed them to all, according as any one might have need.
- 46 And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of heart,
- 47 praising God, and having favour with all the people; and the Lord added [to the assembly] daily those that were to be saved.

ACTS 3 JND

- 1 And Peter and John went up together into the temple at the hour of prayer, [which is] the ninth [hour];
- 2 and a certain man who was lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple;
- 3 who, seeing Peter and John about to enter into the temple, asked to receive alms.
- 4 And Peter, looking steadfastly upon him with John, said, Look on us.
- 5 And he gave heed to them, expecting to receive something from them.
- 6 But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazaræan rise up and walk.
- 7 And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong.
- 8 And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God.
- 9 And all the people saw him walking and praising God;

- 36 Let all [the] house of Israel therefore know assuredly that God made Him both Lord and Christ — this Jesus Whom ye crucified.
- 37 And when they heard, they were pricked in heart and said unto Peter and the rest of the apostles, What shall we do, brethren?
- 38 And Peter said unto them, Repent, and be baptised each of you in the name of Jesus Christ for remission of sins; and ye shall receive the gift of the Holy Spirit.
- 39 For to you is the promise, and to your children, and to all that are afar off, as many as [the] Lord our God shall call to [Him].
- 40 And with many other words he testified and exhorted them, saying, Be saved from this perverse generation.
- 41 Those then that accepted his word [^] were baptised; and there were added that day about three thousand souls.
- 42 And they persevered in the apostles' teaching and fellowship, the breaking of bread and the prayers.
- 43 And fear came upon every soul; and many wonders and signs were done through the apostles. [^]
- 44 And all that believed were together, and had all things common,
- 45 and sold their possessions and substance, and distributed them to all according as anyone had need.
- 46 And day by day, continuing with one accord in the temple, and breaking bread at home, they did take their food with gladness and simplicity of heart,
- 47 praising God, and having favour with all the people. And the Lord was adding day by day together those that were to be saved.

ACTS 3 WK

- 1 Now Peter and John were going up into the temple at the hour of prayer, the ninth.
- 2 And a certain man being lame from his mother's womb was carried, whom they laid every day at the gate of the temple called Beautiful, to ask alms of those that entered into the temple;
- 3 who, seeing Peter and John about to enter into the temple, asked to receive alms.
- 4 And Peter gazing on him with John said, Look on us.
- 5 And he gave heed to them, expecting to receive something from them.
- 6 But Peter said, Silver and gold have I none, but what I have, this I give thee: In the name of Jesus Christ of Nazareth walk.
- 7 And grasping him by the right hand he raised [him] up; and immediately his feet and ankle-bones were made strong.
- 8 And leaping up he stood and walked, and entered with them into the temple, walking and leaping, and praising God.
- 9 And all the people saw him walking and praising God;

- 10 and they recognized him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him.
- 11 And as he held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering.
- 12 And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to walk?
- 13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had judged that he should be let go.
- 14 But ye denied the holy and righteous one, and asked that a man [that was] a murderer should be granted to you;
- 15 but the originator of life ye slew, whom God raised from among [the] dead, whereof we are witnesses.
- 16 And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all.
- 17 And now, brethren, I know that ye did it in ignorance, as also your rulers;
- 18 but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ should suffer.
- 19 Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord,
- 20 and he may send Jesus Christ, who was foreordained for you,
- 21 whom heaven indeed must receive till [the] times of [the] restoring of all of things, of which God has spoken by the mouth of his holy prophets since time began.
- 22 Moses indeed said, A prophet shall [the] Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you.
- 23 And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people.
- 24 And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced also these days.
- 25 Ye are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed.
- 26 To you first God, having raised up his servant, has sent him, blessing you in turning each one [of you] from your wickedness.

ACTS 4 JND

- 1 And as they were speaking to the people, the priests and captain of the temple and the Sadducees came upon them,

- 10 and they recognized him that he it was that sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened to him.
- 11 And as he held Peter and John, all the people ran together unto them in the portico that is called Solomon's, greatly wondering.
- 12 And Peter seeing [it] answered unto the people, Men of Israel, why marvel ye at this [man]? or why gaze ye at us as though by [our] own power and piety we had made him to walk?
- 13 The God of Abraham and Isaac and Jacob, the God of our fathers, did glorify His servant Jesus, Whom ye delivered up, and denied before Pilate's face, when he decided [*lit.* judged] to release [Him].
- 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted to you;
- 15 but the Author [*lit.* Chief] of life ye killed, Whom God raised from [the] dead of which we are witnesses;
- 16 and on the faith of His name did His name make this man strong whom ye behold and know; and the faith that is by Him gave him this entireness before you all.
- 17 And now, brethren, I know that ye acted in ignorance, as also your rulers;
- 18 but God thus fulfilled what He announced by the mouth of all the prophets, that His Christ should suffer.
- 19 Repent therefore, and be converted for the blotting out of your sins, so that seasons of refreshing may come from the presence of the Lord,
- 20 and He may send forth Him that hath been foreappointed for you, Jesus Christ,
- 21 Whom heaven indeed must receive till times of restoring all things whereof God spoke by the mouth of His holy prophets since time began.
- 22 Moses indeed said, A prophet shall [the] Lord our God raise up from among your brethren as [He did] me; Him shall ye hear in all things whatsoever He shall speak unto you.
- 23 And it shall be that every soul which shall not hear that prophet shall be destroyed from among the people.
- 24 Yea, and all the prophets from Samuel, and those in succession, as many as spoke, did also announce these days.
- 25 Ye are the sons of the prophets, and of the covenant which God covenanted with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.
- 26 To you first, God, having raised up His servant, sent Him to bless you in turning away each from your iniquities.

ACTS 4 WK

- 1 [^] Now as they were speaking unto the people, the priests and the captain of the temple and the Sadducees came upon them

2 being distressed on account of their teaching the people and preaching by Jesus the resurrection from the among [the] dead;
 3 and they laid hands on them, and put them in ward till the morrow; for it was already evening.
 4 But many of those who had heard the word believed; and the number of the men had become [about] five thousand.
 5 And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem,
 6 and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the] high priestly family;
 7 and having placed them in the midst they inquired, In what power or in what name have ye done this?
 8 Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders [of Israel],
 9 if we this day are called upon to answer as to the good deed [done] to the infirm man, how he has been healed,
 10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazaraean, whom ye have crucified, whom God has raised from among [the] dead, by him this [man] stands here before you sound [in body].
 11 He is the stone which has been set at nought by you the builders, which is become the corner stone.
 12 And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.
 13 But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognized them that they were with Jesus.
 14 And beholding the man who had been healed standing with them, they had nothing to reply;
 15 but having commanded them to go out of the council they conferred with one another,
 16 saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it.
 17 But that it be not further spread among the people, let us threaten them severely no longer to speak to any man in this name.
 18 And having called them, they charged [them] not to speak at all nor teach in the name of Jesus.
 19 But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye;
 20 as for us we cannot refrain from speaking of the things which we have seen and heard.
 21 But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken place;

2 being distressed because of their teaching the people, and announcing in Jesus the resurrection from [the] dead;
 3 and they laid hands on them and put them in ward unto the morrow, for it was already evening.
 4 But many of those that heard the word believed, and the number of the men became about five thousand.
 5 And it came to pass on the morrow that their rulers and elders and scribes
 6 were gathered together at Jerusalem, and Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of high priestly lineage,
 7 and having set them in the midst they enquired, By what power, or in what name, did ye this?
 8 Then Peter, filled with [the] Holy Spirit, said unto them, Rulers of the people and elders [of Israel],
 9 if we to-day are examined as to a good deed done to an infirm man, whereby he hath been cured,
 10 be it known to you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from [the] dead, in [or, by] Him [or, in this (name)] he standeth before you whole.
 11 He is the Stone that was set at nought by you the builders, that was made head of [the] corner.
 12 And in none other is there salvation; for neither is there a different name under heaven that is given among men by which we must be saved.
 13 Now beholding the boldness of Peter and John, and aware that they were unlettered and simple men, they wondered, and recognised them that they were with Jesus.
 14 And seeing the man that was healed standing with them, they had nothing to say in reply.
 15 But, having commanded them to go aside out of the council, they were conferring among themselves,
 16 saying, What shall we do to these men? for that indeed a notable sign hath been done through them [is] manifest to all that inhabit Jerusalem; and we cannot deny it.
 17 But that it be not spread farther among the people, let us threaten them severely [*lit.*, with threat] to speak to no man longer in [*lit.*, on] this name.
 18 And having called them they charged [them] not to speak at all nor teach in [*lit.*, on] the name of Jesus.
 19 But Peter and John answering said unto them, Whether it be right before God to hear you rather than God, judge ye:
 20 for we cannot but speak the things which we saw and heard.
 21 And they having further threatened them let them go, finding nothing how they might punish them on account of the people, because all were glorifying God for what had been done.

- 22 for the man on whom this sign of healing had taken place was above forty years old.
- 23 And having been let go, they came to their own company, and reported all that the chief priests and elders had said to them.
- 24 And they, having heard [it], lifted up [their] voice with one accord to God, and said, Lord, thou art the God who made the heaven and the earth and the sea, and all that is in them;
- 25 who hast said by the mouth of thy servant David, Why have [the] nations raged haughtily and [the] peoples meditated vain things?
- 26 The kings of the earth were there, and the rulers were gathered together against the Lord and against his Christ.
- 27 For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered together in this city
- 28 to do whatever thy hand and thy counsel had determined before should come to pass.
- 29 And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness to speak thy word,
- 30 in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.
- 31 And when they had prayed, the place in which they were assembled shook, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.
- 32 And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them;
- 33 and with great power did the apostles give witness of the resurrection of the Lord Jesus, and great grace was upon them all.
- 34 For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold
- 35 and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.
- 36 And Joseph, who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth,
- 37 being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

ACTS 5 JND

- 1 But a certain man, Ananias by name, with Sapphira his wife, sold a possession,
- 2 and put aside for himself part of the price, [his] wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles.

- 22 For the man on whom this sign of healing was wrought was more than forty years old.
- 23 But being let go they came unto their own [company], and reported all that [or, whatsoever] the chief priests and the elders said unto them.
- 24 And they on hearing [it] with one accord lifted up [their] voice unto God and said, Master, Thou [art] He that made the heaven and the earth, and the sea, and all that in them [is];
- 25 Who by [the] Holy Spirit, [by the] mouth of our father David Thy servant, didst say, Why did Gentiles rage and peoples meditate vain things?
- 26 The kings of the earth set themselves, and the rulers were gathered together against the Lord and against His Anointed [or, Christ].
- 27 For of a truth in this city against Thy holy servant Jesus Whom Thou didst anoint, both Herod and Pontius Pilate with Gentiles and peoples of Israel were gathered,
- 28 to do whatsoever Thy hand and Thy counsel foreordained to come to pass.
- 29 And now, Lord, look upon their threatenings, and give to Thy bondmen with all boldness to speak Thy word
- 30 while [*lit.*, in that] Thou stretchest forth Thy hand for healing, and that signs and wonders be done by the name of Thy holy servant Jesus.
- 31 And when they prayed, the place wherein they were gathered together was shaken; and they were all filled with the Holy Spirit, and spoke the word of God with boldness.
- 32 And the heart and soul of the multitude of those that believed were one; and not one said that aught of his possessions was his own: but they had all things common.
- 33 And with great power did the apostles render the witness of the resurrection of the Lord Jesus; and great grace was upon them all.
- 34 For neither was there anyone in want among them; for as many as were owners of lands or houses sold [them] and brought the prices of the things that were being sold
- 35 and laid [them] at the feet of the apostles; and distribution was made to each according as anyone had need.
- 36 And Joseph that by the apostles was surnamed Barnabas (which is, being interpreted, Son of Exhortation), a Levite, a Cyprian by birth,
- 37 having a field, sold [it] and brought the money and laid [it] at the feet of the apostles.

ACTS 5 WK

- 1 But a certain man, Ananias by name, with Sapphira his wife, sold a possession
- 2 and reserved [part] of the price, his wife also being privy: and brought and laid a certain part at the feet of the apostles.

- 3 But Peter said, Ananias, why has Satan filled thy heart that thou shouldest lie to the Holy Spirit, and put aside for thyself a part of the price of the estate?
- 4 While it remained did it not remain to *thee*? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God.
- 5 And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard [it].
- 6 And the young men, rising up, swathed him up for burial, and having carried him out, buried him.
- 7 And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in.
- 8 And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much.
- 9 And Peter said to her, Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall carry thee out.
- 10 And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.
- 11 And great fear came upon all the assembly, and upon all who heard these things.
- 12 And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch,
- 13 but of the rest durst no man join them, but the people magnified them;
- 14 and believers were more than ever added to the Lord, multitudes both of men and women;)
- 15 so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of them.
- 16 And the multitude also of the cities round about came together to Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.
- 17 And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath,
- 18 and laid hands on the apostles and put them in the public prison.
- 19 But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said,
- 20 Go ye and stand and speak in the temple to the people all the words of this life.
- 21 And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them brought.
- 22 And when the officers were come, they did not find them in the prison; and returned and reported

- 3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to reserve for thee of the price of the land?
- 4 When it remained, did it not remain to thee; and when sold, was it not in thy power? How [is it] that thou conceivedst this thing in thy heart? Thou didst lie not to men but to God.
- 5 And Ananias hearing these words fell down and expired; and great fear came upon all the hearers,
- 6 and the younger [men] arose, swathed him, and carrying [him] out buried [him].
- 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
- 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
- 9 Then Peter said to her, How [is it] that ye agreed together to tempt the Spirit of [the] Lord? Behold, the feet of those that buried thy husband [are] at the door and shall carry thee out.
- 10 Then she fell immediately at his feet and expired; and the young men coming in found her dead, and carrying [her] forth buried [her] by her husband.
- 11 And great fear came upon all the assembly, and upon all that heard these things.
- 12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all of one accord in the porch of Solomon.
- 13 And of the rest durst no man join them; but the people magnified them;
- 14 and believers were the more added to the Lord, multitudes of both men and women:
- 15 insomuch as even to carry out the sick into the streets and put [them] on beds and couches, that, as Peter came, at least his shadow might overshadow some one of them.
- 16 And there also came together the multitude from the cities round about [? unto] Jerusalem, bringing sick [persons] and [persons] troubled by unclean spirits; and they were healed every one.
- 17 And the high priest rising up, and all those that were with him, which is [the] sect of the Sadducees, were filled with wrath,
- 18 and laid their hands on the apostles and put them in public ward.
- 19 But an angel of [the] Lord by night opened the doors of the prison, and leading them out said,
- 20 Go and stand and speak in the temple to the people all the words of this Life.
- 21 And when they heard they entered about dawn into the temple and were teaching. And when the high priest arrived and those with him, they called together the council and all the senate of the sons of Israel, and sent unto the jail to have them brought.
- 22 But the officers that arrived did not find them in the prison; and they returned and reported,

23 saying, We found the prison shut with all security, and the keepers standing at the doors; but when we had opened [them], within we found no one.

24 And when they heard these words, both the priest and the captain of the temple and the chief priests were in perplexity as to them, what this would come to.

25 And some one coming reported to them, Lo, the men whom ye put in the prison are in the temple, standing and teaching the people.

26 Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should be stoned.

27 And they bring them and set them in the council. And the high priest asked them,

28 saying, We strictly enjoined you not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man.

29 But Peter answering, and the apostles, said, God must be obeyed rather than men.

30 The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross.

31 Him has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins.

32 And we are [his] witnesses of these things, and the Holy Spirit also, which God has given to those that obey him.

33 But they, when they heard [these things], were cut to the heart, and took counsel to kill them.

34 But a certain [man], a Pharisee, named Gamaliel, a teacher of the law, held in honor of all the people, rose up in the council, and commanded to put the men out for a short while,

35 and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to do;

36 for before these days Theudas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dispersed and came to nothing.

37 After him rose Judas the Galilean in the days of the census, and drew away [a number of] people after him; and he perished, and all, as many as obeyed him, were scattered abroad.

38 And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed;

39 but if it be from God, ye will not be able to put them down, lest ye be found also fighters against God.

40 And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them.

41 They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be dishonored for the name.

23 saying, We found the jail shut in all security, and the keepers standing at the doors, but on opening we found no one within.

24 And when both [the priest and] the captain of the temple and the chief priests heard these words, they were utterly perplexed about them whereto this would come.

25 And there arrived one and reported to them, Behold the men whom ye put in the prison are in the temple standing and teaching the people.

26 Then the captain went away with the officers, and brought them, not with violence, for they feared the people, lest they should be stoned.

27 And having brought they set them in the council; and the high priest asked them,

28 saying, We strictly charged you not to teach on this name; and, behold, ye have filled Jerusalem with your teaching, and purpose to bring upon us the blood of this man.

29 And in answer Peter and the apostles said, Obedience must be to God rather than men.

30 The God of our fathers raised up Jesus whom ye slew by hanging on a tree:

31 Him God exalted with His right hand as Leader and Saviour to give repentance to Israel and remission of sins.

32 And we are [His] witnesses of these things [*lit.*, words] and the Holy Spirit whom God gave to those that obey Him.

33 And when they heard, they were cut [to the heart; *lit.*, sawn asunder] and took counsel.

34 But there stood up one in the council, a Pharisee, by name Gamaliel, a law-teacher, in honour with all the people, and commanded to put the men [or, apostles] out a little while,

35 and said unto them, Ye men of Israel [or, Israelites] take heed to yourselves as to these men what ye are about to do.

36 For before these days, rose up Theudas, saying that he himself was somebody, with whom a number of men, about four hundred, took sides; who was slain, and all as many as obeyed him were dispersed, and came to nothing.

37 After this one rose up Judas the Galilean, in the days of the census, and drew into revolt people after him; and he perished, and all as many as obeyed him were scattered abroad.

38 And now I say to you, Refrain from these men, and let them alone; for if this counsel or if this work be of men, it will be overthrown,

39 but if it is of God ye will not be [or, are not] able to overthrow them, lest ye be found [even] fighting against God.

40 And to him they yielded, and having called the apostles, they beat and charged [them] not to speak on the name of Jesus, and let them go.

41 They therefore went their way from [the] presence of the council rejoicing that they were accounted worthy to be dishonoured for the Name. ^

Acts

- 42 And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.

ACTS 6 JND

- 1 But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministration.
- 2 And the twelve, having called the multitude of the disciples to [them], said, It is not right that we, leaving the word of God, should serve tables.
- 3 Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] [Holy] Spirit and wisdom, whom we will establish over this business:
- 4 but *we* will give ourselves up to prayer and the ministry of the word.
- 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and [the] Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch,
- 6 whom they set before the apostles; and, having prayed, they laid their hands on them.
- 7 And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.
- 8 And Stephen, full of grace and power, wrought wonders and great signs among the people.
- 9 And there arose up certain of those of the synagogue called of freedmen, and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen.
- 10 And they were not able to resist the wisdom and the Spirit with which he spoke.
- 11 Then they suborned men, saying, We have heard him speaking blasphemous words against Moses and God.
- 12 And they roused the people, and the elders, and the scribes. And coming upon [him] they seized him and brought [him] to the council.
- 13 And they set false witnesses, saying, This man does not cease speaking words against the holy place and the law;
- 14 for we have heard him saying, This Jesus the Nazaræan shall destroy this place, and change the customs which Moses taught us.
- 15 And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.

ACTS 7 JND

- 1 And the high priest said, Are these things then so?
- 2 And he said, Brethren and fathers, hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,
- 3 and said to him, Go out of thy land and out of thy kindred, and come into the land which I shall shew thee.

- 42 And every day in the temple and at home they ceased not to teach and preach that the Christ [is] Jesus.

ACTS 6 WK

- 1 Now in those days, when the disciples were multiplying, there arose a murmuring of the Hellenists against the Hebrews that [or, because] their widows were overlooked in the daily ministration.
- 2 And the twelve, having called the multitude of the disciples unto [them] said, It is not seemly that we, leaving the word of God, should serve tables.
- 3 Look out then, brethren, from among you seven men of good report full of [the] Spirit and wisdom, whom we will appoint over this business;
- 4 but *we* for our part will give ourselves closely to prayer and the ministry of the word.
- 5 And the saying pleased [*lit.* before] all the 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,
- 6 whom they set before the apostles; and having prayed they laid their hands on them.
- 7 And the word of God increased; and the number of the disciples in Jerusalem multiplied exceedingly; and a great crowd of the priests were obedient to the faith.
- 8 And Stephen, full of grace and power, wrought great wonders and signs among the people.
- 9 And there arose certain of those that were of the synagogue called [that] of the freedmen [Libertines], and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen.
- 10 And they were not able to resist the wisdom and the Spirit by which he spoke.
- 11 Then they suborned men, saying, We have heard him speak blasphemous words against Moses and God.
- 12 And they stirred up the people and the elders and the scribes; and coming upon [him] they seized and brought him into the council,
- 13 and set false witnesses, saying, This man ceaseth not speaking [^] words against the holy place and the law;
- 14 for we have heard him say that this Jesus of Nazareth shall destroy this place, and change the customs which Moses handed down to us.
- 15 And all that sat in the council, gazing fixedly on him, saw his face as it were an angel's face.

ACTS 7 WK

- 1 And the high priest said, Are these things so?
- 2 And he said, [^] Brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,
- 3 and said unto him, Go out of thy land and out of thy kindred, and come into the land which I shall shew thee.

4 Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which ye now dwell.

5 And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child.

6 And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them and evil entreat [them] four hundred years;

7 and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in this place.

8 And he gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, envying Joseph, sold him away into Egypt. And God was with him,

10 and delivered him out of all his tribulations, and gave him favor and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his house.

11 But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food.

12 But Jacob, having heard of there being corn in Egypt, sent out our fathers first;

13 and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh.

14 And Joseph sent and called down to him his father Jacob and all [his] kindred, seventy-five souls.

15 And Jacob went down into Egypt and died, he and our fathers,

16 and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the [father] of Sychem.

17 But as the time of promise drew near which God had promised to Abraham, the people increased and multiplied in Egypt,

18 until another king over Egypt arose who did not know Joseph.

19 He dealt subtilly with our race, and evil entreated the fathers, casting out their infants that they might not live.

20 In which time Moses was born, and was exceedingly lovely, who was nourished three months in the house of his father.

21 And when he was cast out, the daughter of Pharaoh took him up and brought him up for herself [to be] for a son.

22 And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his words and deeds.

23 And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel;

4 Then came he out of [the] land of the Chaldeans, and dwelt in Haran; and thence, after his father died, He removed him into this land in which ye now dwell.

5 And He gave him none inheritance in it, not so much as a foot's tread, and promised to give it to him for a possession, and to his seed after him, when he had no child.

6 God thus spoke, that his seed should be a sojourner in a land not theirs, and that they should enslave and ill-treat them, four hundred years.

7 And the nation, to whom they shall be in slavery, will I judge, said God; and after these things shall they come out and serve Me in this place.

8 And He gave him a covenant of circumcision, and thus he begat Isaac, and circumcised him on the eighth day; and Isaac, Jacob; and Jacob, the twelve patriarchs.

9 And the patriarchs through jealousy sold Joseph into Egypt; and God was with him,

10 and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a famine over all Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12 But Jacob, having heard that there was corn in Egypt, sent forth our fathers first;

13 and at the second [time] Joseph was made known to his brethren, and his [or, Joseph's] race became manifest unto Pharaoh.

14 And Joseph sent and called to him Jacob his father, and all his kindred, seventy-five souls.

15 And Jacob went down into Egypt and died, he and our fathers;

16 and they were carried over unto Shechem and laid in the tomb which Abraham bought for a sum of money from the sons of Hamor in [son, or father, of] Shechem.

17 But as the time of the promise was drawing nigh which God vouchsafed to Abraham, the people increased and multiplied in Egypt,

18 till there arose another king over Egypt who knew not Joseph.

19 He dealt craftily with our race and evil-entreated our fathers, that they should expose their babes to the end they might not be preserved alive.

20 At which season Moses was born, and was exceedingly [*lit.* to God] fair, who was nourished three months in his father's house;

21 and when he was cast out, Pharaoh's daughter took him up and nourished him for her own son.

22 And Moses was instructed in all [the] wisdom of [the] Egyptians; and he was mighty in his words and works.

23 But when he was about forty years old, it came into his heart to visit his brethren the sons of Israel;

- 24 And seeing a certain one wronged, he defended [him], and avenged him that was being oppressed, smiting the Egyptian.
- 25 For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not.
- 26 And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye are brethren, why do ye wrong one another?
- 27 But he that was wronging his neighbor thrust him away, saying, Who established thee ruler and judge over us?
- 28 Dost *thou* wish to kill me, as thou killedst the Egyptian yesterday?
- 29 And Moses fled at this saying, and became a sojourner in the land of Madiam, where he begat two sons.
- 30 And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire of a bush.
- 31 And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of [the] Lord,
- 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not consider [it].
- 33 And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is holy ground.
- 34 I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take them out of it; and now, come, I will send thee to Egypt.
- 35 This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send [to be] a ruler and deliverer with the hand of the angel who appeared to him in the bush.
- 36 *He* led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.
- 37 This is the Moses who said to the sons of Israel, A prophet shall God raise up to you out of your brethren like me [him shall ye hear].
- 38 This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sinai, and with our fathers; who received living oracles to give to us;
- 39 to whom our fathers would not be subject, but thrust [him] from them, and in their hearts turned back to Egypt, saying to Aaron,
- 40 Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to him.
- 41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.
- 42 But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of Israel?

- 24 and seeing one wronged, he defended [him], and avenged him that was oppressed, smiting the Egyptian.
- 25 For he thought that his brethren understood that God by his hand was giving them deliverance; but they understood not.
- 26 And on the day following he appeared to them as they were striving, and compelled them to peace, saying, Sirs, ye are brethren; why do ye wrong one to another?
- 27 But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us?
- 28 Dost thou wish to kill me as thou killedst the Egyptian yesterday?
- 29 And Moses fled at this saying, and became a sojourner in [the] land of Midian where he begat two sons.
- 30 And when forty years were fulfilled, an angel [^] appeared to him in the wilderness of the mount Sinai, in a flame of fire in a bush.
- 31 And Moses on seeing, wondered at the sight, and as he went up to observe, there came a voice of [the] Lord. [^]
- 32 I [am] the God of thy fathers, the God of Abraham, and [^] Isaac and [^] Jacob. And Moses trembled, and durst not observe.
- 33 And the Lord said to him, Loose the sandal of thy feet, for the place whereon thou standest is holy ground.
- 34 I have surely [*lit.* Seeing I have] seen the ill-treatment of My people which is in Egypt, and have heard their groaning, and am come down to take them out for Myself. And now come, I send [or, will send] thee into Egypt.
- 35 This Moses whom they denied, saying, Who established thee ruler and judge? him hath God sent [both] ruler and deliverer, with an angel's hand that appeared to him in the bush.
- 36 This [man] led them out, having wrought wonders and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years.
- 37 This is the Moses that said to the sons of Israel, A prophet will [^] God raise up to you out of your brethren, like me.
- 38 This is he that was in the assembly in the wilderness with the angel that spoke to him in the mount Sinai, and with our fathers; who received living oracles to give us:
- 39 to whom our fathers would not be subject but thrust [him] away and turned in their hearts into Egypt
- 40 saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of [the] land of Egypt, we know not what is become of him.
- 41 And they made a calf in those days and offered sacrifice to the idol, and rejoiced in the works of their hands.
- 42 But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Did ye offer Me victims and sacrifices forty years in the wilderness, O house of Israel?

- 43 Yea, ye took up the tent of Moloch, and the star of [your] god Remphan, the forms which ye made to do homage to them; and I will transport you beyond Babylon.
- 44 Our fathers had the tent of the testimony in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen;
- 45 which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession of [the lands of] the nations, whom God drove out from [the] face of our fathers until the days of David;
- 46 who found favor before God, and asked to find a tabernacle for the God of Jacob;
- 47 but Solomon built him a house.
- 48 But the Most High dwells not in [places] made with hands; as says the prophet,
- 49 The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place of my rest?
- 50 has not my hand made all these things?
- 51 O stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers, ye also.
- 52 Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become deliverers up and murderers!
- 53 who have received the law as ordained by [the] ministry of angels, and have not kept [it].
- 54 And hearing these things they were cut to the heart, and gnashed their teeth against him.
- 55 But being full of [the] Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God,
- 56 and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God.
- 57 And they cried out with a loud voice, and held their ears, and rushed upon him with one accord;
- 58 and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul.
- 59 And they stoned Stephen, praying, and saying, Lord Jesus, receive my spirit.
- 60 And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep.

ACTS 8 JND

- 1 And Saul was consenting to his being killed.
And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judæa and Samaria except the apostles.
- 2 And pious men buried Stephen and made great lamentation over him.

- 43 Yea, ye took up the tabernacle of Moloch and the star of your [or, the] god Remphan, the forms which ye made to worship them; and I will transport you beyond Babylon.
- 44 Our fathers had the tabernacle of witness in the wilderness, as He that spake to Moses commanded to make it according to the model which he had seen;
- 45 which also our fathers having in succession received brought [it] in with Joshua, in their taking possession of the Gentiles whom God drove out from [the] face of our fathers until the days of David;
- 46 who found favour before God and asked to find a habitation for the God of Jacob;
- 47 but Solomon built him a house.
- 48 But the Highest dwelleth not in [places] made with hands; even as the prophet saith,
- 49 The heaven [is] My throne, and the earth a footstool of My feet: what sort of house will ye build Me, saith [the] Lord, or what [is] My place of rest?
- 50 Did not My hand make all these things?
- 51 Stiffnecked and uncircumcised in hearts and ears, ye do always resist the Holy Spirit; as your fathers so ye.
- 52 Which of the prophets did not your fathers persecute? And they slew those that announced beforehand of the coming of the Righteous One, of Whom now ye became betrayers and murderers,
- 53 ye, which received the law as ordinances of angels and kept it not.
- 54 Now hearing these things they were deeply cut to their hearts, and gnashing their teeth at him.
- 55 But being full of the Holy Spirit, looking fixedly into heaven, he saw [the] glory of God and Jesus standing at the right hand of God,
- 56 and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God.
- 57 But they crying with a loud voice held their ears and rushed upon him with one accord,
- 58 and cast out of the city and stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul,
- 59 and stoned Stephen, invoking Λ and saying, Lord Jesus, receive my spirit.
- 60 And kneeling down he cried with a loud voice, Lord, lay not this sin to their charge. And having said this he fell asleep.

ACTS 8 WK

- 1 And Saul was consenting to the making him away.
And there arose on that day a great persecution against the assembly that was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria except the apostles.
- 2 And devout men buried Stephen and made great wailing over him.

3 But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

4 Those then that had been scattered went through [the countries] announcing the glad tidings of the word.

5 And Philip, going down to a city of Samaria, preached the Christ to them;

6 and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought.

7 For from many who had unclean spirits they went out, crying with a loud voice; and many that were paralysed and lame were healed.

8 And there was great joy in that city.

9 But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that himself was some great one.

10 To whom they had all given heed, from small to great, saying, This is the power of God which is called great.

11 And they gave heed to him, because that for a long time he had astonished them by his magic arts.

12 But when they believed Philip announcing the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women.

13 And Simon also himself believed; and, having been baptised, continued constantly with Philip; and, beholding the signs and great works of power which took place, was astonished.

14 And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John;

15 who, having come down, prayed for them that they might receive [the] Holy Spirit;

16 for he was not yet fallen upon any of them, only they were baptised to the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received [the] Holy Spirit.

18 But Simon, having seen that by the laying on of the hands of the apostles the [Holy] Spirit was given, offered them money,

19 saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive [the] Holy Spirit.

20 And Peter said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money.

21 Thou hast neither part nor lot in this matter, for thy heart is not upright before God.

22 Repent therefore of this thy wickedness, and supplicate the Lord, if indeed the thought of thy heart may be forgiven thee;

23 for I see thee to be in the gall of bitterness, and bond of unrighteousness.

3 But Saul was ravaging the assembly, entering throughout the houses, and, dragging men and women, was delivering [them] to prison.

4 They therefore that were scattered abroad went about evangelising the word. [^]

5 And Philip went down to a city of Samaria and preached to them the Christ.

6 And the crowds with one accord gave heed to the things spoken by Philip, when they heard and saw the signs which he did.

7 For [as to] many that had unclean spirits, they went out crying with a loud voice, and many palsied and lame were healed.

8 And there was great joy in that city.

9 But a certain man, Simon by name, was before in the city practising magic and amazing the nation of Samaria, saying that himself was some great one:

10 to whom they all gave heed from small to great, saying, He is the power of God that is called Great.

11 And they gave heed to him, because a long time he had amazed them with his magic arts.

12 But when they believed Philip evangelising [^] about the kingdom of God and the name of [^] Jesus Christ, they were baptised both men and women.

13 And Simon also himself believed; and being baptised he continued with Philip, and beholding signs and great works of power as they were done, was amazed.

14 Now when the apostles that were in Jerusalem heard that Samaria had received the word of God, they sent unto them [^] Peter and John,

15 the which, on coming down, prayed for them that they might receive [the] Holy Spirit;

16 for as yet He had fallen upon none of them: only they had got baptised unto the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received [the] Holy Spirit.

18 Now Simon, when he saw that through the laying on of the apostles' hands the Holy Ghost was given, offered them money,

19 saying, Give me also this power that, on whomsoever I lay my hands, he may receive [the] Holy Ghost.

20 But Peter said to him, Thy money perish with thee, because thou thoughtest to obtain the gift of God through money.

21 Thou hast neither part nor lot in this matter; for thy heart is not right before God.

22 Repent therefore of this thy wickedness, and beseech the Lord if so be the thought of thy heart shall be forgiven thee,

23 for I see that thou art in gall of bitterness and bond of iniquity.

- 24 And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.
- 25 They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans.
- 26 But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert.
- 27 And he rose up and went. And lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem,
- 28 was returning and sitting in his chariot: and he was reading the prophet Esaias.
- 29 And the Spirit said to Philip, Approach and join this chariot.
- 30 And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what thou art reading of?
- 31 And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him.
- 32 And the passage of the scripture which he read was this: He was led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth.
- 33 In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth.
- 34 And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other?
- 35 And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him.
- 36 And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptised?
- 38 And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptised him.
- 39 But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing.
- 40 And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Caesarea.

ACTS 9 JND

- 1 But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest
- 2 and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring [them] bound to Jerusalem.

- 24 And Simon said in answer, Beseech ye for me with the Lord that none of the things which ye have spoken come upon me.
- 25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and evangelised many villages of the Samaritans.
- 26 But an angel of [the] Lord spake to Philip, saying, Arise, go southward unto the way that goeth down from Jerusalem unto Gaza; this is desert.
- 27 And he arose and went. And behold a man of Ethiopia, a eunuch in power under Candace, queen of [the] Ethiopians, who was over all her treasures, [^]had come to worship at Jerusalem;
- 28 and he was returning and, as he sat in his chariot, [^]was reading the prophet Isaiah.
- 29 And the Spirit said to Philip, Approach and join thyself to this chariot.
- 30 And Philip running up heard him reading the prophet Isaiah, [^]and said, Understandest thou what thou readest?
- 31 And he said, How can I unless someone shall guide [^] me? And he besought Philip to come up and sit with him.
- 32 Now the passage of the Scripture which he was reading was this —
As a sheep He was led to slaughter;
And as a lamb dumb before his shearer,
So He openeth not His mouth.
- 33 In His [^] humiliation His judgment was taken away.
His [^] generation who shall declare?
For His life was taken away from the earth.
- 34 And the eunuch answering Philip said, I pray thee, of whom speaketh the prophet this? Of himself or of some other?
- 35 And Philip opened his mouth, and beginning from this scripture, preached to him Jesus.
- 36 And as they went on the way, they came unto a certain water; and the eunuch said, Behold, water; what hindereth me to be baptised? [^]
- 38 And he commanded the chariot to stop; and they both went down into the water, both Philip and the eunuch, and he baptised him.
- 39 But when they came up out of the water, [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no more, for he went on his way rejoicing.
- 40 But Philip was found at Azotus, and passing through he evangelised all the cities till he came to Cæsarea.

ACTS 9 WK

- 1 But Saul, still breathing threatenings and slaughter against the disciples of the Lord, went to the high priest
- 2 and asked of him letters unto Damascus to the synagogues; so that, if he found any belonging to the way, both men and women, he might bring [them] bound unto Jerusalem.

3 But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone round about him a light out of heaven,
 4 and falling on the earth he heard a voice saying to him, Saul, Saul, why dost thou persecute me?
 5 And he said, Who art thou Lord? And he [said], I am Jesus, whom *thou* persecutest.
 6 But rise up and enter into the city, and it shall be told thee what thou must do.
 7 But the men who were travelling with him stood speechless, hearing the voice but beholding no one.
 8 And Saul rose up from the earth, and his eyes being opened he saw no one. But leading [him] by the hand they brought him into Damascus.
 9 And he was three days without seeing, and neither ate nor drank.
 10 And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, [here am] I, Lord.
 11 And the Lord [said] to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus: for, behold, he is praying, and has seen [in a vision] a man by name Ananias coming in and putting his hand on him, so that he should see.
 13 And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem;
 14 and here he has authority from the chief priests to bind all who call upon thy name.
 15 And the Lord said to him, Go, for this [man] is an elect vessel to me, to bear my name before both nations and kings and [the] sons of Israel:
 16 for I will shew to him how much he must suffer for my name.
 17 And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with [the] Holy Spirit.
 18 And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptised;
 19 and, having received food, got strength. And he was with the disciples who [were] in Damascus certain days.
 20 And straightway in the synagogues he preached Jesus that he is the Son of God.
 21 And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests?
 22 But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ.
 23 Now when many days were fulfilled, the Jews consulted together to kill him.

3 And as he was journeying, it came to pass that he drew near to Damascus, and suddenly there shone round him a light out of heaven,
 4 and falling upon the earth he heard a voice saying to him, Saul, Saul, why persecutest thou Me?
 5 And he said, Who art Thou, Lord? And He [said], I am Jesus, Whom thou persecutest; [^]
 6 [^] but arise and enter into the city; and it shall be told thee what thou must do.
 7 And the men that journeyed with him were standing speechless, hearing the sound but seeing no one.
 8 And Saul arose from the earth, and when his eyes were opened, he saw nothing; but leading by the hand they brought him into Damascus;
 9 and he was three days without seeing, and did neither eat nor drink.
 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Ananias. And he said, Behold I [am here], Lord.
 11 And the Lord [said] unto him, Rise up, and go to the lane that is called Straight, and seek in Judas' house one of Tarsus named Saul; for behold he prayeth
 12 and hath seen in a vision a man named Ananias coming in and laying his hands on him, so that he might receive his sight.
 13 And Ananias answered, Lord, I heard from many of this man, how much evil he did to Thy saints at Jerusalem;
 14 and here he hath authority from the high priests to bind all that call on Thy name.
 15 But the Lord said unto him, Go, for he is a vessel of election to Me, to bear My name before both Gentiles and kings and sons of Israel;
 16 for I will shew him how many things he must suffer for My name's sake.
 17 And Ananias went and entered into the house; and laying his hands upon him he said, Brother Saul, the Lord Jesus that appeared to thee in the way which thou camest, hath sent me, so that thou mightest receive sight and be filled with [the] Holy Spirit.
 18 And immediately there fell from his eyes as it were scales, and he received sight, [^] and rising up he was baptised;
 19 and he took food and was strengthened. And he was certain days with the disciples which were at Damascus.
 20 And immediately in the synagogues he preached Jesus, that He is the Son of God.
 21 And all that heard [him] were amazed and said, Is not this he, that in Jerusalem made havoc of those that called on this name, and had come hither for this thing, that he might bring them bound before the chief priests?
 22 But Saul increased the more in power and confounded the Jews that dwelt in Damascus, proving that this is the Christ.
 23 And when many days were fulfilled, the Jews consulted together to kill him;

24 But their plot became known to Saul. And they watched also the gates both day and night, that they might kill him;

25 but the disciples took him by night and let him down through the wall, lowering him in a basket.

26 And having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was a disciple.

27 But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem,

29 and speaking boldly in the name of the Lord. And he spoke and discussed with the Hellenists; but they sought to kill him.

30 And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus.

31 The assemblies then throughout the whole of Judæa and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.

32 Now it came to pass that Peter, passing through all [quarters], descended also to the saints who inhabited Lydda.

33 And he found there a certain man, Æneas by name, who had been lying for eight years upon a couch, who was paralysed.

34 And Peter said to him, Æneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he rose up.

35 And all who inhabited Lydda and the Saron saw him, who turned to the Lord.

36 And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas. She was full of good works and alms-deeds which she did.

37 And it came to pass in those days that she grew sick and died; and, having washed her, they put her in the upper room.

38 But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must not delay coming to us.

39 And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and showing him the body-coats and garments which Dorcas had made while she was with them.

40 But Peter, putting them all out, and kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up.

41 And having given her [his] hand, he raised her up, and having called the saints and the widows, presented her living.

24 but their plot became known to Saul. And they were watching the gates also day and night that they might kill him;

25 but the disciples took him by night and let him down through the wall, lowering him in a basket.

26 And when he arrived at Jerusalem, he essayed to join himself to the disciples; and all were afraid of him, not believing that he was a disciple.

27 But Barnabas took and brought him unto the apostles, and declared to them how he saw the Lord in the way, and that He spoke to him, and how in Damascus he preached boldly in the name of Jesus.

28 And he was with them going in and going out at Jerusalem,

29 [^] preaching boldly in the name of the Lord [^]; and he was speaking and discussing with the Hellenists; but they had in hand to kill him.

30 And when the brethren knew, they brought him down to Cæsarea, and sent him off unto Tarsus.

31 The assembly then, throughout the whole of Judæa and Galilee and Samaria, had peace, being edified, and walking in the fear of the Lord and the comfort of the Holy Spirit, was multiplied.

32 Now it came to pass that Peter going through all [parts] came down also to the saints inhabiting Lydda.

33 And there he found a certain man named Æneas, for eight years lying on a couch, who was paralysed.

34 And Peter said to him, Æneas, Jesus [the] Christ healeth thee; rise up and make thy couch. And immediately he rose up.

35 And all that inhabited Lydda and the Sharon saw him, who also turned to the Lord.

36 Now in Joppa there was a certain disciple named Tabitha, which being interpreted is called Dorcas (Gazelle). She was full of good works and alms-deeds which she did.

37 And it came to pass in those days that she fell sick and died: and, having washed, they laid her in an upper room.

38 And as Lydda was near to Joppa, the disciples hearing that Peter was there sent two men unto him, beseeching, Delay not to come on to us.

39 And Peter rose up, and went with them; whom, on his arrival, they brought up into the upper room; and all the widows stood by him weeping, and showing [the] coats and cloaks which Dorcas used to make while she was with them.

40 But Peter, putting them all forth and kneeling down, prayed; and turning unto the body, he said, Tabitha, arise. [^] And she opened her eyes; and seeing Peter, she sat up.

41 And, giving her a hand, he raised her up, and calling the saints and the widows, he presented her alive.

- 42 And it became known throughout the whole of Joppa, and many believed on the Lord.
43 And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

ACTS 10 JND

- 1 But a certain man in Cæsarea, — by name Cornelius, a centurion of the band called Italic,
2 pious, and fearing God with all his house, [both] giving much alms to the people, and supplicating God continually,
3 — saw plainly in a vision, about the ninth hour of the day, an angel of God coming unto him, and saying to him, Cornelius.
4 But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord? And he said to him, thy prayers and thine alms have gone up for a memorial before God.
5 And now send men to Joppa and fetch Simon, who is surnamed Peter.
6 He lodges with a certain Simon, a tanner, whose house is by the sea.
7 And when the angel who was speaking to him had departed, having called two of his household and a pious soldier of those who were constantly with him,
8 and related all things to them, he sent them to Joppa.
9 And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour.
10 And he became hungry and desired to eat. But as they were making ready an ecstasy came upon him:
11 and he beholds the heaven opened, and a certain vessel descending, as a great sheet, [bound] by [the] four corners [and] let down to the earth;
12 in which were all the quadrupeds and creeping things of the earth, and the fowls of the heaven.
13 And there was a voice to him, Rise, Peter, slay and eat.

14 And Peter said, In no wise, Lord; for I have never eaten anything common or unclean.
15 And [there was] a voice again the second time to him, What God has cleansed, do not *thou* make common.
16 And this took place thrice, and the vessel was straightway taken up into heaven.
17 And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius, having sought out the house of Simon, stood at the gate,
18 and having called [some one], they inquired if Simon who was surnamed Peter was lodged there.
19 But as Peter continued pondering over the vision, the Spirit said to him, Behold, three men seek thee;
20 but rise up, go down, and go with them, nothing doubting, because *I* have sent them.
21 And Peter going down to the men said, Behold, I am he whom ye seek: what is the cause for which ye come?

- 42 And it became known throughout the whole of Joppa, and many believed on the Lord;
43 and it came to pass that he remained many days in Joppa with one Simon a tanner.

ACTS 10 WK

- 1 Now a certain man in Cæsarea, Cornelius by name, a centurion of a cohort that was called Italian,
2 pious and fearing God with all his house, [^] giving much alms to the people, and entreating God continually,
3 saw in a vision manifestly about the ninth hour of the day an angel of God coming in unto him and saying to him, Cornelius.
4 But he gazing on him and being affrighted, said, What is [it], Lord? And he said to him, Thy prayers and thine alms have gone up for a memorial before God.

5 And now send men unto Joppa, and fetch [one] Simon, who is surnamed Peter;
6 he lodgeth with one Simon a tanner, whose house is by the sea.
7 And when the angel that spoke to him had departed, he called two of his domestics and a pious soldier of those in close attendance,
8 and having recounted all to them, sent them to Joppa.
9 And on the morrow, when they were journeying and drawing near to the city, Peter went up on the housetop to pray about [the] sixth hour;
10 and he became hungry and desired to eat; and while they made ready, a trance came over him,
11 and he beholdeth the heaven opened and a certain vessel descending [^] as a great sheet by four corners let down upon the earth
12 in which were all the quadrupeds and reptiles of the earth and [the] birds of the sky.
13 And there came a voice unto him, Arise, Peter, slay and eat.
14 But Peter said, By no means, Lord; because never did I eat anything common and unclean.
15 And a voice [came] again a second time unto him, What God cleansed deem not thou common.
16 And this was done thrice; and straightway the vessel was taken up into heaven.
17 And as Peter was perplexed in himself what the vision which he had seen might mean, behold, the men that had been sent by Cornelius, having sought out the house of Simon, stood at the gate,
18 and having called, were enquiring whether Simon surnamed Peter lodged there.
19 Now while Peter was pondering over the vision, the Spirit said to him, Behold, three men seek thee,
20 but arise, go down and journey with them nothing doubting because I have sent them.
21 And Peter went down unto the men and said, Behold, I am he whom ye seek: what is the cause for which ye are here?

22 And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee.

23 Having therefore invited them in, he lodged them. And on the morrow, rising up he went away with them, and certain of the brethren from Joppa went with him.

24 And on the morrow they came to Cæsarea. But Cornelius was looking for them, having called together his kinsmen and [his] intimate friends.

25 And when Peter was now coming in, Cornelius met him, and falling down did [him] homage.

26 But Peter made him rise, saying, Rise up: I myself also am a man.

27 And he went in, talking with him, and found many gathered together.

28 And he said to them, Ye know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shown to call no man common or unclean.

29 Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me.

30 And Cornelius said, Four days ago I had been [fasting] unto this hour, and the ninth [I was] praying in my house, and lo, a man stood before me in bright clothing,

31 and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God.

32 Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will speak to thee].

33 Immediately therefore I sent to thee, and thou hast well done in coming. Now therefore we are all present before God to hear all things that are commanded thee of God.

34 And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons,

35 but in every nation he that fears him and works righteousness is acceptable to him.

36 The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord of all things,) ye know;

37 the testimony which has spread through the whole of Judæa, beginning from Galilee after the baptism which John preached —

38 Jesus who [was] of Nazareth: how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God was with him.

39 We also [are] witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also slew, having hanged him on a cross.

40 This [man] God raised up the third day and gave him to be openly seen,

41 not of all the people, but of witnesses who were chosen before of God, us who have eaten and drunk with him after he arose from among [the] dead.

22 And they said, Cornelius, a centurion, a man righteous, and fearing God, and attested by the whole nation of the Jews, was divinely warned by a holy angel to send for thee unto his house and to hear words from thee.

23 Having therefore called them in he lodged [them].
And on the morrow he arose and went off with them, and some of the brethren from Joppa went with him.

24 And on the morrow he entered into Cæsarea; and Cornelius was awaiting them, having called together his kinsmen and his near friends.

25 And when it came to pass that Peter entered, Cornelius met him, and falling at his feet, did homage;

26 but Peter raised him, saying, Rise up, I myself also am a man.

27 And conversing with him he entered and findeth many come together;

28 and he said to them, Yourselves know how unlawful it is for a Jew to join himself or come unto one of another race. And me God showed to call no man common or unclean:

29 wherefore also without gainsaying I came when sent for. I ask then on what account ye sent for me.

30 And Cornelius said, Four days ago till this hour I was fasting and the ninth [hour] praying in my house, and, behold, a man stood before me in bright clothing

31 and says, Cornelius thy prayer is heard, and thine alms had in remembrance before God:

32 send then unto Joppa, and call for Simon who is surnamed Peter. He lodgeth in the house of Simon a tanner by [the] sea.

33 Forthwith then I sent unto thee, and thou hast done well in arriving. Now then we are all here before God to hear all the things that have been commanded thee of the Lord.

34 And Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons

35 but in every nation he that feareth Him and worketh righteousness is acceptable to Him.

36 The word which He sent forth to the sons of Israel, preaching peace by Jesus Christ (He is Lord of all), —

37 ye know the matter that came to pass throughout the whole of Judæa, beginning from Galilee after the baptism which John preached —

38 Jesus of Nazareth how that God anointed Him with [the] Holy Spirit and power; Who went about doing good and healing all that were oppressed by the devil, because God was with Him.

39 And we [are] witnesses of all things which He did both in the country of the Jews and in Jerusalem, Whom also they slew hanging [Him] on a tree,

40 Him God raised on the third day and gave Him to be manifest

41 not to all the people, but to witnesses that were chosen before by God, to us which ate and drank with Him, after He rose from [the] dead.

- 42 And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God [to be] judge of living and dead.
- 43 To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.
- 44 While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word.
- 45 And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out:
- 46 for they heard them speaking with tongues and magnifying God. Then Peter answered,
- 47 Can any one forbid water that these should not be baptised, who have received the Holy Spirit as we also [did]?
- 48 And he commanded them to be baptised in the name of the Lord. Then they begged him to stay some days.

ACTS II JND

- 1 And the apostles and the brethren who were in Judæa heard that the nations also had received the word of God;
- 2 and when Peter went up to Jerusalem, they of the circumcision contended with him,
- 3 saying, Thou wentest in to men uncircumcised and hast eaten with them.
- 4 But Peter began and set forth [the matter] to them in order, saying,
- 5 I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet, let down by four corners out of heaven, and it came even to me:
- 6 on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven.
- 7 And I heard also a voice saying to me, Rise up, Peter, slay and eat.
- 8 And I said, In no wise, Lord, for common or unclean has never entered into my mouth.
- 9 And a voice answered the second time out of heaven, What God has cleansed, do not *thou* make common.
- 10 And this took place thrice, and again all was drawn up into heaven;
- 11 and lo, immediately three men were at the house in which I was, sent to me from Cæsarea.
- 12 And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man,
- 13 and he related to us how he had seen the angel in his house, standing and saying [to him], Send [men] to Joppa and fetch Simon, who is surnamed Peter,
- 14 who shall speak words to thee whereby thou shalt be saved, thou and all thy house.
- 15 And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning.

- 42 And He charged us to preach to the people and testify that this is He that is ordained by God judge of living and dead.
- 43 To Him all the prophets bear witness that every one that believeth on Him shall receive remission of sins through His Name.
- 44 While Peter was yet speaking these sayings, the Holy Spirit fell upon all those that were hearing the word.
- 45 And the faithful of the circumcision, as many as came with Peter, were amazed, because upon the Gentiles also was poured out the gift of the Holy Spirit.
- 46 For they heard them speaking with tongues, and magnifying God. Then answered Peter,
- 47 Can any man forbid the water, that these should not be baptised which received the Holy Spirit even as we.
- 48 And he directed them to be baptised in the name of [^] Jesus Christ. Then they entreated him to abide certain days.

ACTS II WK

- 1 But the apostles and the brethren which were in Judæa heard that the Gentiles also received the word of God.
- 2 And when Peter went up unto Jerusalem, they of [the] circumcision contended with him
- 3 saying, Thou wentest in unto men uncircumcised and didst eat with them.
- 4 But Peter began and set forth to them in order, saying,
- 5 I was in [the] city of Joppa, praying, and in a trance I saw a vision, a certain vessel descending like a great sheet, let down by four corners out of heaven, and it came as far as me.
- 6 On which having fixed mine eyes, I considered and saw the quadrupeds of the earth and the wild beasts and the reptiles and the birds of the heaven.
- 7 And I heard also a voice saying to me, Arise, Peter, slay and eat.
- 8 But I said, In no wise, Lord, because common or unclean never entered into my mouth.
- 9 But a voice answered a second time out of heaven, What God cleansed make not thou common.
- 10 And this was done thrice, and all were drawn up again into heaven.
- 11 And behold immediately three men stood at the house in which I was, sent from Cæsarea unto me.
- 12 And the Spirit bade me go with them doubting nothing. And there went with me also these six brethren, and we entered into the house of the man,
- 13 and he reported to us how he saw the angel in his house, standing and saying, Send to Joppa, and fetch Simon, that is surnamed Peter,
- 14 who shall speak words unto thee, whereby thou shalt be saved, thou and all thy house.
- 15 And on my beginning to speak, the Holy Spirit fell upon them as upon us also at the beginning.

- 16 And I remembered the word of the Lord, how he said, John baptised with water, but ye shall be baptised with [the] Holy Spirit.
- 17 If then God has given them the same gift as also to us when we had believed on the Lord Jesus Christ, who indeed was I to be able to forbid God?
- 18 And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.
- 19 They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phœnicia and Cyprus and Antioch, speaking the word to no one but to Jews alone.
- 20 But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks also, announcing the glad tidings of the Lord Jesus.
- 21 And [the] Lord's hand was with them, and a great number believed and turned to the Lord.
- 22 And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch:
- 23 who, having arrived and seeing the grace of God, rejoiced, and exhorted all with purpose of heart to abide with the Lord;
- 24 for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to the Lord.
- 25 And he went away to Tarsus to seek out Saul.
- 26 And having found [him], he brought him to Antioch. And so it was with them that for a whole year they were gathered together in the assembly and taught a large crowd: and the disciples were first called Christians in Antioch.
- 27 Now in these days prophets went down from Jerusalem to Antioch;
- 28 and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius.
- 29 And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judæa, to minister [to them];
- 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

ACTS 12 JND

- 1 At that time Herod the king laid his hands on some of those of the assembly to do them hurt,
- 2 and slew James, the brother of John, with the sword.
- 3 And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the days of unleavened bread:)
- 4 whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people.

- 16 And I remembered the word of the Lord how He said, John baptised with water, but ye shall be baptised with [the] Holy Spirit.
- 17 If then God gave to them the same gift as also to us when we believed upon the Lord Jesus Christ, who was I that could forbid God?
- 18 And when they heard these things, they were still and glorified God, saying, Then indeed also to the Gentiles did God give repentance unto life.
- 19 They therefore that were scattered abroad through the tribulation that took place on the occasion of Stephen passed through as far as Phœnicia and Cyprus and Antioch, speaking the word to none but Jews only.
- 20 But there were some of them men of Cyprus and Cyrene, who on coming unto Antioch spoke unto the Greeks also, preaching the Lord Jesus.
- 21 And [the] Lord's hand was with them and a great number believed and turned unto the Lord.
- 22 And the report concerning them came unto the ears of the assembly that was in Jerusalem; and they despatched Barnabas _^ as far as Antioch:
- 23 who on arriving and seeing the grace of God, rejoiced and exhorted all with purpose of heart to abide by the Lord.
- 24 For he was a good man and full of [the] Holy Spirit and faith; and a large crowd was added to the Lord.
- 25 And he went forth unto Tarsus to seek for Saul,
- 26 and on finding _^ brought him unto Antioch. And it came to pass that even for a whole year they were gathered together in the assembly and taught a large crowd, and that the disciples were first called christians in Antioch.
- 27 Now in these days prophets came down from Jerusalem unto Antioch.
- 28 And there stood up one from among them named Agabus, and signified by the Spirit that a great famine was about to be over all the habitable [earth]; which came to pass under Claudius._^
- 29 And according as any of the disciples had means, they determined each of them to send help [*lit.* for service] to the brethren that dwelt in Judæa
- 30 which also they did, despatching [it] unto the elders by [the] hand of Barnabas and Saul.

ACTS 12 WK

- 1 Now at that season Herod the king put forth his hands to injure some of those from the assembly.
- 2 And he slew James the brother of John with [the] sword.
- 3 And seeing that it was agreeable to the Jews, he went on to seize Peter also (but they were the days of unleavened bread)
- 4 whom, having taken, he also put in prison, and delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him forth unto the people.

- 5 Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God concerning him.
 - 6 And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison.
 - 7 And lo, an angel of [the] Lord came there, and a light shone in the prison: and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off his hands.
 - 8 And the angel said to him, Gird thyself, and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment about thee and follow me.
 - 9 And going forth he followed [him] and did not know that what was happening by means of the angel was real, but supposed he saw a vision.
 - 10 And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him.
 - 11 And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the people of the Jews.
 - 12 And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying.
 - 13 And when he had knocked at the door of the entry, a maid came to listen, by name Rhoda;
 - 14 and having recognized the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry.
 - 15 And they said to her, Thou art mad. But she maintained that it was so. And they said, It is his angel.
 - 16 But Peter continued knocking: and having opened, they saw him and were astonished.
 - 17 And having made a sign to them with his hand to be silent, he related [to them] how the Lord had brought him out of the prison; and he said, Report these things to James and to the brethren. And he went out and went to another place.
 - 18 And when it was day there was no small disturbance among the soldiers, what then was become of Peter.
 - 19 And Herod having sought him and not found him, having examined the guards, commanded [them] to be executed. And he went down from Judæa to Cæsarea and stayed [there].
 - 20 And he was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's.
- 5 Peter, then, was kept in the prison; but prayer was earnestly made by the assembly unto God concerning him.
 - 6 And when Herod was about to bring him forward, on that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were keeping the prison.
 - 7 And, behold, an angel of [the] Lord stood by, and a light shone in the cell; and he struck the side of Peter, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.
 - 8 And the angel said unto him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy cloak round thee and follow me.
 - 9 And going out he followed [^] and knew not that what was being done by the angel was true, but thought he was seeing a vision.
 - 10 And when they came through a first guard and a second, they came unto the iron gate that [^]leadeth unto the city, which of itself opened to them; and having gone out they went forth one street; and immediately the angel departed from him.
 - 11 And Peter, on coming to himself, said, Now I know truly that [the] Lord sent forth His angel and took me out of Herod's hand and all the expectation of the people of the Jews.
 - 12 And, being conscious, he came unto the house of Mary the mother of John that was surnamed Mark, where were many assembled and praying.
 - 13 And when he knocked at the door of the gateway, there came forward a maid to listen, by name Rhoda;
 - 14 recognising Peter's voice, she did not for joy open the gate, but ran in and reported that Peter was standing before the gateway.
 - 15 And they said unto her, Thou art mad. But she kept maintaining that it was so; and they said, It is his angel.
 - 16 But Peter continued knocking, and on opening they saw him and were amazed.
 - 17 And, beckoning to them with his hand to be silent, he related to them how the Lord brought him out of the prison; and he said, Report these things to James and to the brethren.
And he went out and proceeded unto another place.
 - 18 And when it was day there was no small disturbance among the soldiers, what was become of Peter.
 - 19 But Herod having sought him out without finding [him] examined the guards and commanded [them] to be led away [? to execution], and he went down from Judæa unto Cæsarea and stayed [there].
 - 20 And he was at bitter enmity with them of Tyre and Sidon; but with one consent they came to him, and having won over Blastus the chamberlain of the king, sought peace, because their country was nourished by the king's.

- 21 And on a set day, clothed in royal apparel and sitting on the elevated seat [of honor], Herod made a public oration to them.
- 22 And the people cried out, A god's voice and not a man's.
- 23 And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.
- 24 But the word of God grew and spread itself.
- 25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.

ACTS 13 JND

- 1 Now there were in Antioch, in the assembly which was [there], prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen, foster-brother of Herod the tetrarch, and Saul.
- 2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now Barnabas and Saul for the work to which I have called them.
- 3 Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.
- 4 They therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus.
- 5 And being in Salamis, they announced the word of God in the synagogues of the Jews. And they had John also as [their] attendant.
- 6 And having passed through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Barjesus,
- 7 who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to [him], desired to hear the word of God.
- 8 But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul from the faith.
- 9 But Saul, who also [is] Paul, filled with [the] Holy Spirit, fixing his eyes upon him,
- 10 said, O full of all deceit and all craft: son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] Lord?
- 11 And now behold, [the] Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand.
- 12 Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.
- 13 And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned to Jerusalem.
- 14 But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down.

- 21 And on a set day Herod, arrayed in royal apparel and seated on the throne, made an harangue unto them.
- 22 And the people shouted thereon, A god's voice and not a man's.
- 23 And immediately an angel of [the] Lord smote him, because he gave not the glory to God; and becoming worm-eaten he expired.
- 24 But the word of God grew and multiplied.
- 25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service, taking also with them John surnamed Mark.

ACTS 13 WK

- 1 Now there were at Antioch in the assembly that was [there] ^ prophets and teachers; ^ Barnabas, and Simeon that was called Niger, and Lucius the Cyrenean, and Manaen foster-brother of Herod the tetrarch, and Saul.
- 2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate Me ^ Barnabas and ^ Saul for the work to which I have called them.
- 3 Then when they had fasted and prayed and laid down their hands on them, they let them go.
- 4 They then being sent out by the Holy Spirit, went down unto Seleucia and thence sailed away unto Cyprus,
- 5 and when they were at Salamis, they announced the word of God in the synagogues of the Jews; and they had also John [as] attendant.
- 6 And having gone through the whole island unto Paphos, they found a certain sorcerer, a Jewish false prophet whose name [was] Bar-Jesus,
- 7 who was with the pro-consul Sergius Paulus, an intelligent man. He, having called to [him] Barnabas and Saul, desired to hear the word of God.
- 8 But Elymas the sorcerer (for so is his name interpreted) opposed them, seeking to turn away the pro-consul from the faith.
- 9 But Saul who also [is] Paul filled with [the] Holy Spirit ^with fixed look at him
- 10 said, O full of all guile and all trickery, devil's son, enemy of all righteousness, wilt thou not cease perverting the Lord's right ways?
- 11 And now behold [the] Lord's hand [is] upon thee; and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness, and he went about seeking persons to lead him by the hand.
- 12 Then the pro-consul seeing what was done believed, being astonished at the teaching of the Lord.
- 13 Now Paul and his company, having sailed from Paphos, came unto Perga of Pamphylia; and John departing from them returned unto Jerusalem.
- 14 But they passing through from Perga came unto Antioch of Pisidia, and having gone into the synagogue on the sabbath-day, sat down.

- 15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation to the people, speak.
- 16 And Paul, rising up and making a sign with the hand, said, Israelites, and ye that fear God, hearken.
- 17 The God of this people Israel chose our fathers, and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought them out of it,
- 18 and for a time of about forty years he nursed them in the desert.
- 19 And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance.
- 20 And after these things he gave [them] judges till Samuel the prophet, [to the end of] about four hundred and fifty years.
- 21 And then they asked for a king, and God gave to them Saul, son of Kis, a man of the tribe of Benjamin, during forty years.
- 22 And having removed him he raised up to them David for king, of whom also bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall do all my will.
- 23 Of this man's seed according to promise has God brought to Israel a Saviour Jesus;
- 24 John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all the people of Israel.
- 25 And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not [he]. But behold, there comes one after me, the sandal of whose feet I am not worthy to loose.
- 26 Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent:
- 27 for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging [him].
- 28 And having found no cause of death [in him], they begged of Pilate that he might be slain.
- 29 And when they had fulfilled all things written concerning him, they took him down from the cross and put him in a sepulchre;
- 30 but God raised him from among [the] dead,
- 31 who appeared for many days to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.
- 32 And we declare unto you the glad tidings of the promise made to the fathers,
- 33 that God has fulfilled this to us their children, having raised up Jesus; as it is also written in the second psalm, Thou art my Son: this day have I begotten thee.

- 15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Brethren (*lit.* Men-brethren) if ye have any word of exhortation for the people speak.
- 16 And Paul stood up and beckoning with the hand said, Men of Israel, and ye that fear God, hear.
- 17 The God of this people chose out our fathers and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought them out of it;
- 18 and for a time of about forty years bore them nurse-like in the desert;
- 19 and when He had destroyed seven nations in [the] land of Canaan, He gave them their land for an inheritance in about four hundred and fifty years.
- 20 And after these things He gave judges until Samuel the prophet;
- 21 and then they asked for a king; and God gave them Saul, the son of Kish, a man of [the] tribe of Benjamin for forty years.
- 22 And having removed him, He raised up for them David as king, to whom also bearing witness, He said, I found David, son of Jesse, a man according to My heart, who shall do all My will.
- 23 From his seed, according to promise, did God bring to Israel a Saviour Jesus
- 24 when John had preached before [*lit.* before the face of] his entrance a baptism of repentance to all the people of Israel.
- 25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not [He], but behold, there cometh One after me the sandal of whose feet I am not worthy to loose.
- 26 Brethren (Men-brethren) sons of Abraham's race, and those among you that fear God, to us was the word of this salvation sent forth.
- 27 For the dwellers in Jerusalem and their rulers, having ignored Him and the voices of the prophets that are read on every sabbath, fulfilled [them] by judging [Him].
- 28 And though they found no cause of death, they besought Pilate that He might be slain.
- 29 And when they fulfilled all things written about Him, they took [Him] down from the tree and put [Him] into a tomb;
- 30 but God raised Him from [the] dead,
- 31 and He appeared for many days to those that came up with Him from Galilee unto Jerusalem, the which are now His witnesses unto the people.
- 32 And we declare to you the good news of the promise made to the fathers,
- 33 that God hath fulfilled this to us their children having raised up Jesus; as also in the second psalm it is written, Thou art My Son: this day have I begotten Thee.

- 34 But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies of David.
- 35 Wherefore also he says in another, Thou wilt not suffer thy gracious one to see corruption.
- 36 For David indeed, having in his own generation ministered to the will of God, fell asleep, and was added to his fathers and saw corruption.
- 37 But he whom God raised up did not see corruption.
- 38 Be it known unto you, therefore, brethren, that through this man remission of sins is preached to you,
- 39 and from all things from which ye could not be justified in the law of Moses, in him every one that believes is justified.
- 40 See therefore that that which is spoken in the prophets do not come upon [you],
- 41 Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe if one declare it to you.
- 42 And as they went out they begged that these words might be spoken to them the ensuing sabbath.
- 43 And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God.
- 44 And on the coming sabbath almost all the city was gathered together to hear the word of God.
- 45 But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, [contradicting and] speaking injuriously.
- 46 And Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations;
- 47 for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to the end of the earth.
- 48 And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life.
- 49 And the word of the Lord was carried through the whole country.
- 50 But the Jews excited the women of the upper classes who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts.
- 51 But they, having shaken off the dust of their feet against them, came to Iconium.
- 52 And the disciples were filled with joy and [the] Holy Spirit.

ACTS 14 JND

- 1 And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed.

- 34 But that He raised Him from [the] dead, [^] no more to return unto corruption, He hath spoken thus, I will give you the [^] faithful mercies of David;
- 35 wherefore also in another [psalm] He saith, Thou wilt not suffer Thy holy [merciful] One to see corruption.
- 36 For David, having in his own generation served the counsel of God fell asleep, and was added to his fathers, and saw corruption.
- 37 But He whom God raised up saw no corruption.
- 38 Be it known to you therefore [men-] brethren, that through this [Man] remission of sins is preached to you;
- 39 and from all things from which ye could not in [^] Moses' law be justified, in Him every one that believeth is justified.
- 40 See therefore that what is spoken of in the prophets come not on you.
- 41 Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe if one declare it to you.
- 42 And as they were going out, they [^] kept beseeching that these words might be spoken to them on the following sabbath.
- 43 Now when the synagogue broke up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas who speaking unto them persuaded them to continue in the grace of God.
- 44 And on the next sabbath almost all the city was gathered together to hear the word of God.
- 45 But when the Jews saw the crowds, they were filled with jealousy, and contradicted the things spoken by Paul, contradicting and blaspheming.
- 46 And Paul and Barnabas spoke out boldly and said, For you it was necessary that the word of God should be first spoken; but since ye thrust it from you and judge yourselves unworthy of eternal life, lo, we turn unto the Gentiles.
- 47 For thus hath the Lord enjoined us, I have set thee for a light of Gentiles, that thou shouldest be for salvation unto the uttermost parts of the earth.
- 48 And the Gentiles on hearing rejoiced, and glorified the word of the Lord: and as many as were ordained unto life eternal believed.
- 49 And the word of the Lord was carried abroad through the whole country.
- 50 But the Jews excited the women of rank that worshipped, and the chiefs of the city, and stirred up a persecution against Paul and Barnabas, and sent them out of their borders.
- 51 But they shook off the dust of their feet against them, and came to Iconium.
- 52 And the disciples were filled with joy and [the] Holy Spirit.

ACTS 14 WK

- 1 And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed.

2 But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the brethren.

3 They stayed therefore a good while, speaking boldly, [confiding] in the Lord, who gave witness to the word of his grace, giving signs and wonders to be done by their hands.

4 And the multitude of the city was divided, and some were with the Jews and some with the apostles.

5 And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use [them] ill and stone them,

6 they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country,

7 and there they were announcing the glad tidings.

8 And a certain man in Lystra, impotent in his feet, sat, [being] lame from his mother's womb, who had never walked.

9 This [man] heard Paul speaking, who, fixing his eyes on him and seeing that he had faith to be healed,

10 said with a loud voice, Rise up straight upon thy feet: and he sprang up and walked.

11 But the crowds, who saw what Paul had done, lifted up their voices in Lycaonian, saying, The gods, having made themselves like men, are come down to us.

12 And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking.

13 And the priest of Jupiter who was before the city, having brought bulls and garlands to the gates, would have done sacrifice along with the crowds.

14 But the apostles Barnabas and Paul, having heard [it], rent their garments, and rushed out to the crowd, crying

15 and saying, Men, why do ye these things? We also are men of like passions with you, preaching to you to turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things in them;

16 who in the past generations suffered all the nations to go in their own ways,

17 though indeed he did not leave himself without witness, doing good, and giving to you from heaven rain and fruitful seasons, filling your hearts with food and gladness.

18 And saying these things, they with difficulty kept the crowds from sacrificing to them.

19 But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him to have died.

20 But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe.

21 And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and Iconium, and Antioch,

2 But the Jews that disobeyed stirred up the souls of the Gentiles and aggravated [them] against the brethren. ^Λ

3 A considerable time therefore they stayed speaking boldly in reliance on the Lord that gave witness to the word of His grace, granting signs and wonders to be done by their hands.

4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5 And when an effort was made of both the Gentiles and Jews with their rulers to outrage and stone them,

6 becoming aware [of it] they fled unto the cities of Lycaonia, Lystra, and Derbe, and the [country] round about,

7 and there they were preaching the gospel.

8 And there sat a certain man at Lystra powerless in his feet, ^Λ lame from his mother's womb, who never had walked.

9 This [man] heard Paul speaking, who fastening his eyes upon him and seeing that he had faith to be made whole,

10 said with a loud voice, ^Λ Rise upright on thy feet: and he leaped up and walked.

11 And the crowds seeing what Paul did, lifted up their voices in Lycaonian, saying, The gods are come down to us in the likeness of men.

12 And they called Barnabas Zeus, and Paul Hermes, because he took the lead in speaking.

13 And the priest of the Zeus that was before the city, having brought bulls and garlands unto the gates would have sacrificed with the crowds.

14 But when the apostles Barnabas and Paul heard [of it], they rent their garments, and sprang out unto the crowd, crying out,

15 and saying, Sirs, why do ye these things? We also are men of like affections with you, preaching [or, evangelising] to you that ye should turn from these vain things unto a living God, Who made the heaven and the earth, and the sea and all things in them;

16 Who in the bygone generations suffered all the Gentiles to walk in their own ways.

17 And yet He left not Himself without witness, in that He did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18 And saying these things they with difficulty restrained the crowds from sacrificing to them.

19 But there arrived Jews from Antioch and Iconium and having persuaded the crowds and stoned Paul, they dragged [him] without the city, supposing that he was dead.

20 But as the disciples encircled him he rose up and entered into the city. And on the morrow he went forth with Barnabas to Derbe.

21 And, after preaching the gospel to that city and making many disciples, they returned unto Lystra and unto Iconium, and unto Antioch,

- 22 establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the kingdom of God.
- 23 And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom they had believed.
- 24 And having passed through Pisidia they came to Pamphylia,
- 25 and having spoken the word in Perga, they came down to Attalia;
- 26 and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had fulfilled.
- 27 And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the nations.
- 28 And they stayed no little time with the disciples.

ACTS 15 JND

- 1 And certain persons, having come down from Judæa, taught the brethren, If ye shall not have been circumcised according to the custom of Moses, ye cannot be saved.
- 2 A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question.
- 3 They therefore, having been set on their way by the assembly, passed through Phœnicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren.
- 4 And being arrived at Jerusalem, they were received by the assembly, and the apostles, and the elders, and related all that God had wrought with them.
- 5 And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them to keep the law of Moses.
- 6 And the apostles and the elders were gathered together to see about this matter.
- 7 And much discussion having taken place, Peter, standing up, said to them, Brethren, ye know that from the earliest days God amongst you chose that the nations by my mouth should hear the word of the glad tidings and believe.
- 8 And the heart-knowing God bore them witness, giving [them] the Holy Spirit as to us also,
- 9 and put no difference between us and them, having purified their hearts by faith.
- 10 Now therefore why tempt ye God, by putting a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear?
- 11 But we believe that we shall be saved by the grace of the Lord Jesus, in the same manner as they also.

- 22 establishing the souls of the disciples, exhorting [them] to continue in the faith, and that through many tribulations we must enter into the kingdom of God.
- 23 And when they chose [or, appointed] for them elders in each assembly and prayed with fastings, they commended them to the Lord on Whom they had believed.
- 24 And having passed through Pisidia they came unto Pamphylia;
- 25 and having spoken the word [of the Lord] in Perga, they went down unto Attalia;
- 26 and thence they sailed unto Antioch, whence they had been commended to the grace of God, for the work which they fulfilled.
- 27 And when they arrived and brought the assembly together, they repeated all things God had wrought with them, and how He had opened to the Gentiles a door of faith.
- 28 And they tarried [^] no little time with the disciples.

ACTS 15 WK

- 1 And certain men came down from Judæa and taught the brethren, Except ye be circumcised after the custom of Moses ye cannot be saved.
- 2 And when Paul and Barnabas had no small dissension and questioning with them, they determined that Paul and Barnabas and some others of them should go up unto Jerusalem unto the apostles and elders about this question.
- 3 They therefore having been set forward by the assembly, passed through both Phœnicia and Samaria, recounting the conversion of the Gentiles, and they caused great joy to all the brethren.
- 4 And on arriving at Jerusalem they were welcomed by the assembly, and the apostles, and the elders, and reported all things that God did with them.
- 5 But there rose up certain of the sect of the Pharisees, believers, saying, It is necessary to circumcise them and charge [them] to keep the law of Moses.
- 6 And the apostles and the elders were gathered together to see about this matter.
- 7 And when there had been much questioning, Peter stood up and said to them, Brethren, ye know how that from early days God chose among you that the Gentiles by my mouth should hear the word of the gospel and believe.
- 8 And the heart-knowing God bore them witness giving [them] the Holy Spirit, even as to us also:
- 9 and He put no difference between us and them, purifying their hearts by faith.
- 10 Now therefore why tempt ye God, that ye should put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?
- 11 But we believe that through the grace of the Lord Jesus [^] we shall be saved in like manner as they.

- 12 And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them.
 - 13 And after they had held their peace, James answered, saying, Brethren, listen to me:
 - 14 Simon has related how God first visited to take out of [the] nations a people for his name.
 - 15 And with this agree the words of the prophets; as it is written:
 - 16 After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up,
 - 17 so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith [the] Lord
 - 18 who does these things known from eternity.
 - 19 Wherefore *I* judge, not to trouble those who from the nations turn to God;
 - 20 but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.
 - 21 For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.
 - 22 Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called Barsabas and Silas, leading men among the brethren,
 - 23 having by their hand written [thus]: The apostles, and the elder[s, and the] brethren, to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting:
 - 24 Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law]; to whom we gave no commandment;
 - 25 it seemed good to us, having arrived at a common judgment, to send chosen men to you with our beloved Barnabas and Paul,
 - 26 men who have given up their lives for the name of our Lord Jesus Christ.
 - 27 We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things.
 - 28 For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things:
 - 29 to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell.
 - 30 They therefore, being let go, came to Antioch, and having gathered the multitude delivered to [them] the epistle.
 - 31 And having read it, they rejoiced at the consolation.
 - 32 And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them.
- 12 And all the multitude kept silence, and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God wrought among the Gentiles by them.
 - 13 And after they had held their peace, James answered, saying, Brethren, hearken to me.
 - 14 Simeon has rehearsed how God first visited [the] Gentiles to take out of [them] a people for His name.
 - 15 And to this agree the words of the prophets, as it is written.
 - 16 After these things I will return and build again the tabernacle of David which is fallen, and will build again its ruins and will set it up,
 - 17 so that the residue of men may seek out the Lord, and all the nations upon whom My name is called saith [the] Lord, Who maketh [all] these things
 - 18 known from the beginning of the world.
 - 19 Wherefore my judgment is that we trouble not those who from the Gentiles turn to God,
 - 20 but write to them that they may abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.
 - 21 For Moses from generations of old hath in every city those who preach him, being read in the synagogues every sabbath.
 - 22 Then it seemed good to the apostles and elders, with the whole assembly, having chosen from among them to send men with Paul and Barnabas to Antioch. Judas called Barsabbas, and Silas, leading men among the brethren,
 - 23 having written by their hand, The apostles and the elder brethren to the brethren which are of [the] Gentiles in Antioch, and Syria, and Cilicia, greeting.
 - 24 Whereas we heard that some who went out from us troubled you with words, upsetting your souls, [^] to whom we gave no commandment,
 - 25 it seemed good to us, having been of one accord, to choose and send men unto you with our beloved Barnabas and Paul,
 - 26 men that have given up their lives for the name of our Lord Jesus Christ.
 - 27 We have sent therefore Judas and Silas, themselves also announcing by word the same things.
 - 28 For it seemed good to the Holy Spirit and to us to lay on you no greater burden than these necessary things:
 - 29 to abstain from things sacrificed to idols, and blood, and things strangled, and fornication, from which if ye keep yourselves ye shall do well. Farewell.
 - 30 They then having been let go, went down unto Antioch, and having gathered the multitude delivered the letter.
 - 31 And when they had read [it] they rejoiced at the consolation.
 - 32 And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened [them].

- 33 And having passed some time [there], they were let go in peace from the brethren to those who sent them.
- 35 And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.
- 36 But after certain days Paul said to Barnabas, Let us return now and visit the brethren in every city where we have announced the word of the Lord, [and see] how they are getting on.
- 37 And Barnabas proposed to take with [them] John also, called Mark;
- 38 but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with them to the work.
- 39 There arose therefore very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed away to Cyprus;
- 40 but Paul having chosen Silas went forth, committed by the brethren to the grace of God.
- 41 And he passed through Syria and Cilicia, confirming the assemblies.

ACTS 16 JND

- 1 And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timotheus, son of a Jewish believing woman, but [the] father a Greek,
- 2 who had a [good] testimony of the brethren in Lystra and Iconium.
- 3 Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek.
- 4 And as they passed through the cities they instructed them to observe the decrees determined on by the apostles and elders who were in Jerusalem.
- 5 The assemblies therefore were confirmed in the faith, and increased in number every day.
- 6 And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia,
- 7 having come down to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus did not allow them;
- 8 and having passed by Mysia they descended to Troas.
- 9 And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and beseeching him, and saying, Pass over into Macedonia and help us.
- 10 And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings.
- 11 Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to Neapolis,

- 33 And having continued a time, they were let go in peace from the brethren unto those that sent them.
- 34
- 35 But Paul and Barnabas stayed in Antioch teaching and evangelising, with many others also, the word of the Lord.
- 36 But after certain days Paul said to Barnabas, Let us return now and see after the brethren in every city wherein we announced the word of the Lord, how they fare.
- 37 And Barnabas was minded to take with [them] John also that was called Mark.
- 38 But Paul thought good not to take with [them] him that withdrew from them from Pamphylia, and went not with them unto the work.
- 39 And there arose a sharp feeling, so that they parted one from another: and Barnabas taking Mark sailed away unto Cyprus:
- 40 but Paul chose Silas and departed, commended by the brethren to the grace of the Lord.
- 41 And he passed through Syria and Cilicia confirming the assemblies.

ACTS 16 WK

- 1 And he came unto Derbe and unto Lystra; and, behold, a certain disciple was there, by name Timothy, son of a Jewish believing woman, but of a Greek father;
- 2 who was borne witness to by the brethren in Lystra and Iconium.
- 3 Him Paul would have to go with him; and he took and circumcised him because of the Jews that were in those places, for they all knew that his father was a Greek.
- 4 And as they passed through the cities they delivered them the decrees to observe, which had been ordained by the apostles and elders who were in Jerusalem.
- 5 The assemblies then were being strengthened in the faith, and increased in number daily.
- 6 And they went through the Phrygian and Galatian country, having been forbidden by the Holy Spirit, to speak the word in Asia,
- 7 and having come over against Mysia, they attempted to proceed into Bithynia, and the Spirit of Jesus permitted them not;
- 8 and passing by Mysia they came down to Troas.
- 9 And a vision appeared to Paul by night. There was a certain man of Macedon standing and beseeching him and saying, Come over into Macedonia and help us.
- 10 And when he had seen the vision, immediately we sought to go into [^] Macedonia, concluding that God had called us to preach the gospel to them.
- 11 Having therefore sailed away from Troas we took a straight course unto Samothrace, and on the morrow unto Neapolis,

- 12 and thence to Philippi, which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days.
 - 13 And on the sabbath day we went outside the gate by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled.
 - 14 And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul.
 - 15 And when she had been baptised and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she constrained us.
 - 16 And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by prophesying.
 - 17 She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you [the] way of salvation.
 - 18 And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour.
 - 19 And her masters, seeing that the hope of their gains was gone, having seized Paul and Silas, dragged [them] into the market before the magistrates;
 - 20 and having brought them up to the pretors, said, These men utterly trouble our city, being Jews,
 - 21 and announce customs which it is not lawful for us to receive nor practise, being Romans.
 - 22 And the crowd rose up too against them; and the pretors, having torn off their clothes, commanded to scourge [them].
 - 23 And having laid many stripes upon them they cast [them] into prison, charging the jailor to keep them safely;
 - 24 who, having received such a charge, cast them into the inner prison, and secured their feet to the stocks.
 - 25 And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners listened to them.
 - 26 And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the bonds of all loosed.
 - 27 And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled.
 - 28 But Paul called out with a loud voice, saying, Do thyself no harm, for we are all here.
 - 29 And having asked for lights, he rushed in, and, trembling, fell down before Paul and Silas.
 - 30 And leading them out said, Sirs, what must I do that I may be saved?
- 12 and thence unto Philippi, which is a city of Macedonia, first of the district, a colony. And we were in this city staying certain days.
 - 13 And on the sabbath day we went forth outside the gate by a river where prayer [or, place of prayer] was wont to be: and we sat down and spoke to the women that had come together.
 - 14 And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, that worshipped God heard, whose heart the Lord opened to heed the things spoken by Paul.
 - 15 And when she was baptised and her house, she besought, saying, If ye have judged me to be faithful to the Lord come into my house and abide. And she constrained us.
 - 16 And it came to pass as we were going unto prayer, [or, the place of prayer] that a certain maid having a spirit of Python met us, who brought her masters much gain by divinations.
 - 17 She, having followed Paul and us, cried, saying, These men are bondmen of the most high God, who announce to you [or, us] salvation's way.
 - 18 And this she did for many days. But Paul being distressed, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out the same hour.
 - 19 And when her masters saw that the hope of their gain was gone, they laid hold on, and dragged Paul and Silas into the market-place before the rulers;
 - 20 and when they had brought them unto the prætors, they said, These men being Jews, exceedingly trouble our city,
 - 21 and set forth customs which it is not lawful for us to receive, or practice, being Romans.
 - 22 And the crowd rose up together against them; and the prætors rent their garments off them, and commanded to beat them with rods.
 - 23 And having laid many stripes on them, they cast [them] into prison, charging the jailor to keep them safely;
 - 24 who having received such a charge, cast them into the inner prison, and secured their feet into the stocks.
 - 25 But about midnight, Paul and Silas in praying were singing praises to God, and the prisoners were listening to them;
 - 26 and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bands of all were loosed.
 - 27 And the jailor being roused out of sleep, and seeing the prison doors open drew his sword and was about to kill himself, supposing that the prisoners had escaped.
 - 28 But Paul cried with loud voice saying, Do thyself no harm, for we are all here.
 - 29 And he called for lights, and sprang in, and trembling for fear, fell down before Paul and Silas,
 - 30 and led them forth, and said, Sirs, what must I do to be saved?

- 31 And they said, Believe on the Lord Jesus and thou shalt be saved, thou and thy house.
- 32 And they spoke to him the word of the Lord, with all that were in his house.
- 33 And he took them the same hour of the night and washed [them] from their stripes; and was baptised, he and all his straightway.
- 34 And having brought them into his house he laid the table [for them], and rejoiced with all his house, having believed in God.
- 35 And when it was day, the pretors sent the lictors, saying, Let those men go.
- 36 And the jailor reported these words to Paul: The pretors have sent that ye may be let go. Now therefore go out and depart in peace.
- 37 But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and bring us out.
- 38 And the lictors reported these words to the pretors. And they were afraid when they heard they were Romans.
- 39 And they came and besought them, and having brought them out, asked them to go out of the city.
- 40 And having gone out of the prison, they came to Lydia; and having seen the brethren, they exhorted them and went away.

ACTS 17 JND

- 1 And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews.
- 2 And according to Paul's custom he went in among them, and on three sabbaths reasoned with them from the scriptures,
- 3 opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom I announce to you.
- 4 And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women not a few.
- 5 But the Jews having been stirred up to jealousy, and taken to [themselves] certain wicked men of the lowest rabble, and having got a crowd together, set the city in confusion; and having beset the house of Jason sought to bring them out to the people;
- 6 and not having found them, dragged Jason and certain brethren before the politarchs, crying out, These [men] that have set the world in tumult, are come here also,
- 7 whom Jason has received; and these all do contrary to the decrees of Cæsar, saying, that there is another king, Jesus.
- 8 And they troubled the crowd and the politarchs when they heard these things.
- 9 And having taken security for Jason and the rest, they let them go.

- 31 and they said, Believe on the Lord Jesus, [^] and thou shalt be saved and thy house.
- 32 And they spoke to him the word of the Lord [or, God] with all that were in his house.
- 33 And he took them at that hour of the night and washed [them] from their stripes, and was baptised, he and all his immediately.
- 34 And having brought them into his house, he set meat [a table] before them, and rejoiced with all his house, having believed in God.
- 35 And when it was day the prætors sent the lictors saying, Let those men go.
- 36 And the jailor reported the saying to Paul, The prætors have sent that ye be let go: now then go out and proceed in peace.
- 37 But Paul said unto them, They beat us openly uncondemned, men being Romans, and cast us into prison; and now do they cast us out privily? No, indeed, but let themselves come and bring us out.
- 38 And the lictors announced these words to the prætors; and they were afraid when they heard they were Romans.
- 39 And on coming they besought them, and bringing out entreated [them] to go out of the city.
- 40 And when they went out of the prison, they entered into [the house of] Lydia; and when they saw the brethren, they exhorted them and departed.

ACTS 17 WK

- 1 Now when they had journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews.
- 2 And Paul, as his custom was, went in among them, and on three sabbaths reasoned with them from the scriptures;
- 3 opening and alleging that the Christ must suffer, and rise again from [the] dead, and that this Jesus whom I announce to you is the Christ.
- 4 And some of them were persuaded and added to Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews, having been stirred up to jealousy, took unto them certain wicked men of the rabble, [*lit.* market-loungers] and gathering a crowd, set the city in confusion, and besetting the house of Jason, sought to bring them out to the people.
- 6 And not having found them they dragged Jason and certain brethren before the city-rulers, [or politarchs] crying out, these that have turned the world upside down are come hither also,
- 7 whom Jason has received; and these all do contrary to the decrees of Cæsar, saying that there is another king, Jesus.
- 8 And they troubled the crowd and the city-rulers, when they heard these things.
- 9 And having taken security for Jason and the rest, they let them go.

- 10 But the brethren immediately sent away, in the night, Paul and Silas to Berœa; who, being arrived, went away into the synagogue of the Jews.
 - 11 And these were more noble than those in Thessalonica, receiving the word with all readiness of mind, daily searching the scriptures if these things were so.
 - 12 Therefore many from among them believed, and of Grecian women of the upper classes and men not a few.
 - 13 But when the Jews from Thessalonica knew that the word of God was announced in Berœa also by Paul, they came there also, stirring up the crowds.
 - 14 And then immediately the brethren sent away Paul to go as to the sea; but Silas and Timotheus abode there.
 - 15 But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timotheus, that they should come to him as quick as possible, they departed.
 - 16 But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry.
 - 17 He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those he met with.
 - 18 But some also of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection [to them].
 - 19 And having taken hold on him they brought [him] to Areopagus, saying, Might we know what this new doctrine which is spoken by thee [is]?
 - 20 For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean.
 - 21 Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news.
 - 22 And Paul standing in the midst of Areopagus said, Athenians, in every way I see you given up to demon worship;
 - 23 for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom therefore ye reverence, not knowing [him], him I announce to you.
 - 24 The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands,
 - 25 nor is served by men's hands as needing something, himself giving to all life and breath and all things;
 - 26 and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained times and the boundaries of their dwelling,
- 10 But the brethren immediately sent away by night Paul and Silas unto Berœa, who on their arrival went away into the synagogue of the Jews.
 - 11 Now these were more noble than those in Thessalonica, being such as received the word with all readiness of mind, day by day examining the scriptures whether these things were so.
 - 12 Many out of them therefore believed, and of the Greek women of good position and of men, not a few.
 - 13 But when the Jews from Thessalonica knew that the word of God was announced by Paul in Berœa also, they came thither also, stirring up and troubling the crowds.
 - 14 And then immediately the brethren sent away Paul to proceed toward the sea, but Silas and Timotheus abode there.
 - 15 But they that were conducting Paul brought [him] as far as Athens; and having received a charge for Silas and Timothy that they should come as quickly as possible unto him they departed.
 - 16 Now while Paul was waiting for them at Athens, his spirit was provoked in him as he observed the city to be full of idols.
 - 17 He reasoned therefore in the synagogue with the Jews and the devout, and in the market place every day with those that turned up.
 - 18 And certain also of the Epicureans and [^]Stoic philosophers attacked him. And some said, What would this babblers say? and others, He seemeth to be an announcer of strange divinities, because he was [^]preaching Jesus and the resurrection.
 - 19 And having taken hold of him, they brought [him] up to the Areopagus, saying, May we know what this new teaching [is] that is spoken by thee?
 - 20 For thou bringest certain strange things unto our ears; we wish to know therefore what these things mean.
 - 21 Now all Athenians and the strangers sojourning there spent their time in nothing else than either to tell something, or to hear something newer [*i.e.* than the last].
 - 22 And Paul stood in the midst of the Areopagus and said, Men of Athens, in all things I observe that ye are very [*i.e.* more than others] reverent to divinities [or, demons],
 - 23 for passing through and closely observing the objects of your worship, I found also an altar on which was the inscription: To an unknown God. What [or, Whom] therefore, ye, without knowing, worship, this I announce to you.
 - 24 The God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands.
 - 25 Nor is He served by human hands as needing something more, Himself giving to all life, and breath, and all things.
 - 26 And He made of one [blood] every nation of men to dwell on all the face of the earth, having determined appointed seasons, and the bounds of their habitation,

- 27 that they may seek God; if indeed they might feel after him and find him, although he is not far from each one of us:
 28 for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring.
 29 Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form of man's art and imagination.
 30 God therefore, having overlooked the times of ignorance, now enjoins men that they shall all everywhere repent,
 31 because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from among [the] dead.
 32 And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this.
 33 Thus Paul went out of their midst.
 34 But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

ACTS 18 JND

- 1 And after these things, having left Athens, he came to Corinth;
 2 and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to leave Rome,) came to them,
 3 and because they were of the same trade abode with them, and wrought. For they were tent-makers by trade.
 4 and he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.
 5 And when both Silas and Timotheus came down from Macedonia, Paul was pressed in respect of the word, testifying to the Jews that Jesus was the Christ.
 6 But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: *I* [am] pure; from henceforth I will go to the nations.
 7 And departing thence he came to the house of a certain [man], by name Justus, who worshipped God, whose house adjoined the synagogue.
 8 But Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised.
 9 And the Lord said by vision in [the] night to Paul, Fear not, but speak and be not silent;
 10 because *I* am with thee, and no one shall set upon thee to injure thee; because I have much people in this city.
 11 And he remained [there] a year and six months, teaching among them the word of God.

- 27 that they should seek God if haply they might feel after and find Him, though He is not far from each one of us.
 28 For in Him we live and move and are; as also some of your own poets have said, For His off-spring also are we.
 29 Being therefore God's off-spring, we ought not to think that the divinity is like gold, or silver or stone, graven by art and device of man.
 30 God therefore, having overlooked the times of ignorance, now commandeth [^] men that they should all everywhere repent,
 31 inasmuch as He has appointed a day, in which He is about to judge the world [inhabited earth] in righteousness by a Man Whom He marked out, having given assurance to all in that He raised Him from [the] dead.
 32 Now when they heard of resurrection of dead [men] some mocked, but others said, We will hear thee concerning this yet again.
 33 Thus Paul went out from their midst.
 34 But some clave to him and believed; among whom also was Dionysius the Areopagite and a woman named Damaris, and others with them.

ACTS 18 WK

- 1 After these things he departed from Athens and came unto Corinth.
 2 And he found a certain Jew named Aquila, of Pontus by race, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. And he came unto them:
 3 and because he was one of the same trade, he abode with them, and [? they] wrought, for by their trade they were tent-makers.
 4 And he was discoursing in the synagogue every sabbath, and persuading Jews and Greeks.
 5 And when both Silas and Timothy came down from Macedonia, Paul was engrossed with [or, constrained by] the word testifying to the Jews that Jesus was the Christ.
 6 But as they opposed themselves, and blasphemed, he shook out his clothes, and said unto them, Your blood be upon your own head; *I* [am] pure; from henceforth I will go unto the Gentiles,
 7 and departing thence he went into a certain man's house by name Titus Justus, a worshipper of God, whose house adjoined to the synagogue.
 8 And Crispus, the ruler of the synagogue, believed the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised.
 9 And the Lord said by night through a vision to Paul, Fear not, but speak, and be not silent,
 10 because I am with thee and no one shall set on thee to harm thee; because I have much people in this city.
 11 And he settled down a year and six months, teaching among them the word of God.

- 12 But when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment-seat,
- 13 saying, This [man] persuades men to worship God contrary to the law.
- 14 But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you;
- 15 but if it be questions about words, and names, and the law that ye have, see to it yourselves; [for] I do not intend to be judge of these things.
- 16 And he drove them from the judgment-seat.
- 17 And having all laid hold on Sosthenes the ruler of the synagogue, they beat him before the judgment-seat. And Gallio troubled himself about none of these things.
- 18 And Paul, having yet stayed [there] many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow;
- 19 and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews.
- 20 And when they asked him that he would remain for a longer time [with them] he did not accede,
- 21 but bade them farewell, saying, [I must by all means keep the coming feast at Jerusalem]; I will return to you again, if God will: and he sailed away from Ephesus.
- 22 And landing at Cæsarea, and having gone up and saluted the assembly, he went down to Antioch.
- 23 And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.
- 24 But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.
- 25 He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus, knowing only the baptism of John.
- 26 And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God more exactly.
- 27 And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come, contributed much to those who believed through grace.
- 28 For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.

ACTS 19 JND

- 1 And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples,
- 2 he said to them, Did ye receive [the] Holy Spirit when ye had believed? And they [said] to him, We did not even hear if [the] Holy Spirit was [come].

- 12 But when Gallio was pro-consul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgment seat,
- 13 saying, This [man] persuadeth men to worship God contrary to the law.
- 14 But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were some wrong, or wicked villainy, O Jews, with reason should I have borne with you;
- 15 but if they are questions about a word and names and your own law, ye shall look yourselves; [^] I do not intend to be judge of these things.
- 16 And he drove them from the judgment-seat.
- 17 And having all [^] laid hold on Sosthenes the ruler of the synagogue, they beat [him] before the judgment-seat. And Gallio cared for none of these things.
- 18 And Paul having remained yet many days, took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow.
- 19 And they arrived at Ephesus and he left them there, but he himself, entering into the synagogue, reasoned with the Jews.
- 20 And when they asked him to remain for a longer time, [^]he did not consent,
- 21 but taking his leave and saying, [I must by all means keep the coming feast at Jerusalem]; I will return again unto you if God will, he sailed from Ephesus.
- 22 And landing at Cæsarea, he went up and saluted the church, and went down unto Antioch.
- 23 And having spent some time, he departed, going through the country of Galatia and Phrygia in order, establishing all the disciples.
- 24 But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent [or learned] man, arrived at Ephesus, being mighty in the scriptures.
- 25 He had been instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John;
- 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him up, and more accurately expounded to him the way of God.
- 27 And when he was minded to go through into Achaia, the brethren wrote and urged the disciples to receive him; and he, on coming, contributed much to those that had believed through grace.
- 28 For he forcibly confuted the Jews in public, shewing by the scriptures that Jesus was the Christ.

ACTS 19 WK

- 1 And it came to pass, while Apollos was at Corinth, that Paul, having gone through the upper parts, came [? down] unto Ephesus, and finding certain disciples [^]
- 2 said unto them, Received ye [the] Holy Spirit since ye believed? And they [said] unto him, Not even if [the] Holy Spirit was did we hear.

3 And he said, To what then were ye baptised? And they said, To the baptism of John.

4 And Paul said, John indeed baptised [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on Jesus.

5 And when they heard that, they were baptised to the name of the Lord Jesus.

6 And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the things] concerning the kingdom of God.

9 But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of Tyrannus.

10 And this took place for two years, so that all that inhabited Asia heard the word of the Lord, both Jews and Greeks.

11 And God wrought no ordinary miracles by the hands of Paul,

12 so that even napkins or aprons were brought from his body [and put] upon the sick, and the diseases left them, and the wicked spirits went out.

13 And certain of the Jewish exorcists also, who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjure you by Jesus, whom Paul preaches.

14 And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this.

15 But the wicked spirit answering said to them, Jesus I know, and Paul I am acquainted with; but ye, who are ye?

16 And the man in whom the wicked spirit was leaped upon them, and having mastered both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified.

18 And many of those that believed came confessing and declaring their deeds.

19 And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver.

20 Thus with might the word of the Lord increased and prevailed.

21 And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome also.

22 And having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia.

3 And he said, Unto what then were ye baptised? And they said, Unto John's baptism.

4 And Paul said, John baptised with a baptism of repentance, saying to the people that they should believe on Him that was coming after him, that is, on Jesus.

5 And when they heard this, they were baptised unto the name of the Lord Jesus.

6 And when Paul laid hands on them, the Holy Spirit came upon them; and they spake with tongues and prophesied;

7 and they were in all about twelve men.

8 And entering into the synagogue he spoke boldly for three months, discoursing and persuading the things concerning the kingdom of God.

9 But when some were hardened and disobedient, speaking evil of the way before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of [^] Tyrannus.

10 And this was done for two years, so that all those that dwelt in Asia heard the word of the Lord, [^] both Jews and Greeks.

11 And God wrought uncommon powers by the hands of Paul,

12 so that even upon the sick were brought from his body handkerchiefs or aprons, and the diseases left them, and the evil spirits went out.

13 And certain ones of the Jewish exorcists that went about took in hand to call upon those that had wicked spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of Sceva, a certain Jewish chief-priest, doing this.

15 But the wicked spirit answering said to them, Jesus I know, and [^] Paul I am acquainted with; but who are ye?

16 And the man in whom the wicked spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out from that house naked and wounded.

17 And this became known to all, both Jews and Greeks, that inhabited Ephesus. And fear fell upon them all, and the name of the Lord Jesus was magnified.

18 Many too of those that had believed came confessing and declaring their deeds.

19 And not a few of those that practised curious arts brought their books and burnt [them] before all. And they summed up the price of them, and found it fifty thousand pieces of silver.

20 So with might the word of the Lord increased and prevailed.

21 Now after these things were fulfilled, Paul purposed in his spirit, passing through Macedonia and Achaia, to proceed unto Jerusalem, saying, After I have been there I must see Rome also.

22 And having sent into Macedonia two of those that ministered to him, Timothy and Erastus, he himself stayed in Asia for awhile.

- 23 And there took place at that time no small disturbance about the way.
- 24 For a certain [man] by name Demetrius, a silverbeater, making silver temples of Artemis, brought no small gain to the artisans;
- 25 whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living arises from this work,
- 26 and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands.
- 27 Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world reveres.
- 28 And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians.
- 29 And the [whole] city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with [them] Gaius and Aristarchus, Macedonians, fellow-travellers of Paul.
- 30 But Paul intending to go in to the people, the disciples suffered him not;
- 31 and some of the Asiarchs also, who were his friends, sent to him and urged him not to throw himself into the theatre.
- 32 Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together.
- 33 But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his hand, would have made a defence to the people.
- 34 But, recognizing that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians.
- 35 And the townclerk, having quieted the crowd, said, Ephesians, what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great, and of the [image] which fell down from heaven?
- 36 These things therefore being undeniable, it is necessary that ye should be calm and do nothing headlong.
- 37 For ye have brought these men, [who are] neither temple-plunderers, nor speak injuriously of your goddess.
- 38 If therefore Demetrius and the artisans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls: let them accuse one another.
- 39 But if ye inquire anything concerning other matters, it will be settled in the regular assembly.
- 40 For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for this concourse.

- 23 And about that time arose no small disturbance about the way.
- 24 For a certain [man] by name Demetrius, a silver-beater, making silver shrines [temples] of Artemis, brought no little business to the artisans,
- 25 whom he gathered together with the workmen of like nature, and said, Men, ye are aware that we have our prosperity from this business.
- 26 And ye behold and hear that this Paul hath persuaded and turned away a considerable crowd, not only of Ephesus, but of almost all Asia, saying that they are no gods that are made by hands.
- 27 Now, not only is there danger for us that this trade come into disrepute, but also that the temple of the great goddess Artemis be counted for nothing, and that even she should be deposed from her magnificence, whom all Asia and the world [habitable earth] revereth.
- 28 And when they heard they were filled with wrath and kept crying out, saying, Great is Artemis of the Ephesians.
- 29 And the city was filled with confusion; and they rushed with one accord into the theatre,
- 30 having seized together Gaius and Aristarchus, Macedonians, Paul's fellow-travellers.
- 31 And when Paul was minded to enter unto the people, the disciples suffered him not. And some of the Asiarchs also, being his friends, sent unto him and urged him not to adventure himself into the theatre.
- 32 Different ones therefore kept crying somewhat different things; for the assembly was in confusion, and the mass knew not wherefore they were come together.
- 33 And from the crowd they instructed [or, drew together] Alexander, the Jews putting him forward; and Alexander waving his hand wished to make defence to the people.
- 34 But when they came to know he was a Jew, one shout arose from all, crying for about two hours, Great [is] Artemis of [the] Ephesians.
- 35 And the town clerk after stilling the crowd, says, Ephesians, [^] which of men is he who knoweth not that the city of [the] Ephesians is temple-keeper of the great Artemis, and of what fell from the sky?
- 36 Since then these things cannot be gainsaid, you must be quiet and do nothing rash.
- 37 For ye have brought these men, neither temple-robbers nor blasphemers of our [or, your] goddess.
- 38 If then Demetrius and the artisans with him have a matter against anyone, court days are going on, and there are proconsuls: let them accuse each other;
- 39 but if you make any inquiry about other things, [^] it will be settled in the lawful assembly.
- 40 For indeed we are in danger of being accused of riot to-day, there being no cause concerning which we shall [^] be able to render an account of this concourse.

41 And having said these things, he dismissed the assembly.

ACTS 20 JND

- 1 But after the tumult had ceased, Paul having called the disciples to [him] and embraced [them], went away to go to Macedonia.
- 2 And having passed through those parts, and having exhorted them with much discourse, he came to Greece.
- 3 And having spent three months [there], a treacherous plot against him having been set on foot by the Jews as he was going to sail to Syria, [the] resolution was adopted of returning through Macedonia.
- 4 And there accompanied him as far as Asia, Sopater [son] of Pyrrhus, a Berean; and of Thessalonians Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia, Tychicus and Trophimus.
- 5 These going before waited for us in Troas;
- 6 but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven days.
- 7 And the first day of the week, we being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight.
- 8 And there were many lights in the upper room where we were assembled.
- 9 And a certain youth, by name Eutychus, sitting at the window-opening, overpowered by deep sleep while Paul discoursed very much at length, having been overpowered by the sleep, fell from the third story down to the bottom, and was taken up dead.
- 10 But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life is in him.
- 11 And having gone up, and having broken the bread, and eaten, and having long spoken until daybreak, so he went away.
- 12 And they brought [away] the boy alive, and were no little comforted.
- 13 And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot.
- 14 And when he met with us at Assos, having taken him on board we came to Mitylene;
- 15 and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllium, the next day we came to Miletus:
- 16 for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of Pentecost at Jerusalem.
- 17 But from Miletus having sent to Ephesus, he called over [to him] the elders of the assembly.

41 And having said thus he dismissed the assembly.

ACTS 20 WK

- 1 And after the uproar had ceased, Paul having called [or, sent] for the disciples, and exhorted and saluted them, departed to go into Macedonia.
- 2 And having gone through those parts and exhorted them with much discourse, he came into Greece.
- 3 And having spent three months, and a plot being laid against him by the Jews, as he was about to sail for Syria, he determined to return through Macedonia.
- 4 And there accompanied him (as far as Asia) Sopater a Berean [son] of Pyrrhus; and of Thessalonians Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia Tychicus and Trophimus.
- 5 These going before waited for us at Troas.
- 6 And we sailed away from Philippi after the days of unleavened [bread] and came unto them to Troas in five days, where we tarried seven days.
- 7 And on the first [day] of the week, when we were gathered together to break bread, Paul discoursed to them, about to depart on the morrow, and prolonged the word till midnight.
- 8 And there were many lights in the upper room where we were gathered together.
- 9 And a certain youth, by name Eutychus, as he was sitting in the window, being overpowered with deep sleep, as Paul was discoursing yet longer, fell overpowered by the sleep down from the third story, and was taken up dead.
- 10 But Paul went down and fell upon him, and clasping him round said, Be not troubled, for his life [soul] is in him.
- 11 And when he went up and broke the bread and had eaten, and conversed with them a long while till daybreak, so he departed.
- 12 And they brought the boy alive and were not a little comforted.
- 13 But we, having gone before on board the ship, set sail for Assos, there intending to take up Paul, for so he had arranged, intending himself to go on foot.
- 14 And when he met with us at Assos, we took him up, and came unto Mitylene;
- 15 and having sailed thence on the morrow we arrived over against Chios, and on the next day we touched at Samos, and [having remained at Trogyllium] the day after we came unto Miletus.
- 16 For Paul determined to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening, if it were possible for him to be at Jerusalem the day of Pentecost.
- 17 And from Miletus he sent unto Ephesus and called to him the elders of the church.

18 And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I arrived in Asia,
 19 serving the Lord with all lowliness, and tears, and temptations, which happened to me through the plots of the Jews;
 20 how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you publicly and in every house,
 21 testifying to both Jews and Greeks repentance towards God and faith towards our Lord Jesus Christ.
 22 And now, behold, bound in my spirit I go to Jerusalem; not knowing what things shall happen to me in it;
 23 only that the Holy Spirit testifies to me in every city, saying that bonds and tribulations await me.
 24 But I make no account of [my] life [as] dear to myself, so that I finish my course, and the ministry which I have received of the Lord Jesus to testify the glad tidings of the grace of God.
 25 And now, behold, I know that ye all, among whom I have gone about preaching the kingdom [of God], shall see my face no more.
 26 Wherefore I witness to you this day, that I am clean from the blood of all,
 27 for I have not shrunk from announcing to you all the counsel of God.
 28 Take heed therefore to yourselves and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own.
 29 [For] I know [this,] that there will come in amongst you after my departure grievous wolves, not sparing the flock;
 30 and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them.
 31 Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one [of you] with tears.
 32 And now I commit you to God, and to the word of his grace, which is able to build [you] up and give [to you] an inheritance among all the sanctified.
 33 I have coveted [the] silver or gold or clothing of no one.
 34 Yourselves know that these hands have ministered to my wants, and to those who were with me.
 35 I have shewed you all things, that thus laboring [we] ought to come in aid of the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.
 36 And having said these things, he knelt down and prayed with them all.
 37 And they all wept sore; and falling upon the neck of Paul they ardently kissed him,
 38 specially pained by the word which he had said, that they would no more see his face. And they went down with him to the ship.

18 And when they were come to him, he said to them, Ye know from the first day that I came to Asia how I was with you all the time
 19 serving the Lord with all lowliness of mind, and [^] tears, and temptations, which befell me by the plots of the Jews;
 20 how I kept back nothing of what is profitable, so as not to announce to you and to teach you publicly, and from house to house,
 21 testifying both to Jews and to Greeks, repentance toward God and faith toward our Lord Jesus Christ.
 22 And now, behold, I go bound in the [or, my] spirit unto Jerusalem, not knowing the things that shall befall me there:
 23 save that the Holy Spirit testifieth to me in every city, saying that bonds and afflictions abide me.
 24 But I hold not my life of any account as dear to myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus to testify the gospel of the grace of God.
 25 And now, behold, I know that ye all, among whom I went about preaching the kingdom [of God] shall see my face no more.
 26 Wherefore I testify to you this day that I am pure from the blood of all.
 27 For I shrank not from announcing to you all the counsel of God.
 28 Take heed [^]to yourselves and to all the flock in which the Holy Ghost set you overseers to tend the assembly of God, which He purchased with His own blood [or, the blood of His own one].
 29 I know that after my departure grievous wolves shall enter in among you, not sparing the flock;
 30 and from among your own selves shall men arise speaking things perverted to draw the disciples after them.
 31 Wherefore watch, remembering that by the space of three years I ceased not admonishing each one night and day with tears.
 32 And now I commend you to God and to the word of His grace which is able to build you up, and to give you an inheritance among all that are sanctified.
 33 I coveted no man's silver, or gold, or apparel;
 34 yea, yourselves know that these hands ministered to my necessities, and to those that were with me.
 35 In all things I gave you an example how that so labouring ye ought to support the weak, and remember the words of the Lord Jesus, how He Himself said, It is more blessed to give than to receive.
 36 And having thus spoken, he kneeled down, and prayed with them all.
 37 And they all wept sore, and falling on Paul's neck, fondly kissed him,
 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him forward unto the ship.

ACTS 21 JND

- 1 And when, having got away from them, we at last sailed away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to Patara.
- 2 And having found a ship passing over into Phœnicia, we went on board and sailed;
- 3 and having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land at Tyre, for there the ship was to discharge her cargo.
- 4 And having found out the disciples, we remained there seven days; who said to Paul by the Spirit not to go up to Jerusalem.
- 5 But when we had completed the days, we set out and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And kneeling down upon the shore we prayed.
- 6 And having embraced one another, we went on board ship, and they returned home.
- 7 And we, having completed the voyage, arrived from Tyre at Ptolemais, and having saluted the brethren we remained one day with them.
- 8 And leaving on the morrow, we came to Cæsarea; and entering into the house of Philip the evangelist, who was of the seven, we abode with him.
- 9 Now this man had four virgin daughters who prophesied.
- 10 And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from Judæa,
- 11 and coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, Thus saith the Holy Spirit, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of [the] Gentiles.
- 12 And when we heard these things, both we and those of the place besought [him] not to go up to Jerusalem.
- 13 But Paul answered, What do ye, weeping and breaking my heart? for I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus.
- 14 And when he would not be persuaded, we were silent, saying, The will of the Lord be done.
- 15 And after these days, having got our effects ready, we went up to Jerusalem.
- 16 And [some] of the disciples from Cæsarea went with us, bringing [with them] a certain Mnason, a Cyprian, an old disciple, with whom we were to lodge.
- 17 And when we arrived at Jerusalem the brethren gladly received us.
- 18 And on the morrow Paul went in with us to James, and all the elders came there.
- 19 And having saluted them, he related one by one the things which God had wrought among the nations by his ministry.

ACTS 21 WK

- 1 And when it came to pass that we were parted from them and had set sail, we came with a straight course unto Coos, and the next day unto Rhodes, and from thence unto Patara;
- 2 and having found a ship crossing over into Phœnicia, we went on board and set sail;
- 3 and as we had sighted Cyprus, leaving it on the left, we sailed into Syria and landed at Tyre, for there the ship was to unlade her cargo.
- 4 And having found out the disciples, we remained there seven days; and these said to Paul through the Spirit, that he should not set foot in Jerusalem.
- 5 And when it came to pass that we had completed the days, we departed and went on our journey, and they all with wives and children brought us on our way, till we were out of the city, and kneeling down on the beach we prayed
- 6 and took leave of one another, and we went on board ship, and they returned home.
- 7 And when we had finished the voyage from Tyre, we arrived at Ptolemais and saluted the brethren, and abode with them one day.
- 8 And on the morrow [^] we [^] departed and came unto Cæsarea; and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.
- 9 Now this man had four daughters, virgins, who did prophesy;
- 10 and, as we tarried many days, there came down from Judæa a certain prophet named Agabus;
- 11 and coming to us and taking Paul's girdle, he bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and deliver him into the hands of [the] Gentiles.
- 12 And when we heard these things, both we and those of the place besought him not to go up to Jerusalem;
- 13 then Paul answered, Why do ye weep and break my heart? For I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
- 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
- 15 And after these days we took up [or, made ready] our baggage and went up to Jerusalem.
- 16 And there went with us also [certain] disciples from Cæsarea, bringing one Mnason of Cyprus, an early disciple, with whom we should lodge.
- 17 And when we were come to Jerusalem, the brethren received us gladly;
- 18 and the day following Paul went in with us unto James, and all the elders were present;
- 19 and when he had saluted them, he explained one by one the things which God wrought among the Gentiles by his ministry;

Acts

- 20 And they having heard [it] glorified God, and said to him, Thou seest, brother, how many myriads there are of the Jews who have believed, and all are zealous of the law.
- 21 And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs.
- 22 What is it then? a multitude must necessarily come together, for they will hear that thou art come.
- 23 This do therefore that we say to thee: We have four men who have a vow on them;
- 24 take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will know that [of those things] of which they have been informed about thee nothing is [true]; but that thou thyself also walkest orderly, keeping the law.
- 25 But concerning [those of] the nations who have believed, we have written, deciding that they should [observe no such things, only to] keep themselves both from things offered to idols, and from blood, and from things strangled, and from fornication.
- 26 Then Paul, taking the men, on the next day, having been purified, entered with them into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.
- 27 And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid hands upon him,
- 28 crying, Israelites, help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this holy place.
- 29 For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.
- 30 And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut.
- 31 And as they were seeking to kill him a representation came to the chiliarch of the band that the whole of Jerusalem was in a tumult;
- 32 who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chiliarch and the soldiers, ceased beating Paul.
- 33 Then the chiliarch came up and laid hold upon him, and commanded [him] to be bound with two chains, and inquired who he might be, and what he had done.
- 34 And different persons cried some different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress.
- 35 But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence of the crowd.
- 20 and when they heard it, they glorified God.
- And they said unto him, Thou seest, brother, how many myriads there are among the Jews of those that believe, and they are all zealous for the law.
- 21 And they have been informed concerning thee, that thou teachest all Jews that are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs.
- 22 What is it therefore? They will certainly hear that thou art come.
- 23 Do thou this that we say to thee: We have four men with a vow on them,
- 24 these take and purify thyself with them, and be at charges over them, that they may shave their heads, and all shall know that there is no truth in the things whereof they have been informed concerning thee, but that thou thyself also walkest orderly keeping the law.
- 25 But, as touching the Gentiles that believed, we wrote [or, enjoined], giving judgment, that they should keep themselves from things sacrificed to idols, and blood, and things strangled, and fornication.
- 26 Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification until the offering was offered for every one of them.
- 27 And when the seven days were almost completed, the Jews from Asia when they saw him in the temple stirred up all the multitude and laid hands on him,
- 28 crying out, Men of Israel, help. This is the man that teacheth all everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.
- 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul brought into the temple.
- 30 And the whole city was moved, and the people ran together, and they laid hold on Paul and dragged him out of the temple; and forthwith the doors were shut.
- 31 And as they were seeking to kill him, tidings came up to the chief officer [chiliarch] of the cohort, that the whole of Jerusalem was in confusion,
- 32 and immediately he took soldiers and centurions, and ran down upon them; and they, when they saw the chief officer and the soldiers, ceased beating Paul.
- 33 Then the chief officer came near and laid hold on him, and commanded him to be bound with two chains, and enquired who he might be, and what he had done.
- 34 And some shouted one thing, and some another, among the crowd. And when he could not know the certainty because of the uproar, he commanded him to be brought into the castle [*lit.* camp].
- 35 And when he came upon the steps, so it was that he was borne upon the soldiers, because of the violence of the crowd.

- 36 For the multitude of the people followed, crying, Away with him.
- 37 but as he was about to be led into the fortress, Paul says to the chiliarch, Is it allowed me to say something to thee? And he said, Dost thou know Greek?
- 38 Thou art not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thousand men of the assassins?
- 39 But Paul said, I am a Jew of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak to the people.
- 40 And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying,

ACTS 22 JND

- 1 Brethren and fathers, hear my defence which I now make to you.
- 2 And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says,
- 3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, educated according to [the] exactness of the law of [our] fathers, being zealous for God, as ye are all this day;
- 4 who have persecuted this way unto death, binding and delivering up to prisons both men and women;
- 5 as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to Jerusalem, to be punished.
- 6 And it came to pass, as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round about me.
- 7 And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me?
- 8 And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarean, whom thou persecutest.
- 9 But they that were with me beheld the light, [and were filled with fear], but heard not the voice of him that was speaking to me.
- 10 And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do.
- 11 And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came to Damascus.
- 12 And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwelt [there],
- 13 coming to me and standing by me, said to me, Brother Saul, receive thy sight. And I, in the same hour, received my sight and saw him.

- 36 For the multitude of the people followed after, crying out, Away with him.
- 37 And as Paul was about to be brought into the castle, he said unto the chief officer, May I say something unto thee? He said, Dost thou know Greek?
- 38 Thou art not, then, the Egyptian who before these days stirred up to sedition, and led out into the wilderness, the four thousand men of the assassins [or, Sicarii]?
- 39 But Paul said, I am a Jew of Tarsus in Cilicia, a citizen of no mean city; and I beseech thee give me leave to speak unto the people.
- 40 And when he had given him leave, Paul standing on the steps, beckoned with his hand unto the people; and when there was great silence, he spake unto them in the Hebrew tongue, saying,

ACTS 22 WK

- 1 Brethren and fathers, hear ye the defence that I now make unto you
- 2 (and when they heard that he spoke to them in the Hebrew language, they were the more quiet, and he saith),
- 3 I am a Jew, born in Tarsus of Cilicia, and brought up in this city at the feet of Gamaliel, instructed according to strictness of the law of the fathers, being zealous for God even as all ye are this day.
- 4 And I persecuted this Way unto death, binding and delivering unto prisons both men and women,
- 5 as also the high priest beareth me witness, and all the elderhood, from whom also I received letters unto the brethren, and proceeded unto Damascus to bring those that were there, bound to Jerusalem that they might be punished.
- 6 And it came to pass, as I was journeying and drawing near to Damascus, that about mid-day there suddenly shone out of heaven a great light round about me;
- 7 and I fell unto the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou Me?
- 8 And I answered, Who art Thou, Lord? And He said unto me, I am Jesus the Nazarene, Whom thou persecutest.
- 9 Now they that were with me beheld the light, [^] but did not hear the voice of Him that was speaking to me.
- 10 And I said, What shall I do, Lord? And the Lord said unto me, Rise up, and go into Damascus, and there it shall be told thee of all things which it hath been appointed for thee to do.
- 11 And as I could not see for the glory of the light, being led by the hand of those that were with me, I came into Damascus;
- 12 and one Ananias, a pious man according to the law, borne witness to by all the Jews that dwelt there,
- 13 came unto me and standing by, said to me, Brother Saul, receive thy sight; and in the very hour I looked upon him.

- 14 And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth;
- 15 for thou shalt be a witness for him to all men of what thou hast seen and heard.
- 16 And now why lingerest thou? Arise and get baptised, and have thy sins washed away, calling on his name.
- 17 And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I became in ecstasy,
- 18 and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me.
- 19 And *I* said, Lord, they themselves know that I was imprisoning and beating in every synagogue those that believe on thee;
- 20 and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting, and kept the clothes of them who killed him.
- 21 And he said to me, Go, for *I* will send thee to the nations afar off.
- 22 And they heard him until this word, and lifted up their voice, saying, Away with such a one as that from the earth, for it was not fit he should live.
- 23 And as they were crying, and throwing away their clothes, and casting dust into the air,
- 24 the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus against him.
- 25 But as they stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and uncondemned?
- 26 And the centurion, having heard it, went and reported it to the chiliarch, saying, What art thou going to do? for this man is a Roman.
- 27 And the chiliarch coming up said to him, Tell me, Art *thou* a Roman? And he said, Yes.
- 28 And the chiliarch answered, *I*, for a great sum, bought this citizenship. And Paul said, But *I* was also [free] born.
- 29 Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him.
- 30 And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to meet, and having brought Paul down set him before them.

ACTS 23 JND

- 1 And Paul, fixing his eyes on the council, said, Brethren, I have walked in all good conscience with God unto this day.
- 2 But the high priest Ananias ordered those standing by him to smite his mouth.

- 14 And he said, The God of our fathers hath appointed thee to know His will and to see the Righteous One, and to hear a voice from His mouth.
- 15 For thou shalt be for Him to all men a witness of what thou hast seen and heard.
- 16 And now, why tarriest thou? Arise, and get baptised, and have thy sins washed away, calling on His name.
- 17 And it came to pass that when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance,
- 18 and saw Him saying unto me, Make haste and get thee quickly out of Jerusalem, because they will not receive of thee testimony concerning Me.
- 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue those that believe on Thee,
- 20 and when the blood of Stephen Thy witness was shed, I also was standing by and consenting, [^] and keeping the garments of those that slew him.
- 21 And He said unto me, Depart, for I will send thee forth far hence unto the Gentiles.
- 22 And they gave him audience unto this word, and they lifted up their voices and said, Away with such [a fellow] from the earth; for it is not fit that he should live.
- 23 And as they cried out and threw off their garments and cast dust into the air,
- 24 the commander ordered him to be brought into the castle, directing that he should be examined by scourging, that he might know for what cause they had shouted thus against him.
- 25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful to scourge a man that is a Roman and uncondemned?
- 26 And when the centurion heard it, he went to the commander and told him, saying, What art thou about to do? For this man is a Roman.
- 27 And the commander came and said unto him, Tell me, art thou a Roman? And he said, Yes.
- 28 And the commander answered, With a great sum I obtained this citizenship. And Paul said, But I am also [so] born.
- 29 They then that were about to examine immediately departed from him, and the commander also was afraid, when he knew that he was a Roman, and because he had bound him.
- 30 But on the morrow desiring to know the certainty why he was accused of the Jews, he loosed him, and commanded the chief priest and all the council to come together, and brought Paul down, and set [him] before them.

ACTS 23 WK

- 1 And Paul fixing his eyes on the council, said, Brethren, I have lived before God in all good conscience until this day.
- 2 And the high priest Ananias commanded those that stood by him to smite his mouth.

- 3 Then Paul said to him, God will smite thee, whited wall. And thou, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten?
- 4 And those that stood by said, Dost thou rail against the high priest of God?
- 5 And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly of the ruler of thy people.
- 6 But Paul, knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren, *I* am a Pharisee, son of Pharisees: *I* am judged concerning the hope and resurrection of [the] dead.
- 7 And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the multitude was divided.
- 8 For Sadducees say there is no resurrection, nor angel, nor spirit; but Pharisees confess both of them.
- 9 And there was a great clamor, and the scribes of the Pharisees' part rising up contended, saying, We find nothing evil in this man; and if a spirit has spoken to him or an angel . . .
- 10 And a great tumult having arisen, the chiliarch, fearing lest Paul should have been torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to bring [him] into the fortress.
- 11 But the following night the Lord stood by him, and said, Be of good courage; for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness at Rome also.
- 12 And when it was day, the Jews, having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill Paul.
- 13 And they were more than forty who had joined together in this oath;
- 14 and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill Paul.
- 15 Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to kill him.
- 16 But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and reported [it] to Paul.
- 17 And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to report to him.
- 18 He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something to say to thee.
- 19 And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast to report to me?

- 3 Then said Paul unto him, God is about to smite thee, whited wall. And dost thou sit judging me according to the law, and breaking the law commandest me to be smitten?
- 4 And those that stood by said, Revilest thou God's high priest?
- 5 And Paul said, I did not know, brethren, that he was high priest; for it is written, Thou shalt not speak evil of a ruler of thy people.
- 6 But when Paul perceived that the one part were of Sadducees, and the other of Pharisees, he cried out in the council, Brethren, *I* am a Pharisee, a son of Pharisees, concerning the hope and resurrection of [the] dead *I* am judged.
- 7 And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided.
- 8 For Sadducees say that there is no resurrection neither angel nor spirit, but the Pharisees confess them both.
- 9 And there arose a great clamour, and some of the scribes of the Pharisees' part stood up and strove, saying, We find no evil in this man; and [what] if a spirit spoke to him or an angel? [^]
- 10 And when there arose a great dissension, the commander, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them and bring [him] into the castle.
- 11 And the night following, the Lord stood by him and said, Be of good cheer, [^] for as thou hast fully testified concerning Me at Jerusalem so also must thou testify at Rome.
- 12 And when it was day the Jews, having made a combination, put themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.
- 13 And those that made the conspiracy were more than forty,
- 14 who therefore came to the high priests and the elders, and said, We have put ourselves under a great curse, to taste nothing until we have killed Paul.
- 15 Now therefore do ye, with the council, signify to the commander that he bring him down unto you [^] as though ye would judge his cause more exactly. But we, before he come near, are ready to slay him.
- 16 But Paul's sister's son heard of the ambush, and having come and entered into the castle, he reported it to Paul.
- 17 And Paul called to [him] one of the centurions and said, Bring this young man to the commander; for he hath something to report to him.
- 18 He therefore took and brought him to the commander, and saith, The prisoner Paul called me to [him] and asked me to bring this young man to thee, as he hath something to say to thee.
- 19 And the commander took him by the hand, and going aside privately asked, What is that which you have to report to me?

- 20 And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concerning him.
- 21 Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee.
- 22 The chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these things to me.
- 23 And having called to [him] certain two of the centurions he said, Prepare two hundred soldiers that they may go as far as Cæsarea, and seventy horsemen, and two hundred light-armed footmen, for the third hour of the night.
- 24 And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to Felix the governor,
- 25 having written a letter, couched in this form:
- 26 Claudius Lysias to the most excellent governor Felix, greeting.
- 27 This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took out [of their hands], having learned that he was a Roman.
- 28 And desiring to know the charge on which they accused him, I brought him down to their council;
- 29 whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy of death or of bonds.
- 30 But having received information of a plot about to be put in execution against the man [by the Jews], I have immediately sent him to thee, commanding also his accusers to say before thee the things that are against him. [Farewell.]
- 31 The soldiers therefore, according to what was ordered them, took Paul and brought him by night to Antipatris,
- 32 and on the morrow, having left the horsemen to go with him, returned to the fortress.
- 33 And these, having entered into Cæsarea, and given up the letter to the governor, presented Paul also to him.
- 34 And having read [it], and asked of what eparchy he was, and learned that [he was] of Cilicia, he said,
- 35 I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's prætorium.

ACTS 24 JND

- 1 And after five days came down the high priest Ananias, with the elders, and a certain orator called Tertullus, and laid their informations against Paul before the governor.
- 2 And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy forethought,

- 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow into the council, as though they would enquire somewhat more exactly concerning him.
- 21 Do not thou therefore yield to them, for there lie in ambush for him more than forty men of them, who put themselves under a curse neither to eat nor to drink, till they have slain him; and now they are ready looking for the promise from thee.
- 22 So the commander let the young man go, charging him, Tell no man that thou didst shew these things unto me.
- 23 And he called unto him some two of the centurions, and said, Make ready two hundred soldiers, that they may go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night.
- 24 And [he bade them] provide beasts that they might set Paul on and bring [him] safe through to Felix the governor,
- 25 having written a letter in this form.
- 26 Claudius Lysias to the most excellent governor Felix, greeting.
- 27 This man when seized by the Jews and about to be slain by them, I coming up with the soldiery rescued, having learnt that he was a Roman.
- 28 And wishing to know thoroughly the cause for which they accused him, I brought [him] down unto their council,
- 29 whom I found to be accused about questions of their law, but to have no charge laid worthy of death or bonds.
- 30 And when it was shown to me that a plot would be against the man, I forthwith sent [him] unto thee, charging his accusers also to speak against him before thee. [Farewell].
- 31 The soldiers therefore, as it was commanded them, took up Paul and brought [him] by night unto Antipatris.
- 32 But on the morrow they left the horsemen to go with him and returned to the castle;
- 33 and they, when they entered into Cæsarea and delivered the letter to the governor, presented Paul also to him.
- 34 And when he had read [it] and asked of what province he was, and understood he was of Cilicia,
- 35 I will hear thee fully, said he, when thine accusers also are arrived. And he commanded him to be kept in Herod's prætorium.

ACTS 24 WK

- 1 And after five days came down the high priest Ananias with certain elders and an orator, one Tertullus; and they [the which] laid an information before the governor against Paul.
- 2 And when he was called, Tertullus began to accuse, saying, Seeing that by thee we enjoy great peace, and by thy providence reforms are made for this nation,

- 3 we receive [it] always and everywhere, most excellent Felix, with all thankfulness.
- 4 But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness.
- 5 For finding this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazaræans;
- 6 who also attempted to profane the temple; whom we also had seized, [and would have judged according to our law;
- 7 but Lysias, the chiliarch, coming up, took [him] away with great force out of our hands,
- 8 having commanded his accusers to come to thee;] of whom thou canst thyself, in examining [him], know the certainty of all these things of which we accuse him.
- 9 And the Jews also joined in pressing the matter against [Paul], saying that these things were so.
- 10 But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I answer readily as to the things which concern myself.
- 11 As thou mayest know that there are not more than twelve days since I went up to worship at Jerusalem,
- 12 and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city;
- 13 neither can they make good the things of which they now accuse me.
- 14 But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets;
- 15 having hope towards God, which they themselves also receive, that there is to be a resurrection both of just and unjust.
- 16 For this cause I also exercise [myself] to have in everything a conscience without offence towards God and men.
- 17 And after a lapse of many years I arrived, bringing alms to my nation, and offerings.
- 18 Whereupon they found me purified in the temple, with neither crowd nor tumult. But it was certain Jews from Asia,
- 19 who ought to appear before thee and accuse, if they have anything against me;
- 20 or let these themselves say what wrong they found in me when I stood before the council,
- 21 [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching [the] resurrection of [the] dead.
- 22 And Felix, knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I will determine your affair;
- 23 ordering the centurion to keep him, and that he should have freedom, and to hinder none of his friends to minister to him.
- 3 we accept [it] every way and everywhere, most excellent Felix, with all thankfulness.
- 4 But that I be not further tedious to thee, I entreat thee to hear us briefly in thy clemency.
- 5 For we found this man a pest, and moving insurrections among all the Jews throughout the world [inhabited earth], and a ringleader of the sect of the Nazarenes,
- 6 who also attempted to profane the temple; whom we also seized [and would have judged according to our law.
- 7 But Lysias the commander [or, chiliarch] came and with great violence took [him] away from our hands,
- 8 commanding his accusers to come unto thee]; from whom thou wilt be able, by examining, thyself to take knowledge of all these things of which we accuse him.
- 9 And the Jews joined in the attack, asserting that these things were so.
- 10 And when the governor beckoned him to speak, Paul answered, Knowing that since many years thou art judge to this nation, I _^ cheerfully make my defence,
- 11 as thou canst ascertain that it is not more than twelve days since I went up to worship at Jerusalem;
- 12 and neither in the temple did they find me discoursing with any one, or making a tumult of a crowd, nor in the synagogues, nor throughout the city.
- 13 Neither can they prove to thee the things of which they now accuse me.
- 14 But this I confess to thee, that according to the Way which they call a sect, so I serve the God of the fathers, believing all things that are according to the law and that are written in the prophets;
- 15 having hope toward God, which these also themselves look for, that a resurrection _^ is to be of both just and unjust.
- 16 _^ Herein also do I exercise myself to have a conscience without offence toward God and men continually.
- 17 Now after several years I arrived to bring alms unto my nation and offerings;
- 18 in which they found me purified in the temple, not with crowd nor yet with tumult; but certain Jews from Asia,
- 19 who ought to have been present before thee, and to have accused, if they had aught against me.
- 20 Or let these themselves say what wrong they found in me when I stood before the council,
- 21 [other] than for this one voice that I cried out standing among them, touching the resurrection of [the] dead, I am judged this day before you.
- 22 But Felix, having more accurate knowledge concerning the Way, adjourned them, saying, When Lysias the commander [or, chiliarch] is come down, I will determine your matter.
- 23 And he ordered the centurion that he should be kept in charge and should have indulgence; and not to hinder any of his friends from ministering to him.

- 24 And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ.
- 25 And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for thee;
- 26 hoping at the same time that money would be given him by Paul: wherefore also he sent for him the oftener and communed with him.
- 27 But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favor, left Paul bound.

ACTS 25 JND

- 1 Festus therefore, being come into the eparchy, after three days went up to Jerusalem from Cæsarea.
- 2 And the chief priests and the chief of the Jews laid informations before him against Paul, and besought him, asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the way.
- 4 Festus therefore answered that Paul should be kept at Cæsarea, and that he himself was about to set out shortly.
- 5 Let therefore the persons of authority among you, says he, go down too, if there be anything in this man, accuse him.
- 6 And having remained among them not more than eight or ten days, he went down to Cæsarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought.
- 7 And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges which they were not able to prove:
- 8 Paul answering for himself, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended [in] anything.
- 9 But Festus, desirous of obliging the Jews, to acquire their favor, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things?
- 10 But Paul said, I am standing before the judgment-seat of Cæsar, where I ought to be judged. To the Jews have I done no wrong, as *thou* also very well knowest.
- 11 If then I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal to Cæsar.
- 12 Then Festus, having conferred with the council, answered, Thou hast appealed to Cæsar? To Cæsar shalt thou go.
- 13 And when certain days had elapsed, Agrippa the king and Bernice arrived at Cæsarea to salute Festus.

- 24 And after certain days Felix, having arrived with Drusilla his wife being a Jewess, sent for Paul and heard him concerning the faith in Christ Jesus.
- 25 And as he reasoned concerning righteousness and temperance and the judgment to come, Felix became terrified and answered, For the present go, and when I get a convenient season, I will send for thee,
- 26 hoping at the same time that money would be given him by Paul, wherefore also he sent for him the oftener and communed with him.
- 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and Felix, willing to gain favour with the Jews, left Paul in bonds.

ACTS 25 WK

- 1 Festus therefore, having come into the province, after three days went up to Jerusalem from Cæsarea.
- 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him asking a favour that he would send for him to Jerusalem, laying wait to kill him on the way.
- 4 Howbeit Festus answered that Paul was being kept at Cæsarea and that he himself was about to depart [there] shortly.
- 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.
- 6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought.
- 7 And when he was come, the Jews that had come from Jerusalem stood round about and laid many and grievous charges which they could not prove;
- 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar have I sinned at all.
- 9 But Festus, desirous to gain favour with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?
- 10 But Paul said, I am standing before Cæsar's judgment seat, where I ought to be judged. To the Jews have I done no wrong, as thou also very well knowest.
- 11 If then I am a wrong doer, and have committed anything worthy of death, I refuse not to die. But if none of these things is [true] whereof these accuse me, no man can give me up [or, grant me by favour] unto them. I appeal unto Cæsar.
- 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
- 13 Now when certain days passed, Agrippa the king and Bernice arrived at Cæsarea to salute [or, having saluted] Festus.

- 14 And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left prisoner by Felix,
- 15 concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment against him:
- 16 to whom I answered, It is not [the] custom of the Romans to give up any man before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge.
- 17 When therefore they had come together here, without putting it off, I sat the next day on the judgment seat and commanded the man to be brought:
- 18 concerning whom the accusers, standing up, brought no such accusation of guilt as I supposed;
- 19 but had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead, whom Paul affirmed to be living.
- 20 And as I myself was at a loss as to an inquiry into these things, I said, Was he willing to go to Jerusalem and there to be judged concerning these things?
- 21 But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall send him to Cæsar.
- 22 And Agrippa [said] to Festus, I myself also would desire to hear the man. To-morrow, said he, thou shalt hear him.
- 23 On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought.
- 24 And Festus said, King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him] that he ought not to live any longer.
- 25 But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send him;
- 26 concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to write :
- 27 for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

ACTS 26 JND

- 1 And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence:
- 2 I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews,

- 14 And as they were spending several days there, Festus set Paul's case before the king, saying, There is a certain man left prisoner by Felix;
- 15 about whom when I was in Jerusalem the chief priests and the elders of the Jews filed information, asking for condemnation against him.
- 16 Unto whom I answered, that it is no custom for Romans to give up any man before that the accused have the accusers face to face, and have had an opportunity of defence concerning the complaint.
- 17 When therefore they came together here, I made no delay but next day sat on the judgment-seat, and commanded the man to be brought;
- 18 concerning whom, when the accusers stood up, they were bringing no charge of such evil things as I supposed,
- 19 but had certain questions of their own religion, and of one Jesus dead as He is, Whom Paul affirmed to be alive.
- 20 And I, being perplexed in the enquiry concerning these things, asked whether he would go to Jerusalem and there be judged of these things.
- 21 But when Paul appealed to be kept for the decision of Augustus, I commanded him to be kept till I should send him unto Cæsar.
- 22 And Agrippa [said] unto Festus, I also should wish to hear the man myself. To-morrow, saith he, thou shalt hear him.
- 23 Therefore on the morrow when Agrippa came, and Bernice, with great pomp, and they entered into the audience chamber with the commanders and the distinguished men of the city, at the command of Festus Paul was brought.
- 24 And saith Festus, King Agrippa, and all men that are here present with us, ye behold this man about whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out that he ought not to live any longer.
- 25 But as I found that he had done nothing worthy of death, and as he himself appealed to Augustus, I decided to send him,
- 26 about whom I have nothing certain to write to my lord. Wherefore I brought him forth before you, and especially before thee, King Agrippa, so that, after examination had, I may have what I shall write.
- 27 For it seemeth to me unreasonable in sending a prisoner not also to signify the charges against him.

ACTS 26 WK

- 1 And Agrippa said to Paul, It is permitted thee to speak for [^] thyself. Then Paul stretched out his hand and entered on his defence.
- 2 Touching all things of which I am accused by [^] Jews, King Agrippa, I count myself happy that I am to make my defence before thee to-day; [^]

- | | |
|---|--|
| <p>3 especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.</p> <p>4 My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews,</p> <p>5 who knew me before from the outset [of my life], if they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.</p> <p>6 And now I stand to be judged because of the hope of the promise made by God to our fathers,</p> <p>7 to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king, I am accused of [the] Jews.</p> <p>8 Why should it be judged a thing incredible in your sight if God raises the dead?</p> <p>9 I indeed myself thought that I ought to do much against the name of Jesus the Nazaræan.</p> <p>10 Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote.</p> <p>11 And often punishing them in all the synagogues, I compelled them to blaspheme. And, being exceedingly furious against them, I persecuted them even to cities out [of our own land].</p> <p>12 And when, [engaged] in this, I was journeying to Damascus, with authority and power from the chief priests,</p> <p>13 at mid-day, on the way, I saw, O king, a light above the brightness of the sun shining from heaven round about me and those who were journeying with me.</p> <p>14 And, when we were all fallen to the ground, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against goads.</p> <p>15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:</p> <p>16 but rise up and stand on thy feet; for for this purpose have I appeared to thee, to appoint thee to be a servant and a witness both of what thou hast seen, and of what I shall appear to thee in,</p> <p>17 taking thee out from among the people, and the nations, to whom I send thee,</p> <p>18 to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me.</p> <p>19 Whereupon, king Agrippa, I was not disobedient to the heavenly vision;</p> <p>20 but have, first to those both in Damascus and Jerusalem, and to all the region of Judæa, and to the nations, announced that they should repent and turn to God, doing works worthy of repentance.</p> <p>21 On account of these things the Jews, having seized me in the temple, attempted to lay hands on and destroy me.</p> | <p>3 especially as thou art skilled in all customs and questions that are among <u>the</u> Jews. Wherefore I beseech thee to hear me patiently.</p> <p>4 My manner of life then from my youth which was from the beginning among my nation <u>and</u> at Jerusalem know all [^] Jews,</p> <p>5 knowing me before from the outset, if they be willing to testify, that according to the strictest sect of our religion I lived a Pharisee.</p> <p>6 And now I stand to be judged for the hope of the promise made of God unto our fathers;</p> <p>7 unto which our twelve tribes earnestly serving night and day hope to arrive. And concerning this hope I am accused by [^] Jews, O King. [^]</p> <p>8 Why is it judged incredible with you, if God raiseth dead [men]?</p> <p>9 I therefore thought with myself that I ought to do many things contrary to the name of Jesus the Nazarene;</p> <p>10 which things I also did in Jerusalem; and I both shut up many of the saints in prisons, having received the authority from the chief priests, and I railed against [them] when they were put to death;</p> <p>11 and throughout all the synagogues, often punishing I was compelling them to blaspheme; and being exceedingly mad against them I was pursuing them even as far as to the outside cities.</p> <p>12 On which [business] when proceeding unto Damascus with authority and commission of the chief priests,</p> <p>13 at mid-day on the road I saw, O King, a light above the brightness of the sun shining round me and those that were proceeding with me.</p> <p>14 And when we all fell to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou Me? [It is] hard for thee to kick against goads.</p> <p>15 And I said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest.</p> <p>16 But rise up and stand on thy feet, for to this end I appeared to thee, to appoint thee a servant and a witness both of what thou hast seen and of those things wherein I shall appear to thee,</p> <p>17 <u>taking thee out</u> from the people and from the Gentiles unto whom I send thee,</p> <p>18 to open their eyes, that they may turn from darkness unto light and the power of Satan unto God, that they may receive remission of sins and inheritance among those that are <u>sanctified</u> by faith that is in Me.</p> <p>19 Whence, King Agrippa, I was not disobedient to the heavenly vision,</p> <p>20 but reported both to those in Damascus first, and in Jerusalem, and through all the country of Judæa and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.</p> <p>21 On account of these things the Jews seized me in the temple and tried to slay me.</p> |
|---|--|

- 22 Having therefore met with [the] help which is from God, I have stood firm unto this day, witnessing both to small and great, saying nothing else than those things which both the prophets and Moses have said should happen,
- 23 [namely,] whether Christ should suffer; whether he first, through resurrection of [the] dead, should announce light both to the people and to the nations.
- 24 And as he answered for his defence with these things, Festus says with a loud voice, Thou art mad, Paul; much learning turns thee to madness.
- 25 But Paul said, I am not mad, most excellent Festus, but utter words of truth and soberness;
- 26 for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that of these things nothing is hidden from him; for this was not done in a corner.
- 27 King Agrippa, believest thou the prophets? I know that thou believest.
- 28 And Agrippa [said] to Paul, In a little thou persuadest me to become a christian.
- 29 And Paul [said], I would to God, both in little and in much, that not only thou, but all who have heard me this day, should become such as I also am, except these bonds.
- 30 And the king stood up, and the governor and Bernice, and those who sat with them,
- 31 and having gone apart, they spoke to one another saying, This man does nothing worthy of death or of bonds.
- 32 And Agrippa said to Festus, This man might have been let go if he had not appealed to Cæsar.

ACTS 27 JND

- 1 But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company.
- 2 And going on board a ship of Adramyttium about to navigate by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us.
- 3 And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself.
- 4 And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary.
- 5 And having sailed over the waters of Cilicia and Pamphylia we came to Myra in Lycia:
- 6 and there the centurion having found a ship of Alexandria sailing to Italy, he made us go on board her.
- 7 And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete abreast of Salmone;
- 8 and coasting it with difficulty we came to a certain place called Fair Havens, near to which was [the] city of Lasæa.
- 9 And much time having now been spent, and navigation being already dangerous, because the fast also was already past, Paul counselled them,

- 22 Having, therefore obtained help that is from God I stand unto this day, witnessing both to small and great, saying nothing but what the prophets and Moses said should come,
- 23 whether Christ should suffer, whether He first by resurrection of [the] dead should announce light both to the people and to the Gentiles.
- 24 And as he thus defended himself, Festus saith with a loud voice, Paul, thou art mad: much learning doth turn thee to madness.
- 25 But Paul saith, I am not mad, most excellent Festus, but speak forth words of truth and soberness.
- 26 For the king is cognisant of these things, unto whom also I speak with openness; for I am persuaded that none of these things is hidden from him, for this hath not been done in a corner.
- 27 Believest thou, King Agrippa, the prophets? I know that thou believest.
- 28 And Agrippa [said] unto Paul, With little [pains] thou art persuading ^Λ to make me a Christian.
- 29 And Paul [said], I would to God that both with little and with great [pains] not thou only but also all that hear me this day should become, as I too am, except these bonds.
- 30 And ^Λthe king rose up, and the governor, and Bernice, and they that sat with them;
- 31 and when they had retired, they spoke one to another, saying, This man doeth nothing worthy of death or bonds.
- 32 And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cæsar.

ACTS 27 WK

- 1 And when it was determined that we should sail away for Italy, they delivered Paul and certain other prisoners to a centurion named Julius of an Augustan cohort.
- 2 And embarking in a ship of Adramyttium about to sail to the places along Asia, we put to sea, Aristarchus of Macedonia, a Thessalonian, being with us.
- 3 And the next day we arrived at Sidon, and Julius treated Paul kindly and permitted [him] to go unto the [or, his] friends and receive attention.
- 4 And thence putting to sea we sailed under the lee of Cyprus because the winds were contrary.
- 5 And having sailed across the sea that is along Cilicia and Pamphylia, we came unto Myra [a city] of Lycia.
- 6 And there the centurion found a ship of Alexandria sailing for Italy, and put us on board.
- 7 And sailing slowly many days and coming with difficulty abreast of Cnidus, as the wind did not further suffer us, we sailed under the lee of Crete abreast of Salmone,
- 8 and coasting it with difficulty, we came unto a certain place called Fair Havens, near to which was [the] city of Lasea.
- 9 And much time being spent and the voyage being already dangerous because the Fast was already past, Paul admonished them,

- 10 saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship, but also of our lives.
 - 11 But the centurion believed rather the helmsman and the shipowner than what was said by Paul.
 - 12 And the harbour being ill adapted to winter in, the most counselled to set sail thence, if perhaps they might reach Phœnice to winter in, a port of Crete looking north-east and south-east.
 - 13 And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete.
 - 14 But not long after there came down it a hurricane called Euroclydon.
 - 15 And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven [before it].
 - 16 But running under the lee of a certain island called Claudia, we were with difficulty able to make ourselves masters of the boat;
 - 17 which having hoisted up, they used helps, frapping the ship; and fearing lest they should run into Syrtis and run aground, and having lowered the gear they were so driven.
 - 18 But the storm being extremely violent on us, on the next day they threw cargo overboard,
 - 19 and on the third day with their own hands they cast away the ship furniture.
 - 20 And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away.
 - 21 And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me and not have made sail from Crete and have gained this disaster and loss.
 - 22 And now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the ship.
 - 23 For an angel of the God whose I am and whom I serve stood by me this night,
 - 24 saying, Fear not, Paul; thou must stand before Caesar; and behold, God has granted to thee all those that sail with thee.
 - 25 Wherefore be of good courage, men, for I believe God that thus it shall be, as it has been said to me.
 - 26 But we must be cast ashore on a certain island.
 - 27 And when the fourteenth night was come, we being driven about in Adria towards the middle of the night the sailors supposed that some land neared them,
 - 28 and having sounded found twenty fathoms, and having gone a little farther and having again sounded they found fifteen fathoms;
 - 29 and fearing lest we should be cast on rocky places, casting four anchors out of the stern, they wished that day were come.
- 10 saying, Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship but also of our lives.
 - 11 But the centurion believed the master and the ship-owner rather than the things said by Paul.
 - 12 And the harbour being ill-suited to winter in, the most gave counsel to put to sea thence, if by any means they might arrive at Phœnix to winter in, a harbour of Crete, looking north-east and south-east.
 - 13 And when a south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and coasted close by Crete.
 - 14 But not long after there beat down a tempestuous wind that is called Euraquilo;
 - 15 and when the ship was caught and could not face the wind, we gave up and were driven.
 - 16 And running under the lee of a certain small island called Clauda, we were able with difficulty to secure the boat;
 - 17 and when they hoisted it, they used helps, frapping the ship; and fearing lest they should be cast upon the Syrtis, they lowered the gear and so were driven.
 - 18 But as we were exceedingly pressed by the storm, the next day they began a clearance overboard;
 - 19 and the third [day] they cast out with their own hands the gear [or, furniture] of the ship.
 - 20 And when neither sun nor stars appeared for many days, and no small storm lay on, at last every hope that wished us saved was taken away.
 - 21 And when they had been long without food, then Paul stood forth in their midst and said, Sirs, ye should have hearkened to me, and not have put to sea from Crete and have gained this injury and loss.
 - 22 And now I exhort you to be of good courage, for there shall be no loss of life among you, only of the ship.
 - 23 For an angel of the God Whose I am and Whom I serve stood by me this night,
 - 24 saying, Fear not, Paul; thou must stand before Cæsar; and, behold, God hath granted thee all that sail with thee.
 - 25 Wherefore, sirs, be of good courage; for I believe God that it shall be as it hath been spoken to me.
 - 26 But we must be cast upon a certain island.
 - 27 But when the fourteenth night was come, as we were driven to and fro in the Adriatic, about midnight the sailors surmised that they were drawing near to some country,
 - 28 and on sounding, found twenty fathoms, and after going a little farther and again sounding, found ten fathoms;
 - 29 and fearing that haply we should be cast off on rough places they cast four anchors from the stern and wished that day were come.

- 30 But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow,
- 31 Paul said to the centurion and the soldiers, Unless these abide in the ship ye cannot be saved.
- 32 Then the soldiers cut away the ropes of the boat and let her fall.
- 33 And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking food.
- 34 Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish.
- 35 And, having said these things and taken a loaf, he gave thanks to God before all, and having broken it began to eat.
- 36 And all taking courage, themselves also took food.
- 37 And we were in the ship, all the souls, two hundred and seventy-six.
- 38 And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea.
- 39 And when it was day they did not recognize the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the ship ashore;
- 40 and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they made for the strand.
- 41 And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken by the force of the waves.
- 42 And [the] counsel of the soldiers was that they should kill the prisoners lest any one should swim off and escape.
- 43 But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first [into the sea], to get out on land;
- 44 and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

ACTS 28 JND

- 1 And when we got safe [to land] we then knew that the island was called Melita.
- 2 But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and because of the cold.
- 3 And Paul having gathered a [certain] quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from the heat seized his hand.
- 4 And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not allowed to live.

- 30 And as the sailors were seeking to flee out of the ship and had lowered the boat into the sea, under pretext as though they would lay out anchors from the bow,
- 31 Paul said to the centurions and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 32 Then the soldiers cut off the ropes of the boat and let her fall off.
- 33 And while daylight was about to come on, Paul exhorted them all to partake of food, saying, [The] fourteenth day to-day ye wait and continue without food, having taken nothing.
- 34 Wherefore I exhort you to partake of food, for this is for your safety; for not a hair from the head of any of you shall perish.
- 35 And when he said this, he took bread, and gave thanks to God before all, and having broken, he began to eat.
- 36 And all were of good cheer, and themselves also took food.
- 37 And we were in the ship, all the souls, two hundred and seventy six.
- 38 And being satisfied with food, they lightened the ship by throwing out the wheat into the sea.
- 39 And when it was day, they did not recognise the land, but perceived a certain bay with a beach, on which they took counsel, if they could, to drive the ship.
- 40 And casting off, they left the anchors in the sea, at the same time loosening the lashings of the rudder and hoisting the foresail to the wind, they made for the beach.
- 41 And falling into a place where two seas met, they ran the vessel aground: and the bow stuck and remained immovable; but the stern began to break up by the violence [of the waves].
- 42 And the soldiers' counsel was that they should kill the prisoners, lest they should swim out and escape;
- 43 but the centurion, wishing to save Paul, hindered them from their purpose, and commanded those able to swim to cast themselves off first and go to land;
- 44 and the rest, some on planks and some on things from the ship. And it came to pass that all got safe to land.

ACTS 28 WK

- 1 And when got safe we then ascertained that the island was called Melita.
- 2 And the barbarians [or, natives] showed us no common kindness, for they kindled a fire-heap and took us all in because of the then rain and because of the cold.
- 3 But when Paul gathered a certain quantity of sticks and laid [it] on the fire-heap, a viper came out through the heat and fastened on his hand.
- 4 And when the barbarians saw the beast hanging from his hand, they said one to another, Certainly a murderer is this man, whom though got safe from the sea, justice refused to let live.

5 He however, having shaken off the beast into the fire, felt no harm.

6 But *they* expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

7 Now in the country surrounding that place were the lands belonging to the chief man of the island, by name Publius, who received us and gave [us] hospitality three days in a very friendly way.

8 And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him.

9 But this having taken place, the rest also who had sicknesses in the island came and were healed:

10 who also honored us with many honors, and on our leaving they made presents to us of what should minister to our wants.

11 And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the] Dioscuri for its ensign.

12 And having come to Syracuse we remained three days.

13 Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli,

14 where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome.

15 And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernæ, whom when Paul saw, he thanked God and took courage.

16 And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but] Paul was allowed to remain by himself with the soldier who kept him.

17 And it came to pass after three days, that he called together those who were the chief of the Jews; and when they had come together he said to them, Brethren, I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of the Romans,

18 who having examined me were minded to let me go, because there was nothing worthy of death in me.

19 But the Jews speaking against it, I was compelled to appeal to Cæsar, not as having anything to accuse my nation of.

20 For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this chain about me.

21 And they said to him, For our part, we have neither received letters from Judæa concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning thee.

22 But we beg to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against.

5 He however shook off the beast into the fire and suffered no harm.

6 And they expected that he would be inflamed or fall down dead suddenly; but when they were long expecting and beheld nothing amiss happen, they, changing their mind, said that he was a god.

7 Now in the country surrounding that place were lands belonging to the chief of the island, by name Publius, who received and entertained us three days courteously.

8 And so it was that the father of Publius lay ill of a fever and dysentery, unto whom Paul came in and laid his hands on him with prayer and healed him.

9 This then being done others also that had sicknesses on the island came and were cured;

10 who also honoured us with many honours, and on sailing put on board [or, laded us with] things for our need.

11 And after three months we sailed in a ship of Alexandria after having wintered in the island, with Dioscuri for a sign.

12 And landing at Syracuse we tarried three days;

13 and thence having gone round we arrived at Rhegium, and after one day when a south wind sprung up we came on the second day to Puteoli,

14 where we found brethren and were besought to tarry with them seven days; and so we came unto Rome.

15 And thence the brethren having heard about us came out to meet us as far as Appii Forum and Tres Tabernæ; whom when Paul saw, he thanked God, and took courage.

16 And when he came to Rome [the centurion delivered the prisoners to the captain of the prætorian guard, but] Paul was allowed to remain with the soldier who guarded him.

17 And it came to pass that after three days he called together those that were chief of the Jews: and when they were come together he said unto them, Brethren, I though having done nothing against the people or the customs of our fathers, was delivered a prisoner from Jerusalem into the hands of the Romans;

18 who, after examination, wished to release me because there was no cause of death in me.

19 But when the Jews spoke against [it] I was constrained to appeal to Cæsar, not having anything to accuse my nation of.

20 For this cause therefore did I call for you to see and to speak with, for on account of the hope of Israel am I bound with this chain.

21 And they said unto him, We neither received letters from Judæa concerning thee, neither did any of the brethren on arriving report or speak anything evil concerning thee.

22 But we beg [or, think well] of thee to hear what thou thinkest; for concerning this sect it is known to us that it is everywhere spoken against.

- 23 And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from early morning to evening.
- 24 And some were persuaded of the things which were said, but some disbelieved.
- 25 And being disagreed among themselves they left; Paul having spoken one word, Well spoke the Holy Ghost through Esaias the prophet to our fathers,
- 26 saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.
- 27 For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.
- 28 Be it known to you therefore, that this salvation of God has been sent to the nations; they also will hear [it].
- 29 [And he having said this, the Jews went away, having great reasoning among themselves.]
- 30 And he remained two whole years in his own hired lodging, and received all who came to him,
- 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

- 23 And having appointed him a day, many came unto him into the lodging, to whom he expounded, testifying the kingdom of God, and persuading them [^] concerning Jesus, from both the law of Moses and the prophets, from morning till evening.
- 24 And some assented to the things that were said, and some disbelieved.
- 25 And being disagreed one with another they left, Paul having said one word, Well spoke the Holy Spirit through Isaiah unto our fathers,
- 26 saying, Go unto this people and say, With hearing ye shall hear and in no wise understand, with seeing ye shall see and in no wise perceive.
- 27 For the heart of this people became gross, and with [their] ears they became dull of hearing, and [their] eyes have they closed, lest they should see with [their] eyes and hear with [their] ears and understand with the heart, and return, and I should heal them.
- 28 Be it known therefore unto you that this [^] salvation of God was sent to the Gentiles; they also will hear.
- 29 [^]
- 30 And he remained two whole years in his own hired lodging, and received all that came unto him,
- 31 preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ, with all boldness unhinderedly.

ROMANS I JND

- 1 Paul, bondman of Jesus Christ, [a] called apostle,
separated to God's glad tidings,
- 2 (which he had before promised by his prophets in holy
writings,)
- 3 concerning his Son (come of David's seed according to
flesh,
- 4 marked out Son of God in power, according to [the] Spirit
of holiness, by resurrection of [the] dead) Jesus Christ our
Lord;
- 5 by whom we have received grace and apostleship in behalf
of his name, for obedience of faith among all the nations,
- 6 among whom are ye also [the] called of Jesus Christ:
- 7 to all that are in Rome, beloved of God, called saints:
Grace to you and peace from God our Father and [our]
Lord Jesus Christ.
- 8 First, I thank my God through Jesus Christ for you all,
that your faith is proclaimed in the whole world.
- 9 For God is my witness, whom I serve in my spirit in the
glad tidings of his Son, how unceasingly I make mention of
you,
- 10 always beseeching at my prayers, if any way now at least I
may be prospered by the will of God to come to you.
- 11 For I greatly desire to see you, that I may impart to you
some spiritual gift to establish you;
- 12 that is, to have mutual comfort among you, each by the
faith [which is] in the other, both yours and mine.
- 13 But I do not wish you to be ignorant, brethren, that I often
proposed to come to you, (and have been hindered until the
present time,) that I might have some fruit among you too,
even as among the other nations also.
- 14 I am a debtor both to Greeks and barbarians, both to wise
and unintelligent:
- 15 so, as far as depends on me, am I ready to announce the
glad tidings to you also who [are] in Rome.
- 16 For I am not ashamed of the glad tidings; for it is
God's power to salvation, to every one that believes, both
to Jew first and to Greek:
- 17 for righteousness of God is revealed therein, on the
principle of faith, to faith: according as it is written, But
the just shall live by faith.
- 18 For there is revealed wrath of God from heaven upon
all impiety, and unrighteousness of men holding the truth in
unrighteousness.
- 19 Because what is known of God is manifest among them,
for God has manifested [it] to them,
- 20 — for from [the] world's creation the invisible things of
him are perceived, being apprehended by the mind through
the things that are made, both his eternal power and
divinity, — so as to render them inexcusable.
- 21 Because, knowing God, they glorified [him] not as God,
neither were thankful; but fell into folly in their thoughts,
and their heart without understanding was darkened:
- 22 professing themselves to be wise, they became fools,

ROMANS I WK

- 1 Paul, a bondservant of Jesus Christ, a called apostle, set
apart unto God's gospel,
- 2 which he had before promised through his prophets in holy
scriptures,
- 3 concerning his Son, that was born of David's seed
according to flesh,
- 4 that was marked out Son of God in power according to [the]
Spirit of holiness by resurrection of [the] dead, Jesus Christ
our Lord,
- 5 through whom we received grace and apostleship unto
obedience of faith among all the Gentiles in behalf of his
name;
- 6 among whom are ye also, called of Jesus Christ,
- 7 to all that are in Rome beloved of God, called saints: grace
to you and peace from God our Father and Lord Jesus
Christ.
- 8 First I thank my God through Jesus Christ for you all,
that your faith is proclaimed in the whole world.
- 9 For God is my witness, whom I serve in my spirit in the
gospel of his Son, how unceasingly I make mention of you,
always at my prayers
- 10 beseeching, if by any means now at least I shall be
prospered by the will of God to come to you.
- 11 For I long to see you, that I may impart to you some
spiritual gift in order to your being established;
- 12 that is, to be comforted together among you through the
faith which is in one another, both yours and mine.
- 13 But I do not wish you to be ignorant, brethren, that I
often proposed to come to you and was hindered until the
present, that I might have some fruit among you too, even
as also among the other Gentiles.
- 14 Both to Greeks and barbarians, both to wise and unintel-
ligent, I am debtor;
- 15 so on my part there is readiness to preach the gospel to you
also that [are] in Rome;
- 16 for I am not ashamed of the gospel \wedge : for it is God's
power unto salvation to every one that believeth, both to
Jew first and to Greek.
- 17 For God's \wedge righteousness in it is revealed by faith unto
faith, even as it is written, 'But the righteous shall live by
faith.'
- 18 For there is revealed God's \wedge wrath from heaven upon
all ungodliness and unrighteousness of men that hold the
truth in unrighteousness.
- 19 Because what may be known of God is manifest among
them, for God made [it] manifest to them.
- 20 For the invisible things of him from [the] world's creation
are perceived, being understood by the works, both his
eternal power and Godhead, that they might be inexcusable.
- 21 Because, having known God, they glorified him not as God
nor were thankful, but became vain in their thoughts, and
their heart void of understanding was darkened.
- 22 Professing to be wise, they became fools,

- 23 and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and reptiles.
- 24 Wherefore God gave them up [also] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves:
- 25 who changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for ever. Amen.
- 26 For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature;
- 27 and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error which was fit.
- 28 And according as they did not think good to have God in [their] knowledge, God gave them up to a reprobate mind to practise unseemly things;
- 29 being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,
- 30 backbiters, hateful to God, insolent, proud, boasters, inventors of evil things, disobedient to parents,
- 31 void of understanding, faithless, without natural affection, unmerciful;
- 32 who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practise them, but have fellow delight in those who do [them].

ROMANS 2 JND

- 1 Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
- 2 But we know that the judgment of God is according to truth upon those who do such things.
- 3 And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that *thou* shalt escape the judgment of God?
- 4 or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads thee to repentance?
- 5 but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God,
- 6 who shall render to each according to his works:
- 7 to them who, in patient continuance of good works, seek for glory and honour and incorruptibility, life eternal.
- 8 But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation,

- 23 and changed the glory of the incorruptible God for a likeness of an image of corruptible man, and of winged and four-footed and creeping [creatures].
- 24 Wherefore God [^] gave them up in the lusts of their hearts unto uncleanness so that their bodies were dishonoured among them;
- 25 which exchanged the truth of God for falsehood, and served and revered the creature rather than the Creator who is blessed for ever. Amen.
- 26 On this account God gave them up to vile passions; for both their females exchanged the natural use into the unnatural,
- 27 and likewise the males also, leaving the natural use of the female, were inflamed in their lust toward one another, males with males working out unseemliness, and receiving in themselves the recompense of their error which was meet.
- 28 And even as they disapproved to have God in acknowledgment, God gave them up unto a reprobate mind to do improper things;
- 29 being filled with all unrighteousness, [^] wickedness, covetousness, malice; full of envy, murder, strife, deceit, ill-will; whisperers,
- 30 slanderers, God-hated, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
- 31 void of understanding, faithless, without natural affection, [^] pitiless;
- 32 which, knowing right well the righteous award of God that they who do such things are worthy of death, not only practise them but also have a fellow-pleasure in those that do [them].

ROMANS 2 WK

- 1 Wherefore thou art inexcusable, O man, every one that judgest: for wherein thou judgest the other, thou condemnest thyself, for thou that judgest doest the same things.
- 2 But we know that the judgment of God is according to truth upon those that do such things.
- 3 And dost thou reckon this, O man that judgest those that do such things and practisest them, that thou shalt escape the judgment of God?
- 4 Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?
- 5 But according to thy hardness and unrepentant heart thou treasurest to thyself wrath in [the] day of wrath and revelation of God's righteous judgment,
- 6 who shall render to each according to his works:
- 7 to those that with patience in good work seek for glory and honour and incorruption, eternal life;
- 8 but to those that are contentious and disobey the truth but obey unrighteousness, wrath and indignation,

Romans

- 9 tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek;
10 but glory and honour and peace to every one that works good, both to Jew first and to Greek:
11 for there is no acceptance of persons with God.
12 For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law,
13 (for not the hearers of the law [are] just before God, but the doers of the law shall be justified.
14 For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves;
15 who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves;)
16 in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.
17 But if *thou* art named a Jew, and retest in the law, and makest thy boast in God,
18 and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law;
19 and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness,
20 an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law:
21 thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal?
22 thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 thou who boastest in law, dost thou by transgression of the law dishonour God?
24 For the name of God is blasphemed on your account among the nations, according as it is written.
25 For circumcision indeed profits if thou keep [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision.
26 If therefore the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision,
27 and uncircumcision by nature, fulfilling the law, judge thee, who, with letter and circumcision, [art] a law-transgressor?
28 For he is not a Jew who [is] one outwardly, neither that circumcision which is outward in flesh;
29 but he [is] a Jew [who is so] inwardly; and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.

ROMANS 3 JND

- 1 What then [is] the superiority of the Jew? or what the profit of circumcision?
2 Much every way: and first, indeed, that to them were entrusted the oracles of God.

- 9 tribulation and anguish on every soul of man that worketh out evil, both of Jew first and of Greek;
10 but glory and honour and peace to every one that worketh good, both to Jew first and to Greek;
11 for there is no regard of person with God.
12 For as many as without law have sinned without law also shall perish; and as many as have sinned in law shall be judged by law
13 (for not the hearers of [^] law [are] just with God, but the doers of [^] law shall be justified.
14 For when Gentiles which have no law practise by nature the things of the law, these having no law are a law to themselves;
15 which evince the work of the law written in their hearts, their conscience also joining its testimony and their thoughts also one with another accusing or also excusing)
16 in [the] day when God shall judge the secrets of men according to my gospel by Jesus Christ.
17 But if thou art named a Jew, and retest on law, and boastest in God,
18 and knowest the will, and provest the things that differ, being instructed out of the law,
19 and hast confidence that thou thyself art a guide of blind, a light of those in darkness,
20 an instructor of foolish, a teacher of babes, having the form of knowledge and of the truth in the law:
21 thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal?
22 thou that sayest not to commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou who boastest in law, through the transgression of the law dost thou dishonour God?
24 For the name of God on your account is blasphemed among the Gentiles, even as it is written.
25 For circumcision indeed profiteth if thou do law; but if thou be a transgressor of law, thy circumcision is become uncircumcision.
26 If then the uncircumcision keep the requirements of the law, shall not his uncircumcision be reckoned for circumcision,
27 and the natural uncircumcision, fulfilling the law, judge thee that in the way of letter and circumcision transgressest law?
28 For he that is outwardly a Jew is not [one], nor [is] that which is outward in flesh circumcision,
29 but he that [is so] hiddenly [is] a Jew, and circumcision of heart in spirit, not in letter, the praise of whom [is] not of men but of God.

ROMANS 3 WK

- 1 What then [is] the superiority of the Jew, or what the profit of circumcision?
2 Much in every way; for, first, because they were entrusted with the oracles of God.

3 For what? if some have not believed, shall their unbelief make the faith of God of none effect?

4 Far be the thought: but let God be true, and every man false; according as it is written, So that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment.

5 But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man.

6 Far be the thought: since how shall God judge the world?

7 For if the truth of God in my lie has more abounded to his glory, why yet am I also judged as a sinner?

8 and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

9 What then? are we better? No, in no wise: for we have before charged both Jews and Greeks with being all under sin:

10 according as it is written, There is not a righteous [man], not even one;

11 there is not the [man] that understands, there is not one that seeks after God.

12 All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one:

13 their throat is an open sepulchre; with their tongues they have used deceit; asps' poison [is] under their lips;

14 whose mouth is full of cursing and bitterness;

15 swift their feet to shed blood;

16 ruin and misery [are] in their ways,

17 and way of peace they have not known:

18 there is no fear of God before their eyes.

19 Now we know that whatever the things the law says, it speaks to those under the law, that every mouth may be stopped, and all the world be under judgment to God.

20 Wherefore by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

21 But now without law righteousness of God is manifested, borne witness to by the law and the prophets;

22 righteousness of God by faith of Jesus Christ towards all, and upon all those who believe: for there is no difference;

23 for all have sinned, and come short of the glory of God;

24 being justified freely by his grace through the redemption which [is] in Christ Jesus;

25 whom God has set forth a mercy-seat, through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God;

26 for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus.

27 Where then is boasting? It has been excluded. By what law? of works? Nay, but by law of faith;

3 For what if some believed not? shall their unbelief make void the faith of God?

4 Let it not be, but let God be true and every man false, even as it is written, 'That thou mightest be justified in thy words, and overcome when thou art judged.'

5 But if our unrighteousness commend God's righteousness, what shall we say? [Is] God unrighteous who inflicteth wrath? I speak according to man.

6 Let it not be: since how shall God judge the world?

7 For if the truth of God abounded in my lie to his glory, why any longer am I too judged as a sinner?

8 and not, even as we are slanderously reported, and even as some give out that we say, 'Let us do evil that good things may come?' whose judgment is just.

9 What then? are we better? Not at all; for we have before charged both Jews and Greeks with being all under sin,

10 even as it is written, 'There is none righteous, not one;

11 there is not the [man] that understandeth; there is not the [man] that seeketh out God.

12 All went out of the way, together they became unprofitable; there is none that practiseth kindness, there is not so much as one.'

13 'An open grave [is] their throat; with their tongues they used deceit; venom of asps [is] under their lips;

14 whose mouth is full of cursing and bitterness;

15 swift [are] their feet to shed blood;

16 ruin and misery [are] in their ways;

17 and no way of peace they knew.

18 There is no fear of God before their eyes.'

19 Now we know that what ever things the law saith, it speaketh to those that [are] in the law, that every mouth may be stopped, and all the world be under judgment with God.

20 Wherefore by works of [^] law no flesh shall be justified before him, for by [^] law [is] knowledge of sin.

21 But now apart from [^] law God's righteousness is manifested, being witnessed by the law and the prophets,

22 even God's righteousness through faith in Jesus Christ unto all, and upon all that believe. For there is no difference;

23 for all [^] sinned, and come short of the glory of God,

24 being justified gratuitously by his grace through the redemption that [is] in Christ Jesus,

25 whom God set forth as a propitiatory through faith in his blood, for a declaration of his righteousness on account of the praeter-mission of the sins that had been before, in the forbearance of God,

26 with a view to the declaration of his righteousness in the present time, in order to his being just and justifying him that [is] of faith in Jesus.

27 Where then [is] boasting? It was excluded. Through what law? Of works? No, but through [the] law of faith.

Romans

- 28 for we reckon that a man is justified by faith, without works of law.
29 Is [God] the God of Jews only? is he not of [the] nations also? Yea, of nations also:
30 since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircumcision by faith.
31 Do we then make void law by faith? Far be the thought: [no,] but we establish law.

ROMANS 4 JND

- 1 What shall we say then that Abraham our father according to flesh has found?
2 For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God;
3 for what does the scripture say? And Abraham believed God, and it was reckoned to him as righteousness.
4 Now to him that works the reward is not reckoned as of grace, but of debt:
5 but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness.
6 Even as David also declares the blessedness of the man to whom God reckons righteousness without works:
7 Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been covered:
8 blessed [the] man to whom [the] Lord shall not at all reckon sin.
9 [Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness.
10 How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11 And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also;
12 and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.
13 For [it was] not by law that the promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith.
14 For if they which [are] of law be heirs, faith is made vain, and the promise made of no effect.
15 For law works wrath; but where no law is neither [is there] transgression.
16 Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all,
17 (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being;

- 28 We reckon then that a man is justified by faith apart from works of law.
29 Is he, pray, the God of Jews only? [Is he] not also of Gentiles? Yes, of Gentiles also;
30 since God [is] one who shall justify [the] circumcision by faith and uncircumcision through [^] faith?
31 Do we then make void [^] law through [^] faith? Let it not be: nay, we establish [^] law.

ROMANS 4 WK

- 1 What then shall we say that Abraham our fore-father according to flesh hath found?
2 For if Abraham was justified by works, he hath matter whereof to boast, but not before God.
3 For what doth the scripture say? 'And Abraham believed God, and it was reckoned to him for righteousness.'
4 Now to him that worketh the reward is not reckoned according to grace, but according to debt;
5 but to him that worketh not but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.
6 Just as David also describeth the blessedness of the man to whom God reckoneth righteousness apart from works.
7 'Blessed they whose iniquities have been forgiven, and whose sins have been covered;
8 blessed [the] man to whom the Lord will in no way reckon sin.'
9 This blessedness then [cometh it] upon the circumcision or also upon the uncircumcision? For we say that to Abraham faith was reckoned for righteousness.
10 How then was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision.
11 And he received [the] sign of circumcision as seal of the righteousness of the faith that [he had] in uncircumcision, in order to his being father of all that believe in a state of uncircumcision, that righteousness might be reckoned to them also,
12 and father of circumcision not only to those circumcised but also to those that walk in the steps of the faith of our father Abraham while in uncircumcision.
13 For not by law was [the] promise to Abraham or to his seed, that he should be heir of the world, but by righteousness of faith.
14 For if those that are of law [be] heirs, faith is made vain and the promise is annulled.
15 For the law worketh out wrath; but where no law is, [there is] no transgression.
16 On this account [it is] of faith that [it might be] according to grace, in order to the promise being sure to all the seed, not only to that which [is] of the law, but also to that which [is] of Abraham's faith, who is father of us all
17 (even as it is written, 'A father of many nations I have made thee') before God whom he believed, that quickeneth the dead and calleth the things that be not as being;

- 18 who against hope believed in hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be:
- 19 and not being weak in faith, he considered not his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb,
- 20 and hesitated not at the promise of God through unbelief; but found strength in faith, giving glory to God;
- 21 and being fully persuaded that what he has promised he is able also to do;
- 22 wherefore also it was reckoned to him as righteousness.
- 23 Now it was not written on his account alone that it was reckoned to him,
- 24 but on ours also, to whom, believing on him who has raised from among [the] dead Jesus our Lord,
- 25 who has been delivered for our offences and has been raised for our justification, it will be reckoned.

ROMANS 5 JND

- 1 Therefore having been justified on the principle of faith, we have peace towards God through our Lord Jesus Christ;
- 2 by whom we have also access by faith into this favour in which we stand, and we boast in hope of the glory of God.
- 3 And not only [that], but we also boast in tribulations, knowing that tribulation works endurance;
- 4 and endurance, experience; and experience, hope;
- 5 and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Ghost which has been given to us:
- 6 for we being still without strength, in [the] due time Christ has died for [the] ungodly.
- 7 For scarcely for [the] just [man] will one die, for perhaps for [the] good [man] some one might also dare to die;
- 8 but God commends *his* love to us, in that, we being still sinners, Christ has died for us.
- 9 Much rather therefore, having been now justified in [the power of] his blood, we shall be saved by him from wrath.
- 10 For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the power of] his life.
- 11 And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.
- 12 For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned:
- 13 (for until law sin was in [the] world; but sin is not put to account when there is no law;
- 14 but death reigned from Adam until Moses, even upon those who had not sinned in the likeness of Adam's transgression, who is [the] figure of him to come.
- 15 But [shall] not the act of favour [be] as the offence? For if by the offence of one the many have died, much rather has

- 18 who against hope believed in hope, in order to his becoming father of many nations according to that which was spoken, 'So shall be thy seed.'
- 19 And not being weak in faith, he considered [not] his own body now dead, being about a hundred years old, and the deadening of Sarah's womb,
- 20 yet as to the promise of God wavered not through unbelief, but was strengthened in faith, giving glory to God,
- 21 and fully persuaded that what he hath promised he is also able to perform.
- 22 Wherefore also it was reckoned to him for righteousness.
- 23 Now it was not written on his account alone that it was reckoned to him,
- 24 but on our account also, to whom it shall be reckoned, to us that believe on him that raised Jesus our Lord out of [the] dead,
- 25 who was given up on account of our offences and was raised on account of our justification.

ROMANS 5 WK

- 1 Having then, been justified by faith, we have peace with God through our Lord Jesus Christ:
- 2 through whom also we have had the access into this grace wherein we stand, and ^ boast in hope of the glory of God.
- 3 And not only [so], but we also ^ boast in tribulations, knowing that tribulation worketh out endurance;
- 4 and endurance proof, and proof hope:
- 5 and hope maketh not ashamed, because the love of God is poured out in our hearts by the Holy Spirit that was given to us.
- 6 For Christ, while we were yet weak, died in due time for ungodly [men].
- 7 For hardly in behalf of a ^ righteous [man] will one die: for in behalf of the good [man] perhaps one even dareth to die;
- 8 but God commendeth his own love towards us, because, while we were yet sinners, Christ died for us.
- 9 Much more then, having been now justified by his blood, we shall be saved by him from wrath.
- 10 For if while enemies we were reconciled to God by the death of his Son, much more having been reconciled, we shall be saved by his life.
- 11 And not only so, but boasting also in God by our Lord Jesus Christ, by whom now we have received the reconciliation.
- 12 On this account as by one man sin entered into the world, and by sin death, and thus death passed unto all men, for that all sinned:
- 13 (for until law sin was in [the] world, but no sin is put to account when there is no law;
- 14 but death reigned from Adam till Moses even over those that had not sinned in the likeness of Adam's transgression, who is a figure of the coming [one]).
- 15 But [shall] not, as the offence, so also [be] the free gift? for if by the offence of the one the many died, much more

the grace of God, and the free gift in grace, which [is] by the one man Jesus Christ, abounded unto the many.

- 16 And [shall] not as by one that has sinned [be] the gift? For the judgment [was] of one to condemnation, but the act of favour, of many offences unto justification.
- 17 For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the one Jesus Christ:)
- 18 so then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men for justification of life.
- 19 For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted righteous.
- 20 But law came in, in order that the offence might abound; but where sin abounded grace has overabounded,
- 21 in order that, even as sin has reigned in [the power of] death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

ROMANS 6 JND

- 1 What then shall we say? Should we continue in sin that grace may abound?
- 2 Far be the thought. We who have died to sin, how shall we still live in it?
- 3 Are you ignorant that we, as many as have been baptized unto Christ Jesus, have been baptized unto his death?
- 4 We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so we also should walk in newness of life.
- 5 For if we are become identified with [him] in the likeness of his death, so also we shall be of [his] resurrection;
- 6 knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we should no longer serve sin.
- 7 For he that has died is justified from sin.
- 8 Now if we have died with Christ, we believe that we shall also live with him,
- 9 knowing that Christ having been raised up from among [the] dead dies no more: death has dominion over him no more.
- 10 For in that he has died, he has died to sin once for all; but in that he lives, he lives to God.
- 11 So also ye, reckon yourselves dead to sin and alive to God in Christ Jesus.
- 12 Let not sin therefore reign in your mortal body to obey its lusts.
- 13 Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead, and your members instruments of righteousness to God.
- 14 For sin shall not have dominion over you, for ye are not under law but under grace.

did the grace of God and the gift by the grace of the one man Jesus Christ abound unto the many.

- 16 And [shall] not, as by one having sinned, [be] the gift? For the judgment [was] of one unto condemnation, but the free gift [was] of many offences unto justification.
- 17 For if by the offence of the one death reigned by the one, much more they that receive the abundance of the grace and of the gift of righteousness shall reign in life by the one Jesus Christ:)
- 18 So then as by one [^] offence [it was] toward all men for condemnation, so also by one accomplished righteousness toward all men for justification of life.
- 19 For as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one the many shall be constituted righteous.
- 20 But law came in by the way, in order that the offence might abound; but where sin abounded, grace over-abounded
- 21 that, as sin reigned in death, so also grace might reign through righteousness unto life eternal by Jesus Christ our Lord.

ROMANS 6 WK

- 1 What then shall we say? Are we to continue in sin that grace may abound?
- 2 Let it not be. We which died to sin, how shall we live any longer in it?
- 3 What, know ye not that as many of us as were baptized unto Christ Jesus were baptized unto his death?
- 4 We were buried therefore with him by baptism unto death, that as Christ was raised out of [the] dead by the glory of the Father, so also we should walk in newness of life.
- 5 For if we are become identified with the likeness of his death, so also of his resurrection shall we be,
- 6 knowing this, that our old man was crucified with [him], that the body of sin might be disannulled, that we should no longer serve sin.
- 7 For he that died hath been justified from sin.
- 8 Now if we died with Christ, we believe that we shall also live with him,
- 9 knowing that Christ risen out of [the] dead dieth no more: death hath no more dominion over him.
- 10 For in that he died, to sin he died once for all; but in that he liveth, he liveth to God.
- 11 So also do ye reckon yourselves dead to sin but alive to God in Christ Jesus.
- 12 Let not sin therefore reign in your mortal body to obey [it in] its lusts,
- 13 nor be yielding your members as instruments of unrighteousness to sin, but yield yourselves to God as alive out of [the] dead, and your members as instruments of righteousness to God.
- 14 For sin shall not have dominion over you, for ye are not under law but under grace.

- 15 What then? should we sin because we are not under law but under grace? Far be the thought.
- 16 Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness?
- 17 But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed.
- 18 Now, having got your freedom from sin, ye have become bondmen to righteousness.
- 19 I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto holiness.
- 20 For when ye were bondmen of sin ye were free from righteousness.
- 21 What fruit therefore had ye *then* in the things of which ye are *now* ashamed? for the end of *them* [is] death.
- 22 But *now*, having got your freedom from sin, and having become bondmen to God, ye have your fruit unto holiness, and the end eternal life.
- 23 For the wages of sin [is] death; but the act of favour of God, eternal life in Christ Jesus our Lord.

ROMANS 7 JND

- 1 Are ye ignorant, brethren, (for I speak to those knowing law,) that law rules over a man as long as he lives?
- 2 For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband:
- 3 so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress though she be to another man.
- 4 So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.
- 5 For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death;
- 6 but now we are clear from the law, having died in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.
- 7 What shall we say then? [is] the law sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou shalt not lust;
- 8 but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead.
- 9 But I was alive without law once; but the commandment having come, sin revived, but I died.

- 15 What then? Are we to sin, because we are not under law but under grace? Let it not be.
- 16 Know ye not that to whom ye are yielding yourselves as bondservants for obedience, ye are bondservants to him whom ye obey, whether of sin unto death or of obedience unto righteousness?
- 17 But thanks to God that ye were bondservants of sin, but ye obeyed from the heart the form of teaching unto which ye were delivered;
- 18 and having been freed from sin ye became bondservants to righteousness.
- 19 I speak humanly on account of the weakness of your flesh; for as ye yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto holiness.
- 20 For when ye were bondservants of sin, ye were free in respect to righteousness.
- 21 What fruit then had you at that time? [Things] of which ye are now ashamed, for the end of those things [is] death.
- 22 But now freed from sin, and made bondservants to God, ye have your fruit unto holiness, and the end life eternal.
- 23 For the wages of sin [is] death, but the free gift of God life eternal in Christ Jesus our Lord.

ROMANS 7 WK

- 1 What, are ye ignorant, brethren, for I speak to [such as] know law, that the law hath dominion over the man as long time as he liveth?
- 2 For the married woman is bound to the living husband by law; but if the husband die, she is quit from the law of her husband.
- 3 So then, while the husband liveth, she shall be called an adulteress, if she belong to another man; but if the husband die, she is free from the law, so as not to be an adulteress by belonging to another man.
- 4 So that, my brethren, ye also have been made dead to the law through the body of Christ, that ye should belong to another, him that was raised out of [the] dead, in order that we might bear fruit to God.
- 5 For when we were in the flesh, the passions of sins that [were] by the law wrought in our members bringing forth fruit to death;
- 6 but now have we got quittance from the law, having died in what we were held so as for us to serve in newness of spirit and not in oldness of letter.
- 7 What then shall we say? [Is] the law sin? Let it not be. Nay, I had not known sin unless by law; for I lust also I had not been conscious of, unless the law had said, 'Thou shalt not lust.'
- 8 But sin having taken occasion by the commandment wrought in me every lust; for apart from law sin is dead.
- 9 But I was alive apart from law once; but, the commandment having come, sin revived and I died,

Romans

- 10 And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death:
- 11 for sin, getting a point of attack by the commandment, deceived me, and by it slew [me].
- 12 So that the law indeed [is] holy, and the commandment holy, and just, and good.
- 13 Did then that which is good become death to me? Far be the thought. But sin, that it might appear sin, working death to me by that which is good; in order that sin by the commandment might become exceeding sinful.
- 14 For we know that the law is spiritual: but *I* am fleshly, sold under sin.
- 15 For that which I do, I do not own: for not what I will, this I do; but what I hate, this I practise.
- 16 But if what I do not will, this I practise, I consent to the law that [it is] right.
- 17 Now then [it is] no longer *I* [that] do it, but the sin that dwells in me.
- 18 For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do right [I find] not.
- 19 For I do not practise the good that I will; but the evil I do not will, that I do.
- 20 But if what *I* do not will, this I practise, [it is] no longer *I* [that] do it, but the sin that dwells in me.
- 21 I find then the law upon *me* who wills to practise what is right, that with *me* evil is there.
- 22 For I delight in the law of God according to the inward man:
- 23 But I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members.
- 24 O wretched man that I [am]! who shall deliver me out of this body of death?
- 25 I thank God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

ROMANS 8 JND

- 1 [There is] then now no condemnation to those in Christ Jesus.
- 2 For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death.
- 3 For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh,
- 4 in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit.
- 5 For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit.
- 6 For the mind of the flesh [is] death; but the mind of the Spirit life and peace.

- 10 and the commandment that [was] unto life, this was found to me unto death.
- 11 For sin having taken a point of attack by the commandment deceived me and by it slew [me].
- 12 So that the law is holy, and the commandment holy and just and good.
- 13 Did then the good become death to me? Let it not be; but sin, that it might appear sin, working out death to me by the good, that sin might become excessively sinful by the commandment.
- 14 For we know that the law is spiritual; but I am carnal, sold under sin.
- 15 For what I work out I own not; for I do not what I will, but what I hate, this I practise.
- 16 But if what I will not, this I practise, I consent to the law that [it is] right.
- 17 But now no longer am I working it out, but sin that dwelleth in me.
- 18 For I know that in me, that is in my flesh, no good dwelleth; for to will is present with me, but to work out the right [is] not;
- 19 for I practise not good which I will, but evil which I will not, this I do.
- 20 But if what I will not, this I practise, no longer am I working it out, but sin that dwelleth in me.
- 21 I find then the law, for me wishing to practise the right, that the evil is present with me.
- 22 For I delight in the law of God according to the inner man,
- 23 but I see a different law in my members warring against the law of my mind, and making me captive to the law of sin that is in my members.
- 24 Wretched man that I [am]! who shall deliver me out of this body of death?
- 25 I thank God through Jesus Christ our Lord. So then I [^] myself with the mind am serving God's law, but with the flesh sin's law.

ROMANS 8 WK

- 1 There is therefore now no condemnation to those in Christ Jesus. [^]
- 2 For the law of the Spirit of life in Christ Jesus hath freed me from the law of sin and death.
- 3 For what the law could not do, in that it was weak through the flesh, God, having sent his own Son in likeness of flesh of sin and for sin, condemned sin in the flesh,
- 4 that the requirement of the law might be fulfilled in us that walk not according to flesh but according to Spirit.
- 5 For those that are according to flesh mind the things of the flesh, but those according to Spirit the things of the Spirit.
- 6 For the mind of the flesh [is] death, and the mind of the Spirit [is] life and peace;

- 7 Because the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be:
- 8 and they that are in flesh cannot please God.
- 9 But *ye* are not in flesh but in Spirit, if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ *he* is not of him:
- 10 but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness.
- 11 But if the Spirit of him that has raised up Jesus from among [the] dead dwell in you, he that has raised up Christ from among [the] dead shall quicken your mortal bodies also on account of his Spirit which dwells in you.
- 12 So then, brethren, we are debtors, not to the flesh, to live according to flesh;
- 13 for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live:
- 14 for as many as are led by [the] Spirit of God, these are sons of God.
- 15 For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father.
- 16 The Spirit itself bears witness with our spirit, that we are children of God.
- 17 And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that we may also be glorified with [him].
- 18 For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed to us.
- 19 For the anxious looking out of the creature expects the revelation of the sons of God:
- 20 for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope
- 21 that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God.
- 22 For we know that the whole creation groans together and travailes in pain together until now.
- 23 And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body.
- 24 For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope?
- 25 But if what we see not we hope, we expect in patience.
- 26 And in like manner the Spirit joins also its help to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession with groanings which cannot be uttered.

- 7 because the mind of the flesh [is] enmity against God; for it is not subject to the law of God, for indeed it cannot;
- 8 but those that are in flesh cannot please God.
- 9 Ye however are not in flesh but in Spirit, if so be God's Spirit dwell in you. But if anyone has not Christ's Spirit, he is not of him.
- 10 But if Christ [be] in you, the body [is] dead on account of sin, and the Spirit life on account of righteousness.
- 11 But if the Spirit of him that raised Jesus out of [the] dead dwell in you, he that raised Christ out of [the] dead shall quicken your mortal bodies also on account of his Spirit that dwelleth in you.
- 12 So then, brethren, debtors we are not to the flesh to live according to flesh;
- 13 for if ye live according to flesh, ye are about to die; but if by [the] Spirit ye mortify the deeds of the body, ye shall live.
- 14 For as many as are being led by God's Spirit, these are God's sons.
- 15 For ye received not a spirit of bondage again unto fear, but ye received a Spirit of adoption, whereby we cry Abba Father.
- 16 The Spirit itself jointly testifieth with our spirit that we are God's children;
- 17 and, if children, heirs also; heirs of God and joint-heirs with Christ; if at least we suffer together, that we may also together be glorified.
- 18 For I reckon that the sufferings of the present time [are] not worthy of comparison with the glory about to be revealed in regard to us.
- 19 For the earnest expectation of the creation awaiteth the revelation of the sons of God.
- 20 For to vanity the creation was subjected, not willingly but on account of him that subjected [it], in hope
- 21 that the creation itself too shall be freed from the bondage of corruption into the freedom of the glory of the children of God.
- 22 For we know that all the creation groaneth together and travaileth together until now;
- 23 and not only [so], but ourselves too, having the first-fruits of the Spirit, even we ourselves within ourselves are groaning, awaiting [the] adoption, the redemption of our body.
- 24 For by hope were we saved; but hope seen is no hope; for what one seeth, why also doth he hope for [it]?
- 25 But if we hope for what we do not see, in patience we await.
- 26 And likewise too the Spirit joineth help to our weakness; for what we should pray for as we ought we know not, but the Spirit itself pleadeth for us with unutterable groanings;

- 27 But he who searches the hearts knows what [is] the mind of the Spirit, because he intercedes for saints according to God.
- 28 But we *do* know that all things work together for good to those who love God, to those who are called according to purpose.
- 29 Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be [the] firstborn among many brethren.
- 30 But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.
- 31 What shall we then say to these things? If God [be] for us, who against us?
- 32 He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things?
- 33 Who shall bring an accusation against God's elect? [It is] God who justifies:
- 34 who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also intercedes for us.
- 35 Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
- 36 According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.
- 37 But in all these things we more than conquer through him that has loved us.
- 38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come,
- 39 nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

ROMANS 9 JND

- 1 I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit,
- 2 that I have great grief and uninterrupted pain in my heart,
- 3 for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh;
- 4 who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises;
- 5 whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all, God blessed for ever. Amen.
- 6 Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel;
- 7 nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed be called to thee.

- 27 and he that searcheth the hearts knoweth what [is] the mind of the Spirit, because according to [^] God it pleadeth in behalf of saints.
- 28 But we do know that all things work together for good to those that love God, to those that are called according to purpose.
- 29 For whom he foreknew, he also predetermined [to be] conformed to the image of his Son, that he should be first-born among many brethren.
- 30 But whom he predetermined, them also he called, and whom he called, them also he justified, and whom he justified, them also he glorified.
- 31 What then shall we say to these things? If God [be] for us, who against us?
- 32 He at least that spared not his own Son but gave him up for us all, how shall he not also with him freely grant us all things?
- 33 Who shall bring a charge against God's elect? [It is] God that justifieth;
- 34 who is he that condemneth? [It is] Christ that died, yea rather risen too, who is also at [the] right hand of God, who also pleadeth for us;
- 35 who shall separate us from the love of Christ? Tribulation, or anguish, or persecution, or famine, or nakedness, or danger, or sword?
- 36 according as it is written, 'For thy sake are we being put to death all the day long, we have been reckoned as sheep of slaughter.'
- 37 But in all these things we more than overcome by him that loved us.
- 38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
- 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that [is] in Christ Jesus our Lord.

ROMANS 9 WK

- 1 Truth I say in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit,
- 2 that I have great grief and unceasing pain in my heart,
- 3 for I could wish, I myself, to be a curse from Christ, for my brethren, my kinsmen according to flesh,
- 4 which are Israelites, whose [is] the adoption and the glory and the covenants and the lawgiving and the service and the promises;
- 5 whose are the fathers, and of whom [is] the Christ as far as according to flesh, who is over all God blessed for ever. Amen.
- 6 Not however that the word of God hath failed; for not all those that are of Israel [are] Israel;
- 7 nor because they are Abraham's seed, [are] they all children, but 'In Isaac shall a seed be called to thee.'

8 That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed.

9 For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.

10 And not only [that], but Rebecca having conceived by one, Isaac our father,

11 [the children] indeed being not yet born, or having done anything good or worthless (that the purpose of God according to election might abide, not of works, but of him that calls),

12 it was said to her, The greater shall serve the less:

13 according as it is written, I have loved Jacob, and I have hated Esau.

14 What shall we say then? [Is there] unrighteousness with God?

15 Far be the thought. For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion.

16 So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy.

17 For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst [men], that I might thus shew in thee my power, and so that my name should be declared in all the earth.

18 So then, to whom he will he shews mercy, and whom he will he hardens.

19 Thou wilt say to me then, Why does he yet find fault? for who resists his purpose?

20 Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?

21 Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour?

22 And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction;

23 and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory,

24 us, whom he has also called, not only from amongst [the] Jews, but also from amongst [the] nations?

25 As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved.

26 And it shall be, in the place where it was said to them, Ye [are] not my people, there shall they be called Sons of [the] living God.

27 But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved:

28 for [he] is bringing the matter to an end, and [cutting [it] short in righteousness; because] a cutting short of the matter will [the] Lord accomplish upon the earth.

8 That is, not the children of the flesh, these [are] children of God, but the children of the promise are reckoned for seed;

9 for this word is of promise, 'According to this time I will come, and Sarah shall have a son.'

10 And not only [so], but also Rebecca having conceived by one, Isaac our father,

11 for [the children] being not yet born, nor having done anything good or bad, that the purpose of God according to election might remain, not of works but of him that calleth,

12 it was said to her, 'The greater shall serve the lesser,'

13 according as it is written, 'Jacob I loved, but Esau I hated.'

14 What then shall we say? Is there unrighteousness with God? Let it not be.

15 For to Moses he saith, 'I will have mercy on whomsoever I have mercy and will pity whomsoever I pity.'

16 So then [it is] not of him that willeth nor of him that runneth but of God that hath mercy.

17 For the scripture saith to Pharaoh, 'For this very thing I raised thee up, so that I might display in thee my power, and that my name might be declared in all the earth.'

18 So then on whom he willeth he hath mercy and whom he willeth he hardeneth.

19 Thou wilt say to me then, Why then doth he yet find fault? for his purpose who resisteth?

20 Nay rather, O man, who art thou that answerest against God? Shall the thing moulded say to him that moulded, Why madest thou me thus?

21 Or hath the potter no authority over the clay out of the same lump to make one vessel to honour and another to dishonour?

22 And if God, willing to display his wrath and to make known his power, endured in much longsuffering vessels of wrath fitted for destruction,

23 and that he might make known the riches of his glory upon vessels of mercy which he before prepared for glory —

24 us whom he also called not only out of Jews, but also out of Gentiles,

25 as also in Hosea he saith, 'I will call that which [is] not-my-people, My people, and the not-beloved, Beloved;'

26 and 'It shall be in the place where it was said to them, Ye are not my people, there shall they be called sons of [the] living God.'

27 But Esaias crieth concerning Israel, 'Were the number of the sons of Israel as the sand of the sea, the remnant shall be saved,

28 for he is completing and cutting short the matter in righteousness, because a matter cut short will [the] Lord make on the earth.'

- 29 And according as Esaias said before, Unless [the] Lord of Hosts had left us a seed, we had been as Sodom, and made like even as Gomorrha.
- 30 What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith.
- 31 But Israel, pursuing after a law of righteousness, has not attained to [that] law.
- 32 Wherefore? Because [it was] not on the principle of faith, but as of works. They have stumbled at the stumblingstone,
- 33 according as it is written, Behold, I place in Sion a stone of stumbling and rock of offence: and he that believes on him shall not be ashamed.

ROMANS 10 JND

- 1 Brethren, the delight of my own heart and my supplication which [I address] to God for them is for salvation.
- 2 For I bear them witness that they have zeal for God, but not according to knowledge.
- 3 For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness], have not submitted to the righteousness of God.
- 4 For Christ is [the] end of law for righteousness to every one that believes.
- 5 For Moses lays down in writing the righteousness which is of the law. The man who has practised those things shall live by them.
- 6 But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down;
- 7 or, Who shall descend into the abyss? that is, to bring up Christ from among [the] dead.
- 8 But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach:
- 9 that if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God has raised him from among [the] dead, thou shalt be saved.
- 10 For with [the] heart is believed to righteousness; and with [the] mouth confession made to salvation.
- 11 For the scripture says, No one believing on him shall be ashamed.
- 12 For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him.
- 13 For every one whosoever, who shall call on the name of the Lord, shall be saved.
- 14 How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches?
- 15 and how shall they preach unless they have been sent? according as it written, How beautiful the feet of them that announce glad tidings of peace, of them that announce glad tidings of good things!

- 29 And according as Esaias said before, 'Unless [the] Lord of Hosts had left us a seed, we had become as Sodom and been made like as Gomorrha.'
- 30 What then shall we say? That Gentiles which followed not after righteousness obtained righteousness, even [the] righteousness that is by faith;
- 31 but Israel following after a law of righteousness attained not unto a law of righteousness.
- 32 Why? Because not by faith but as by works [of law], for they stumbled at the stone of stumbling,
- 33 even as it is written, 'Behold I lay in Zion a stone of stumbling and rock of offence; and he that believeth on him shall not be ashamed.'

ROMANS 10 WK

- 1 Brethren, the delight of my heart and my supplication to God, on their behalf [is] for salvation.
- 2 For I bear witness to them that they have zeal for God but not according to knowledge.
- 3 For, being ignorant of the righteousness of God and seeking to establish their own [righteousness], they have not submitted to the righteousness of God.
- 4 For Christ [is the] end of law for righteousness to every one that believeth.
- 5 For Moses describeth the righteousness that [is] by the law, that the man who hath done those things shall live by them.
- 6 But the righteousness that [is] by faith thus speaketh, 'Say not in thine heart, Who shall go up into heaven? that is, to bring Christ down;
- 7 or, 'Who shall go down into the deep?' that is, to bring up Christ from [the] dead:'
- 8 but what saith it? 'The word is near thee, in thy mouth and in thy heart;' that is, the word of faith which we preach:
- 9 that, if thou shalt confess with thy mouth [the] Lord Jesus and believe in thine heart that God raised him out of [the] dead, thou shalt be saved.
- 10 For with the heart belief is unto righteousness, and with the mouth confession is unto salvation.
- 11 For the scripture saith, 'Every one that believeth on him shall not be ashamed;'
- 12 For there is no difference of Jew and Greek, for the same Lord of all [is] [^]rich toward all that call upon him.
- 13 For everyone whosoever shall call on the name of [the] Lord shall be saved.
- 14 How then shall they call on him, in whom they have not believed? and how believe in him of whom they heard not? and how hear without a preacher?
- 15 and how preach unless they have been sent? According as it is written, 'How beautiful the feet of those that announce glad tidings of peace, of those that announce glad tidings of good things!'

- 16 But they have not all obeyed the glad tidings. For Esaias says, Lord, who has believed our report?
 17 So faith then [is] by a report, but the report by God's word.
 18 But I say, Have they not heard? Yea, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world.
 19 But I say, Has not Israel known? First, Moses says, I will provoke you to jealousy through [them that are] not a nation: through a nation without understanding I will anger you.
 20 But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me.
 21 But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.

ROMANS II JND

- 1 I say then, Has God cast away his people? Far be the thought. For *I* also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin.
 2 God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the history of] Elias, how he pleads with God against Israel?
 3 Lord, they have killed thy prophets, they have dug down thine altars; and I have been left alone, and they seek my life.
 4 But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal.
 5 Thus, then, in the present time also there has been a remnant according to election of grace.
 6 But if of grace, no longer of works: since [otherwise] grace is no more grace.
 7 What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,
 8 according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day.
 9 And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them:
 10 let their eyes be darkened not to see, and bow down their back alway.
 11 I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy.
 12 But if their fall [be the] world's wealth, and their loss [the] wealth of [the] nations, how much rather their fulness?
 13 For I speak to you, the nations, inasmuch as *I* am apostle of nations, I glorify my ministry;
 14 if by any means I shall provoke to jealousy [them which are] my flesh, and shall save some from among them.

- 16 But not all obeyed the gospel. For Esaias says, 'Lord, who believed our report?'
 17 Therefore faith [is] by report, but the report through God's word.
 18 But I say, Have they not heard? Nay, rather 'Unto all the earth went out their voice, and unto the ends of the habitable earth their words.'
 19 But I say, Did Israel not know? First, Moses saith 'I will make you jealous through [those] not a nation, through a nation void of understanding I will make you angry.'
 20 But Esaias is very bold and saith, 'I was found by those not seeking me, I became manifested to those not inquiring for me;'
 21 but with regard to Israel he saith, 'All the day long I spread out my hands towards a people disobedient and gainsaying.'

ROMANS II WK

- 1 I say then, Did God thrust away his people? Let it not be; for I also am an Israelite, of Abraham's seed, of [the] tribe of Benjamin.
 2 God had not thrust away his people whom he foreknew. What, know ye not what the scripture saith in Elias's [case]; how he pleadeth with God against Israel?
 3 'Lord, thy prophets they slew, thy altars they digged down, and I was left alone, and they seek my life.'
 4 But what saith the divine answer to him? 'I left for myself seven thousand men which never bowed knee to Baal.'
 5 So then in the present time also there hath been a remnant according to election of grace;
 6 and if by grace, no longer by works, since [otherwise] grace becometh no longer grace.^Λ
 7 What then? That which Israel seeketh after, this it did not obtain, but the election obtained [it]; but the rest were hardened,
 8 even as it is written, 'God gave them a spirit of slumber, eyes so as not to see, and ears so as not to hear, until this day.'
 9 And David saith, 'Let their table be for a snare and for a trap and for a stumblingblock and for a recompense to them:
 10 let their eyes be darkened so as not to see, and their back ever bend thou down.'
 11 I say then, Did they stumble that they should fall? Let it not be; but by their slip [there is] salvation to the Gentiles, in order to make them jealous.
 12 But if their slip [be the] world's riches and their loss [the] Gentiles' riches, how much more their fulness?
 13 For I speak to you the Gentiles. Inasmuch then as I am apostle of Gentiles I glorify my ministry,
 14 if by any means I may stir to jealousy my flesh and save some of them.

- 15 For if their casting away [be the] world's reconciliation, what [their] reception but life from among [the] dead?
 - 16 Now if the firstfruit [be] holy, the lump also; and if the root [be] holy, the branches also.
 - 17 Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been grafted in amongst them, and hast become a fellowpartaker of the root and of the fatness of the olive tree,
 - 18 boast not against the branches; but if thou boast, [it is] not thou bearest the root, but the root thee.
 - 19 Thou wilt say then, The branches have been broken out in order that *I* might be grafted in.
 - 20 Right: they have been broken out through unbelief, and thou standest through faith. Be not high-minded, but fear:
 - 21 if God indeed has not spared the natural branches; lest it might be he spare not thee either.
 - 22 Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God, if thou shalt abide in goodness, since [otherwise] thou also wilt be cut away.
 - 23 And they too, if they abide not in unbelief, shall be grafted in; for God is able again to graff them in.
 - 24 For if thou hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they who are according to nature be grafted into their own olive tree?
 - 25 For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the nations be come in;
 - 26 and so all Israel shall be saved. According as it is written, The deliverer shall come out of Sion; he shall turn away ungodliness from Jacob.
 - 27 And this is the covenant from me to them, when I shall have taken away their sins.
 - 28 As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved on account of the fathers.
 - 29 For the gifts and the calling of God [are] not subject to repentance.
 - 30 For as indeed ye [also] once have not believed in God, but now have been objects of mercy through the unbelief of these;
 - 31 so these also have now not believed in your mercy, in order that they also may be objects of mercy.
 - 32 For God hath shut up together all in unbelief, in order that he might shew mercy to all.
 - 33 O depth of riches both of [the] wisdom and knowledge of God! how unsearchable his judgments, and untraceable his ways!
 - 34 For who has known [the] mind of [the] Lord, or who has been his counsellor?
 - 35 or who has first given to him, and it shall be rendered to him?
- 15 For if the rejection of them [be the] world's reconciliation, what their reception but life out of [the] dead?
 - 16 But if the firstfruit [be] holy, the lump [is] also; and if holy the root, the branches also.
 - 17 But if some of the branches were broken off, and thou being a wild olive wert grafted in among them and becamest a fellow-partaker of the root and the fatness of the olive tree,
 - 18 boast not against the branches; but if thou boastest against [them], thou bearest not the root but the root thee.
 - 19 Thou wilt say then, The branches were broken off that I might be grafted in.
 - 20 Right: through unbelief they were broken off, and thou standest through faith. Be not highminded, but fear;
 - 21 for if God spared not the natural branches, [fear] lest somehow thee he will not even spare.
 - 22 Behold then God's goodness and severity: upon those that fell severity, and upon thee God's goodness, if thou abide in the goodness; since [otherwise] thou also shalt be cut off.
 - 23 And they too, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again.
 - 24 For if thou hast been cut out of the naturally wild olive tree, and contrary to nature wert grafted into a good olive tree, how much more shall these that [are] natural be grafted into their own olive tree?
 - 25 For I do not wish you, brethren, to be ignorant of this mystery, that ye be not wise in your own eyes, that hardness hath happened in part to Israel, until the fulness of the Gentiles come in;
 - 26 and so all Israel shall be saved, even as it is written, 'There shall come out of Sion the Deliverer; he shall turn away ungodlinesses from Jacob.
 - 27 And this [is] for them the covenant on my part, when I shall have taken away their sins.'
 - 28 As to the gospel, [they are] enemies on your account, but as to the election beloved on account of the fathers;
 - 29 for indefeasible are [the] gifts and the calling of God.
 - 30 For as ye once were disobedient to God but now have been shewn mercy through their disobedience,
 - 31 so also these have now disobeyed your mercy, that they also may have mercy shewn to themselves.
 - 32 For God hath shut all together into disobedience that to all he might shew mercy.
 - 33 O depth of [^] God's riches and wisdom and knowledge! how unsearchable his judgments and untraceable his ways!
 - 34 For who knew [the] Lord's mind? or who became his counsellor!
 - 35 or who first gave him and it shall be repaid him?

- 36 For of him, and through him, and for him [are] all things: to him be glory for ever. Amen.

ROMANS 12 JND

- 1 I beseech you therefore, brethren, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service.
- 2 And be not conformed to this world, but be transformed by the renewing of [your] mind, that ye may prove what [is] the good and acceptable and perfect will of God.
- 3 For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise, as God has dealt to each a measure of faith.
- 4 For, as in one body we have many members, but all the members have not the same office;
- 5 thus we, [being] many, are one body in Christ, and each one members one of the other.
- 6 But having different gifts, according to the grace which has been given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith;
- 7 or service, [let us occupy ourselves] in service; or he that teaches, in teaching;
- 8 or he that exhorts, in exhortation; he that gives, in simplicity; he that leads, with diligence; he that shews mercy, with cheerfulness.
- 9 Let love be unfeigned; abhorring evil; cleaving to good:
- 10 as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other:
- 11 as to diligent zealousness, not slothful; in spirit fervent; serving the Lord.
- 12 As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering:
- 13 distributing to the necessities of the saints; given to hospitality.
- 14 Bless them that persecute you; bless, and curse not.
- 15 Rejoice with those that rejoice, weep with those that weep.
- 16 Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes:
- 17 recompensing to no one evil for evil: providing things honest before all men:
- 18 if possible, as far as depends on you, living in peace with all men;
- 19 not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance [belongs] to me, I will recompense, saith the Lord.
- 20 If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head.
- 21 Be not overcome by evil, but overcome evil with good.

- 36 For of him and through him and unto him [are] all things: to him [be] the glory for ever. Amen.

ROMANS 12 WK

- 1 I exhort you then, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, your intelligent service;
- 2 and not to fashion yourselves to this age but to be transformed by the renewing of the mind that ye may prove what [is] the good and acceptable and perfect will of God.
- 3 For through the grace of God that is given to me, I say to every one that is among you not to be high-minded above what he ought to be minded, but to be minded to sobermindedness as God to each hath dealt a measure of faith.
- 4 For just as in one body we have many members, but the members have not all the same function,
- 5 so we, the many, are one body in Christ, but individually members of one another.
- 6 But having gifts different according to the grace that is given to us, whether prophecy, [let us prophesy] according to the proportion of [^] faith;
- 7 or service, [let us be occupied] in service; or he that teacheth, in teaching;
- 8 or he that exhorteth, in exhortation; he that bestoweth, with simplicity; he that presideth, with diligence; he that sheweth mercy, with cheerfulness.
- 9 Let love [be] unfeigned, abhorring evil, cleaving to good;
- 10 in brotherly love affectionate to one another; in honour anticipating one another;
- 11 in diligence not slothful, in spirit fervent, serving the Lord;
- 12 in hope rejoicing; in tribulation enduring, in prayer persevering;
- 13 communicating to the wants of the saints, pursuing hospitality.
- 14 Bless those that persecute you; bless and curse not.
- 15 Rejoice with those that rejoice, and weep with those that weep.
- 16 Be of the same mind one toward another, not minding high things, but consorting with the lowly. Be not wise in your own eyes:
- 17 repay to none evil for evil; providing things right in the sight of all men;
- 18 if possible, on your part be at peace with all men;
- 19 avenge not yourselves, beloved, but give place to [^] wrath; for it is written, 'To me [belongeth] vengeance, I will requite,' saith the Lord.
- 20 Nay, 'if thine enemy should be hungry, feed him; if he should thirst, give him drink; for, this doing, thou wilt heap coals of fire on his head.'
- 21 Be not overcome by evil, but overcome evil with good.

ROMANS 13 JND

- 1 Let every soul be subject to the authorities that are above [him]. For there is no authority except from God; and those that exist are set up by God.
- 2 So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt on themselves.
- 3 For rulers are not a terror to a good work, but to an evil [one]. Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou shalt have praise from it;
- 4 for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil.
- 5 Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience.
- 6 For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing.
- 7 Render to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour.
- 8 Owe no one anything, unless to love one another: for he that loves another has fulfilled the law.
- 9 For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.
- 10 Love works no ill to its neighbour: love therefore [is the] whole law.
- 11 This also, knowing the time, that it is already time that we should be aroused out of sleep; for now [is] our salvation nearer than when we believed.
- 12 The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light.
- 13 As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation.
- 14 But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

ROMANS 14 JND

- 1 Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.
- 2 One man is assured that he may eat all things; but the weak eats herbs.
- 3 Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him.
- 4 Who art *thou* that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand.

ROMANS 13 WK

- 1 Let every soul be subject to authorities above [it]. For there is no authority unless from God; and those that are have been ordained by God.
- 2 So that he that setteth himself against the authority withstandeth the ordinance of God; and those that withstand shall receive judgment for themselves.
- 3 For the rulers are no terror for the good work but for the evil. And dost thou wish not to be afraid of the authority? Practise good and thou shalt have praise for it;
- 4 for it is God's servant to thee for good. But if thou practise evil, be afraid; for not in vain doth it wear the sword; for God's servant it is, an avenger for wrath to him that doeth evil.
- 5 Wherefore [there is] a necessity to be subject not only on account of wrath but also on account of conscience.
- 6 For on this account ye pay tribute also; for they are God's officers, ever attending unto this very thing.
- 7 Render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour.
- 8 To none owe anything unless to love one another; for he that loveth the other hath fulfilled law.
- 9 For 'Thou shalt not commit adultery,' 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not lust,' and if [there be] any other commandment, in this word it is summed up, in 'Thou shalt love thy neighbour as thyself.'
- 10 Love worketh no ill to one's neighbour; love therefore is law's fulness.
- 11 And this, knowing the time, that [it is] already time that we should awake from sleep; for now [is] our salvation nearer than when we believed.
- 12 The night is far spent, and the day is near: let us therefore put off the deeds of darkness, and let us put on the armour of light.
- 13 As in daylight, let us walk becomingly, not in revels and drunkenness, not in chambering and indecency, not in strife and envy;
- 14 but put on the Lord Jesus Christ, and take no forethought of the flesh with a view to lusts.

ROMANS 14 WK

- 1 But him that is weak in the faith receive not unto decisions of reasonings.
- 2 One person hath faith to eat all things but he that is weak eateth herbs.
- 3 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.
- 4 Who art thou that judgest another's servant? To his own master he standeth or falleth; and stand he shall, for his master is able to make him stand.

- 5 One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind.
- 6 He that regards the day, regards it to [the] Lord. And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives God thanks.
- 7 For none of us lives to himself, and none dies to himself.
- 8 For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die: both if we should live then, and if we should die, we are the Lord's.
- 9 For to this [end] Christ has died and lived [again], that he might rule over both dead and living.
- 10 But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God.
- 11 For it is written, *I* live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God.
- 12 So then each of us shall give an account concerning himself to God.
- 13 Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother.
- 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] unclean.
- 15 For if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not *him* with thy meat for whom Christ has died.
- 16 Let not then your good be evil spoken of;
- 17 for the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in [the] Holy Spirit.
- 18 For he that in this serves the Christ [is] acceptable to God and approved of men.
- 19 So then let us pursue the things which tend to peace, and things whereby one shall build up another.
- 20 For the sake of meat do not destroy the work of God. All things indeed [are] pure; but [it is] evil to that man who eats while stumbling [in doing so].
- 21 [It is] right not to eat meat, nor drink wine, nor [do anything] in which thy brother stumbles, or is offended, or is weak.
- 22 Hast *thou* faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he allows.
- 23 But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.

ROMANS 15 JND

- 1 But we ought, we that are strong, to bear the infirmities of the weak, and not to please ourselves.
- 2 Let each one of us please his neighbour with a view to what is good, to edification.

- 5 One [person] judgeth day more than day, another judgeth every day [alike]. Let each be fully assured in his own mind.
- 6 He that regardeth the day doth regard to [the] Lord, and he that regardeth not the day to [the] Lord doth not regard; and he that eateth eateth to [the] Lord, for he giveth thanks to God, and he that eateth not to [the] Lord eateth not and giveth thanks to God.
- 7 For none of us liveth to himself and none dieth to himself;
- 8 for both if we should live, to the Lord we live, and if we die, to the Lord we die; therefore both if we should live and if we should die, we are the Lord's.
- 9 For unto this [end] Christ [^] died and lived [^] , that he might be Lord both of dead and living.
- 10 But thou, why judgest thou thy brother? or thou too, why despisest thou thy brother? for we shall all stand before the judgment-seat of God.
- 11 For it is written, 'I live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God.'
- 12 So then each of us shall give account concerning himself to God.
- 13 Let us then no longer judge one another, but judge ye this rather, not to set an occasion of stumbling or offence for one's brother.
- 14 I know and am persuaded in [the] Lord Jesus that nothing [is] unclean by itself; unless to him that reckoneth anything to be unclean, to him [it is] unclean.
- 15 For if on account of meat thy brother is grieved, thou art no longer walking in love. Do not with thy meat destroy him for whom Christ died.
- 16 Let not then your good be ill spoken of;
- 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in [the] Holy Ghost;
- 18 for he that in this serveth Christ [is] acceptable to God and approved by men.
- 19 So then let us pursue the things of peace and the things of edifying one another.
- 20 Do not for the sake of meat pull down the work of God. All things are clean; but [it is] evil to the man that eateth while stumbling.
- 21 [It is] right not to eat flesh nor drink wine nor anything in which thy brother stumbleth [or is offended or is weak].
- 22 Hast thou faith? to thyself have [it] before God. Happy [is] he that judgeth not himself in what he approveth;
- 23 but he that doubteth is condemned if he eat, because [it is] not of faith; but everything which [is] not of faith is sin. [^]

ROMANS 15 WK

- 1 [^] But we, the strong, ought to bear the infirmities of the weak and not to please ourselves.
- 2 Let each of us please his neighbour unto good for edification.

- 3 For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon me.
 - 4 For as many things as have been written before have been written for our instruction, that through endurance and through encouragement of the scriptures we might have hope.
 - 5 Now the God of endurance and of encouragement give to you to be like-minded one toward another, according to Christ Jesus;
 - 6 that ye may with one accord, with one mouth, glorify the God and Father of our Lord Jesus Christ.
 - 7 Wherefore receive ye one another, according as the Christ also has received you to [the] glory of God.
 - 8 For I say that Jesus Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers;
 - 9 and that the nations should glorify God for mercy; according as it is written, For this cause I will confess to thee among [the] nations, and will sing to thy name.
 - 10 And again he says, Rejoice, nations, with his people.
 - 11 And again, Praise the Lord, all [ye] nations, and let all the peoples laud him.
 - 12 And again, Esaias says, There shall be the root of Jesse, and one that arises, to rule over [the] nations: in him shall [the] nations hope.
 - 13 Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.
 - 14 But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another.
 - 15 But I have written to you the more boldly, [brethren,] in part, as putting you in mind, because of the grace given to me by God,
 - 16 for me to be minister of Christ Jesus to the nations, carrying on as a sacrificial service the message of glad tidings of God, in order that the offering up of the nations might be acceptable, sanctified by [the] Holy Spirit.
 - 17 I have therefore [whereof to] boast in Christ Jesus in the things which pertain to God.
 - 18 For I will not dare to speak anything of the things which Christ has not wrought by me, for [the] obedience of [the] nations, by word and deed,
 - 19 in [the] power of signs and wonders, in [the] power of [the] Spirit of God; so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the glad tidings of the Christ;
 - 20 and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation;
 - 21 but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall understand.
- 3 For even Christ pleased not himself, but even as it is written, 'The reproaches of those that are reproaching thee fell on me.'
 - 4 For as many things as were written before were written for our instruction, that through endurance and through comfort of the scriptures we might have hope.
 - 5 Now the God of patience and of comfort give you to be likeminded one with another according to Christ Jesus,
 - 6 that with one accord, with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.
 - 7 Wherefore receive ye one another according as Christ also received you unto God's glory.
 - 8 For I say that Christ became a minister of [the] circumcision for God's truth to confirm the promises of the fathers;
 - 9 and that the Gentiles should glorify God for mercy, even as it is written, 'On this account I will confess to thee among [the] Gentiles, and to thy name will I sing.'
 - 10 And again he saith, 'Rejoice, Gentiles, with his people;'
 - 11 and, again, 'Praise the Lord, all ye Gentiles, and give him praise, all ye people.'
 - 12 And again Esaias saith, 'There shall be the root of Jesse, and he that standeth up to rule Gentiles: on him shall Gentiles hope.'
 - 13 Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope by the power of [the] Holy Ghost.
 - 14 But I am persuaded, my brethren, even I myself about you, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
 - 15 But I have written to you, brethren, more boldly in measure, as reminding you on account of the grace that was given to me by God,
 - 16 in order to my being a minister of Jesus Christ unto the Gentiles, as a sacred rite ministering the gospel of God that the offering of the Gentiles might be acceptable, sanctified by [the] Holy Ghost.
 - 17 I have therefore my boasting in Christ Jesus in things relative to God.
 - 18 For I will not dare to speak of anything of what Christ has wrought not by me for [the] obedience of [the] Gentiles by word and deed,
 - 19 in [the] power of signs and wonders, in [the] power of [the] Holy Spirit; so that, from Jerusalem and in a circle as far as Illyricum, I have fully preached the gospel of Christ,
 - 20 yet so making it a point of honour to preach, not where Christ was named, that I might not build upon another's foundation:
 - 21 but even as it is written, 'They to whom it was not told concerning him shall see, and they who have not heard shall understand.'

- 22 Wherefore also I have been often hindered from coming to you.
 23 But now, having no longer place in these regions, and having great desire to come to you these many years,
 24 whenever I should go to Spain; (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your company;)
 25 but now I go to Jerusalem, ministering to the saints;
 26 for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who [are] in Jerusalem.
 27 They have been well pleased indeed, and they are their debtors; for if the nations have participated in their spiritual things, they ought also in fleshly to minister to them.
 28 Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain.
 29 But I know that, coming to you, I shall come in [the] fulness of [the] blessing of Christ.
 30 But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God;
 31 that I may be saved from those that do not believe in Judæa; and that my ministry which [I have] for Jerusalem may be acceptable to the saints;
 32 in order that I may come to you in joy by God's will, and that I may be refreshed with you.
 33 And the God of peace be with you all. Amen.

ROMANS 16 JND

- 1 But I commend to you Phœbe, our sister, who is minister of the assembly which is in Cenchrea;
 2 that ye may receive her in [the] Lord worthily of saints, and that ye may assist her in whatever matter she has need of you; for she also has been a helper, of many, and of myself.
 3 Salute Prisca and Aquila, my fellow-workmen in Christ Jesus,
 4 (who for my life staked their own neck; to whom not I only am thankful, but also all the assemblies of the nations,)
 5 and the assembly at their house. Salute Epænetus, my beloved, who is [the] firstfruits of Asia for Christ.
 6 Salute Maria, who laboured much for you.
 7 Salute Andronicus and Junias, my kinsmen and fellow-captives, who are of note among the apostles; who were also in Christ before me.
 8 Salute Amplias, my beloved in the Lord.
 9 Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved.
 10 Salute Apelles, approved in Christ. Salute those who belong to Aristobulus.
 11 Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord.

- 22 Wherefore also I have been these many times hindered from coming to you;
 23 but now, having no longer place in these regions, and having a longing to come to you for many years past,
 24 whenever I go into Spain [I will come to you, for] I hope while passing through to see you, and by you to be sent forward thither, if first I be in measure filled with you.
 25 But now I go unto Jerusalem, ministering to the saints;
 26 for Macedonia and Achaia were pleased to make a certain contribution for the poor of the saints that [are] at Jerusalem.
 27 For they were pleased, and they are their debtors; for if in their spiritual things the Gentiles had a share, they ought also in things carnal to minister to them.
 28 Having finished this therefore and sealed to them this fruit, I shall set off by you into Spain.
 29 And I know that, on coming to you, I shall come in [the] fulness of [the] blessing of Christ.
 30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive with me in prayer for me to God,
 31 that I may be delivered from the disobedient in Judea, and my ministry that [is] for Jerusalem may be acceptable to the saints;
 32 that in joy coming to you by God's will I may be refreshed with you.
 33 And the God of peace [be] with you all. Amen.

ROMANS 16 WK

- 1 But I commend to you Phoebe, our sister, being a deaconess of the assembly that [is] in Cenchrea;
 2 that ye may welcome her in [the] Lord worthily of the saints, and assist her in whatever business she may need you; for she herself too hath been a helper of many and of myself.
 3 Salute Prisca and Aquila, my work-fellows in Christ Jesus
 4 (which for my life staked their own neck; to whom not only I give thanks, but also all the assemblies of the Gentiles),
 5 and the assembly at their house. Salute Epænetus my beloved, who is a firstfruit of Asia for Christ.
 6 Salute Maria which laboured much for us.
 7 Salute Andronicus and Junias, my kinsmen, and my fellow prisoners, which are noted among the apostles, who also before me were in Christ.
 8 Salute Amplias my beloved in [the] Lord.
 9 Salute Urbanus our work-fellow in Christ, and Stachys my beloved.
 10 Salute Apelles, the approved in Christ. Salute those of the [household] of Aristobulus.
 11 Salute Herodion my kinsman. Salute those of the [household] of Narcissus that are in [the] Lord.

- 12 Salute Tryphæna and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord.
 - 13 Salute Rufus, chosen in [the] Lord; and his mother and mine.
 - 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them.
 - 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them.
 - 16 Salute one another with a holy kiss. All the assemblies of Christ salute you.
 - 17 But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn away from them.
 - 18 For such serve not our Lord Christ, but their own belly, and by good words and fair speeches deceive the hearts of the unsuspecting.
 - 19 For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil.
 - 20 But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.
 - 21 Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
 - 22 I Tertius, who have written this epistle, salute you in [the] Lord.
 - 23 Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus.
 - 24 The grace of our Lord Jesus Christ [be] with you all. Amen.
 - 25 Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery, as to which silence has been kept in [the] times of the ages,
 - 26 but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations —
 - 27 [the] only wise God, through Jesus Christ, to whom be glory for ever. Amen.
- 12 Salute Tryphena and Tryphosa that labour in [the] Lord. Salute Persis the beloved which laboured much in [the] Lord.
 - 13 Salute Rufus the chosen in [the] Lord, and his mother and mine.
 - 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that [are] with them.
 - 15 Salute Philologus and Julias, Nereus and his sister, and Olympas, and all the saints.
 - 16 Salute one another with a holy kiss. All the assemblies of Christ salute you.
 - 17 But I beseech you, brethren, to consider those that make divisions and occasions of stumblingblocks contrary to the doctrine which ye have learnt, and turn away from them.
 - 18 For such as they serve not our Lord [Jesus] Christ, but their own belly, and by kind speaking and fairness of speech deceive the hearts of the harmless.
 - 19 For your obedience hath reached unto all. Over you then I rejoice, but I wish you to be wise in regard to good and simple in regard to evil.
 - 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.
 - 21 ^A There salute you Timothy my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen.
 - 22 I Tertius, that wrote the epistle, salute you in [the] Lord.
 - 23 Gaius, the host of me and of the whole assembly, saluteth you. Erastus, the steward of the city, saluteth you, and Quartus the brother.
 - 24 The grace of our Lord Jesus Christ [be] with you all. Amen.
 - 25 Now to him that is able to establish you according to my gospel, and the preaching of Jesus Christ, according to [the] revelation of [the] mystery kept secret in everlasting times,
 - 26 but now manifested and by prophetic scriptures, according to the eternal God's command, made known for obedience of faith unto all the Gentiles,
 - 27 to God only wise, by Jesus Christ, to whom [be] the glory for ever. Amen.

I CORINTHIANS I JND

- 1 Paul, [a] called apostle of Jesus Christ, by God's will, and Sosthenes the brother,
- 2 to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints, with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours:
- 3 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
- 4 I thank my God always about you, in respect of the grace of God given to you in Christ Jesus;
- 5 that in everything ye have been enriched in him, in all word [of doctrine], and all knowledge,
- 6 (according as the testimony of the Christ has been confirmed in you,)
- 7 so that ye come short in no gift, awaiting the revelation of our Lord Jesus Christ;
- 8 who shall also confirm you to [the] end, unimpeachable in the day of our Lord Jesus Christ.
- 9 God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.
- 10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united in the same mind and in the same opinion.
- 11 For it has been shewn to me concerning you, my brethren, by those of [the house of] Chloe, that there are strifes among you.
- 12 But I speak of this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.
- 13 Is the Christ divided? has Paul been crucified for you? or have ye been baptised unto the name of Paul?
- 14 I thank God that I have baptised none of you, unless Crispus and Gaius,
- 15 that no one may say that I have baptised unto my own name.
- 16 Yes, I baptised also the house of Stephanas; for the rest I know not if I have baptised any other.
- 17 For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain.
- 18 For the word of the cross is to them that perish foolishness, but to us that are saved it is God's power.
- 19 For it is written, I will destroy the wisdom of the wise, and set aside the understanding of the understanding ones.
- 20 Where [is the] wise? where scribe? where disputer of this world? has not God made foolish the wisdom of the world?
- 21 For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe.
- 22 Since Jews indeed ask for signs, and Greeks seek wisdom;
- 23 but we preach Christ crucified, to Jews an offence, and to nations foolishness;
- 24 but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom.

I CORINTHIANS I WK

- 1 Paul, a called [^] apostle of Christ Jesus by God's will, and Sosthenes the brother,
- 2 to the assembly of God that is in Corinth, [persons] sanctified in Christ Jesus, called [^] saints, with all that call on the name of our Lord Jesus Christ in every place, [^] theirs and ours;
- 3 grace to you and peace from God our Father, and [the] Lord Jesus Christ.
- 4 I thank my God always concerning you for the grace of God that was given you in Christ Jesus;
- 5 that in everything ye were enriched in him, in all discourse and all knowledge,
- 6 according as the testimony of Christ was confirmed in you;
- 7 so that ye come not short in any gift, awaiting the revelation of our Lord Jesus Christ
- 8 who shall also confirm you until [the] end, unimpeachable in the day of our Lord Jesus Christ.
- 9 God [is] faithful by whom ye were called into [the] fellowship of his Son Jesus Christ our Lord.
- 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and [that] there be no divisions among you, but [that] ye be made perfect in the same mind and in the same judgment.
- 11 For it hath been shewn to me concerning you, my brethren, by those [of the house] of Chloe, that there are strifes among you.
- 12 But I say this, that each of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.
- 13 Is Christ divided? Was Paul crucified for you, or were ye baptized unto the name of Paul?
- 14 I thank God that I baptized none of you but Crispus and Gaius,
- 15 that no one should say that ye were baptized unto my name.
- 16 And I baptized also the household of Stephanas; further I know not whether I baptized any other.
- 17 For Christ sent me not to baptize, but to preach the gospel; not in wisdom of word, lest the cross of Christ should be made vain.
- 18 For the word of the cross is to those that perish foolishness, but to us that are to be saved it is God's power.
- 19 For it is written, I will destroy the wisdom of the wise, and put away the understanding of the understanding ones.
- 20 Where [is the] wise? where scribe? where disputer of this age? Hath not God made foolish the wisdom of the world?
- 21 For since in the wisdom of God the world through its wisdom knew not God, God was pleased through the foolishness of the preaching to save those that believe;
- 22 since both Jews ask for signs and Greeks seek wisdom;
- 23 but we preach Christ crucified, to Jews a stumbling-block, and to Gentiles foolishness,
- 24 but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom;

I Corinthians

- 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
- 26 For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born.
- 27 But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things;
- 28 and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may annul the things that are;
- 29 so that no flesh should boast before God.
- 30 But of him are ye in Christ Jesus, who has been made to us wisdom from God, and righteousness, and holiness, and redemption;
- 31 that according as it is written, He that boasts, let him boast in [the] Lord.

1 CORINTHIANS 2 JND

- 1 And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God.
- 2 For I did not judge [it well] to know anything among you save Jesus Christ, and *him* crucified.
- 3 And I was with you in weakness and in fear and in much trembling;
- 4 and my word and my preaching, not in persuasive words of wisdom, but in demonstration of [the] Spirit and of power;
- 5 that your faith might not stand in men's wisdom, but in God's power.
- 6 But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought.
- 7 But we speak God's wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages for our glory:
- 8 which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;)
- 9 but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for them that love him,
- 10 but God has revealed to us by [his] Spirit; for the Spirit searches all things, even the depths of God.
- 11 For who of men hath known the things of a man except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God.
- 12 But we have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely given to us of God:
- 13 which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means].

- 25 because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
- 26 For look at your calling, brethren, that not many [are] wise according to flesh, not many powerful, not many high-born.
- 27 But the foolish things of the world God chose that he might put to shame the wise; and the weak things of the world God chose that he might put to shame the strong things;
- 28 and the low-born things of the world and those despised God chose, [and] the things that are not, that he might bring to nought the things that are,
- 29 so that no flesh should boast before God.
- 30 But of him are ye in Christ Jesus, who was made wisdom to us from God, and righteousness and sanctification and redemption;
- 31 that, according as it is written, He that boasteth, let him boast in [the] Lord.

1 CORINTHIANS 2 WK

- 1 And I, when I came unto you, brethren, came not in excellency of word or wisdom, announcing to you the testimony of God.
- 2 For I determined not to know anything among you save Jesus Christ and him crucified.
- 3 And I in weakness and in fear and in much trembling was with you;
- 4 and my word and my preaching, not in persuasive words of [^]wisdom but in demonstration of [the] Spirit and of power;
- 5 that your faith might not be in man's wisdom but in God's power.
- 6 But we speak wisdom among the fullgrown, but wisdom not of this age, nor of the rulers of this age that come to nought.
- 7 But we speak God's wisdom in a mystery, the hidden [wisdom] which God pre-determined before the ages for our glory;
- 8 which none of the rulers of the age knew (for, had they known, they would not have crucified the Lord of glory),
- 9 but, according as it is written, Things which eye saw not and ear heard not, and into man's heart entered not, all which God prepared for those that love him,
- 10 but God revealed to us by his Spirit; for the Spirit searcheth all things, even the depths of God.
- 11 For who of men knoweth the things of a man save the spirit of the man that [is] in him? So also the things of God knoweth no one save the Spirit of God.
- 12 But we did not receive the spirit of the world, but the Spirit that [is] from God, that we might know the things [^]freely given us by God;
- 13 which things also we speak, not in words taught by human wisdom, but in [those] taught by [the] [^]Spirit, communicating spiritual things by spiritual [words].

- 14 But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned;
 15 but the spiritual discerns all things, and *he* is discerned of no one.
 16 For who has known the mind of [the] Lord, who shall instruct him? But *we* have the mind of Christ.

1 CORINTHIANS 3 JND

- 1 And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in Christ.
 2 I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;
 3 for ye are yet carnal. For whereas [there are] among you emulation and strife, are ye not carnal, and walk according to man?
 4 For when one says, *I* am of Paul, and another, *I* of Apollos, are ye not *men*?
 5 Who then is Apollos, and who Paul? Ministering servants, through whom ye have believed, and as the Lord has given to each.
 6 *I* have planted; Apollos watered; but God has given the increase.
 7 So that neither the planter is anything, nor the waterer; but God the giver of the increase.
 8 But the planter and the waterer are one; but each shall receive his own reward according to his own labour.
 9 For we are God's fellow-workmen; ye are God's husbandry, God's building.
 10 According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it.
 11 For other foundation can no man lay besides that which [is] laid, which is Jesus Christ.
 12 Now if any one build upon [this] foundation, gold, silver, precious stones, wood, grass, straw,
 13 the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire; and the fire shall try the work of each what it is.
 14 If the work of any one which he has built upon [the foundation] shall abide, he shall receive a reward.
 15 If the work of any one shall be consumed, he shall suffer loss, but *he* shall be saved, but so as through [the] fire.
 16 Do ye not know that ye are [the] temple of God, and [that] the Spirit of God dwells in you?
 17 If any one corrupt the temple of God, *him* shall God destroy; for the temple of God is holy, and such are ye.
 18 Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise.
 19 For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness.
 20 And again, [The] Lord knows the reasonings of the wise that they are vain.

- 14 But [the] natural man receiveth not the things of the Spirit of God, for they are folly to him, and he cannot know [them] because they are spiritually examined;
 15 but the spiritual [man] examineth all things, while he himself is examined by no one.
 16 For who hath known [the] Lord's mind that he should instruct him? But we have the mind of Christ.

1 CORINTHIANS 3 WK

- 1 And I, brethren, was not able to speak to you as spiritual, but as fleshy, as babes in Christ.
 2 With milk I gave you drink, not meat; for ye were not yet able, nor indeed are ye now able,
 3 for ye are yet carnal. For whereas emulation and strife [^] [are] among you, are ye not carnal and walk according to man?
 4 For when one saith, I am of Paul, and I of Apollos, are ye not men?
 5 What then is Apollos? and what is Paul? [^] Ministers by whom ye believed, and as the Lord gave to each.
 6 I planted, Apollos watered, but God gave the increase.
 7 So that neither he that planteth is anything, nor he that watereth, but God that giveth the increase.
 8 And he that planteth and he that watereth are one thing; but each shall receive his own reward according to his own labour.
 9 For we are God's fellow-workmen; ye are God's tillage, God's building.
 10 According to the grace of God that was given to me, as a wise architect I laid the foundation and another buildeth on [it]. But let each see how he buildeth on [it].
 11 For other foundation can none lay than what is laid, which is Jesus Christ.
 12 Now if any one build on this foundation gold, silver, precious stones, wood, grass, straw,
 13 the work of each shall be made manifest; for the day shall declare [it], because it is to be revealed in fire, and the fire itself shall try the work of each, of what sort it is.
 14 If the work of any one shall abide which he built on [it], he shall receive reward:
 15 if the work of any one shall be burnt up, he shall suffer loss, but himself shall be saved but so as through fire.
 16 Know ye not that ye are [^] God's temple, and [that] the Spirit of God dwelleth in you?
 17 If any one destroy the temple of God, *him* shall God destroy, for the temple of God is holy, the which ye are.
 18 Let none deceive himself; if any one thinketh himself to be wise among you in this age, let him become foolish that he may be wise.
 19 For the wisdom of this world is foolishness with God; for it is written, He that taketh the wise in their craftiness;
 20 and again, [The] Lord knoweth the reasonings of the wise that they are vain.

1 Corinthians

- 21 So that let no one boast in men; for all things are yours.
22 Whether Paul, or Apollos, or Cephas, or [the] world, or life, or death, or things present, or things coming, all are yours;
23 and ye [are] Christ's, and Christ [is] God's.

1 CORINTHIANS 4 JND

- 1 Let a man so account of us as servants of Christ, and stewards of [the] mysteries of God.
2 Here, further, it is sought in stewards that a man be found faithful.
3 But for me it is the very smallest matter that I be examined of you or of man's day. Nor do I even examine myself.
4 For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord.
5 So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.
6 Now these things, brethren, I have transferred, in their application, to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go] above what is written, that ye may not be puffed up one for [such a] one against another.
7 For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving?
8 Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that we also might reign with you.
9 For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men.
10 We [are] fools for Christ's sake, but ye prudent in Christ: we weak, but ye strong: ye glorious, but we in dishonour.
11 To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home,
12 and labour, working with our own hands. Railed at, we bless; persecuted, we suffer [it];
13 insulted, we entreat: we are become as [the] offscouring of the world, [the] refuse of all, until now.
14 Not [as] chiding do I write these things to you, but as my beloved children I admonish [you].
15 For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings.
16 I entreat you therefore, be my imitators.
17 For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every assembly.
18 But some have been puffed up, as if I were not coming to you;

- 21 Wherefore let none boast in men, for all things are yours:
22 whether Paul, or Apollos, or Cephas, or world, or life, or death, or things present, or things to come, all are yours,
23 and ye Christ's, and Christ God's.

1 CORINTHIANS 4 WK

- 1 So let a man account of us, as servants of Christ and stewards of [^] God's mysteries.
2 Here moreover it is sought in stewards that one be found faithful,
3 but to me it amounteth to very little that I be examined by you, or by man's day. Nay, I do not examine even myself,
4 for I am conscious to myself of nothing, yet I am not justified by this, but he that examineth me is the Lord.
5 So then judge nothing prematurely until the Lord shall have come, who shall both bring to light the hidden things of darkness, and shall make manifest the counsels of the hearts, and then shall each have his praise from God.
6 And these things, brethren, I [^] transferred to myself and Apollos on your account, that ye may in our case learn, Nothing above what is written, [^] in order that ye be not puffed up one for one against another.
7 For who distinguisheth thee? and what hast thou which thou didst not receive? But if thou didst even receive, why boastest thou as not having received?
8 Already ye are filled, already ye have been enriched, apart from us ye reigned; and I would that ye did reign, that we also might reign with you.
9 For, I think, [^] God [^] set us the apostles last as devoted to death, because we became a spectacle to the world, to both angels and men:
10 we, fools for Christ, but ye prudent in Christ; we weak, but ye strong; ye illustrious, but we disgraced.
11 Until the present hour we both hunger and thirst, and are naked and are buffeted and are homeless wanderers,
12 and we toil, working with our own hands; reviled, we bless, persecuted, we suffer;
13 slandered, we beseech. We became as the world's scum, off-scouring of all, until now.
14 Not to abash you do I write these things, but as my beloved children I admonish [you];
15 for if ye should have ten thousand child-guides in Christ, yet not many fathers, for in Christ Jesus, through the gospel, I begot you.
16 I beseech you then, become imitators of me.
17 For this cause I sent to you Timothy, who is my beloved and faithful child in [the] Lord, who will remind you of my ways that are in Christ [Jesus], even as everywhere in every assembly I teach.
18 Now some were puffed up as though I were not coming unto you;

- 19 but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power.
 20 For the kingdom of God [is] not in word but in power.
 21 What will ye? that I come to you with a rod; or in love, and [in] a spirit of meekness?

1 CORINTHIANS 5 JND

- 1 It is universally reported [that there is] fornication among you, and such fornication as [is] not even among the nations, so that one should have his father's wife.
 2 And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you.
 3 For I, [as] absent in body but present in spirit, have already judged as present, [to deliver,]
 4 in the name of our Lord Jesus Christ (ye and my spirit being gathered together, with the power of our Lord Jesus Christ), him that has so wrought this:
 5 to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
 6 Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump?
 7 Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed;
 8 so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.
 9 I have written to you in the epistle not to mix with fornicators;
 10 not altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since [then] ye should go out of the world.
 11 But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one not even to eat.
 12 For what have I [to do] with judging those outside also? ye, do not ye judge them that are within?
 13 But those without God judges. Remove the wicked person from amongst yourselves.

1 CORINTHIANS 6 JND

- 1 Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints?
 2 Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments?
 3 Do ye not know that we shall judge angels? and not then matters of this life?
 4 If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly.

- 19 but I shall come shortly unto you, if the Lord will, and will know not the word of those that are puffed up but the power;
 20 for the kingdom of God [is] not in word but in power.
 21 What will ye? that I come unto you with a rod, or with love and a spirit of meekness?

1 CORINTHIANS 5 WK

- 1 Universal report is of fornication among you, and such fornication as [is] not even [^] among the Gentiles, that one should have his father's wife.
 2 And ye are puffed up, and have not rather mourned, that he that did this deed might be taken away out of the midst of you.
 3 For I [^], absent in body but present in spirit, have already judged as present,
 4 in the name of our Lord Jesus [Christ], ye and my spirit being gathered together with the power of our Lord Jesus [Christ], [concerning] him that so wrought this —
 5 to deliver such an one to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
 6 Your boasting [is] not good. Know ye not that a little leaven leaveneth the whole lump?
 7 Purge out [^] the old leaven that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, was sacrificed.
 8 Wherefore let us keep the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.
 9 I have written to you in the epistle not to mix with fornicators;
 10 [^] not absolutely with the fornicators of this world, or the covetous and rapacious or idolatrous, since [in that case] ye must go out of the world.
 11 But now I have written to you, if any one called a brother be a fornicator, or covetous, or idolatrous, or abusive, or a drunkard, or rapacious, not to mix with [him], with such an one not even to eat.
 12 For what [is it] to me to judge those without? [^] Do ye not judge those within?
 13 But those without God judgeth. [^] Put out the wicked person from among yourselves.

1 CORINTHIANS 6 WK

- 1 Dareth any of you, having a matter against another, go to law [or, seek judgment] before the unjust and not before the saints?
 2 What! know ye not that the saints shall judge the world? And if the world is judged by you, are ye unworthy of the least judgments?
 3 Know ye not that we shall judge angels? much more things of this life.
 4 If then ye have judgments in things of this life, set up those who are of no esteem in the assembly.

1 Corinthians

- 5 I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren!
- 6 But brother prosecutes his suit with brother, and that before unbelievers.
- 7 Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer wrong? why are ye not rather defrauded?
- 8 But ye do wrong, and defraud, and this [your] brethren.
- 9 Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men,
- 10 nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God.
- 11 And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.
- 12 All things are lawful to me, but all things do not profit; all things are lawful to me, but I will not be brought under the power of any.
- 13 Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body.
- 14 And God has both raised up the Lord, and will raise us up from among [the dead] by his power.
- 15 Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot?
- 16 Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.
- 17 But he that [is] joined to the Lord is one Spirit.
- 18 Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication sins against his own body.
- 19 Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own?
- 20 for ye have been bought with a price: glorify now then God in your body.

1 CORINTHIANS 7 JND

- 1 But concerning the things of which ye have written [to me]: [It is] good for a man not to touch a woman;
- 2 but on account of fornications, let each have his own wife, and each [woman] have her own husband.
- 3 Let the husband render her due to the wife, and in like manner the wife to the husband.
- 4 The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife.

- 5 I speak to your shame. Thus there is not among you one wise [man] who shall be able to decide among brethren [literally, "brother [and brother]"]!
- 6 But brother goeth to law with brother, and this before unbelievers.
- 7 Already therefore it is altogether a fault in you that ye go to law among yourselves. Why are ye not rather wronged? why are ye not rather defrauded?
- 8 But ye do wrong and defraud, and this brethren.
- 9 What! know ye not that unjust [men] shall not inherit God's kingdom? Do not err: neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men,
- 10 nor rapacious, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit God's kingdom.
- 11 And these things were some of you. But ye were washed [literally, "had yourselves washed"], but ye were sanctified, but ye were justified in the name of the Lord Jesus [Christ] and by the Spirit of our God.
- 12 All things are lawful to me, but not all things profit; all things are lawful to me, but I will not be brought under the power of any.
- 13 Meats for the belly, and the belly for meats, but God will bring to nought both it and them; but the body [is] not for fornication but for the Lord, and the Lord for the body.
- 14 And God both raised the Lord, and will raise up us by his power.
- 15 Know ye not, that your bodies are members of Christ? Shall I then, taking the members of Christ, make [them] members of a harlot? Let it not be.
- 16 What! know ye not that he that is joined to the harlot is one body? For, saith he, the two [shall be] one flesh.
- 17 But he that is joined to the Lord is one spirit.
- 18 Flee fornication. Every sin whatsoever that a man may practise is outside the body, but the fornicator sinneth against his own body.
- 19 What! know ye not that your body is the temple of the Holy Spirit that [is] in you, and that ye are not your own?
- 20 For ye were bought with a price: do then glorify God in your body. ^Λ

1 CORINTHIANS 7 WK

- 1 But concerning the things of which ye wrote [to me], [it is] good for a man not to touch a woman;
- 2 but on account of fornications let each have his own wife and each have her own husband.
- 3 To the wife let the husband render her due ^Λ, and likewise also the wife to the husband.
- 4 The wife hath not authority over her own body, but the husband; and likewise also the husband hath not authority over his own body, but the wife.

- 5 Defraud not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer, and again be together, that Satan tempt you not because of your incontinency.
- 6 But this I say, as consenting [to], not as commanding [it].
- 7 Now I wish all men to be even as myself: but every one has his own gift of God: one man thus, and another thus.
- 8 But I say to the unmarried and to the widows, It is good for them that they remain even as I.
- 9 But if they have not control over themselves, let them marry; for it is better to marry than to burn.
- 10 But to the married I enjoin, not I, but the Lord, Let not wife be separated from husband;
- 11 (but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and let not husband leave wife.
- 12 But as to the rest, I say, not the Lord, If any brother have an unbelieving wife, and she consent to dwell with him, let him not leave her.
- 13 And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.
- 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother; since [otherwise] indeed your children are unclean, but now they are holy.
- 15 But if the unbeliever go away, let them go away; a brother or a sister is not bound in such [cases], but God has called us in peace.
- 16 For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?
- 17 However, as the Lord has divided to each, as God has called each, so let him walk; and thus I ordain in all the assemblies.
- 18 Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised.
- 19 Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments.
- 20 Let each abide in that calling in which he has been called.
- 21 Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather.
- 22 For the bondman that is called in [the] Lord is the Lord's freedman; in like manner [also] the freeman being called is Christ's bondman.
- 23 Ye have been bought with a price; do not be the bondmen of men.
- 24 Let each, wherein he is called, brethren, therein abide with God.
- 25 But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.

- 5 Defraud not one another, unless by consent for a time, that ye may have leisure for [^] prayer and again be together, that Satan tempt you not because of your incontinency.
- 6 But this I say by way of permission, not by way of command.
- 7 Now I desire all men to be even as myself; but each hath his own gift of God, one this way, and another that.
- 8 But I say to the unmarried and to widows: It is good for them that they remain even as I.
- 9 But if they have not continency let them marry, for it is better to marry than to burn.
- 10 But to the married not I enjoin but the Lord, that wife be not separated from husband
- 11 (but if also she be separated, let her remain unmarried, or be reconciled to her husband), and that husband leave [or, put away] not wife.
- 12 But to the rest I say, not the Lord, if any brother hath an unbelieving wife, and she consent to dwell with him, let him not leave [or, put away] her;
- 13 and a woman which hath an unbelieving husband, and he consenteth to dwell with her, let her not leave [or, put away] him.
- 14 For the unbelieving husband is sanctified in the wife, [^] and the unbelieving wife is sanctified in the brother; since then your children are unclean, but now are they holy.
- 15 But if the unbelieving separateth himself, let him be separated. The brother or the sister [^] is not in bondage in such [circumstances]: but God hath called us in peace.
- 16 For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?
- 17 Only as the Lord divided to each, as God hath called each, so let him walk. And so I ordain in all the assemblies.
- 18 Was any one called circumcised? Let him not become uncircumcised. Hath any one been called in uncircumcision? Let him not be circumcised.
- 19 Circumcision is nothing, and uncircumcision is nothing, but keeping God's commandments.
- 20 Let each abide in that calling in which he was called.
- 21 Wast thou called a bondman? Let it not be a care to thee; but if also thou canst be free, use [it] rather.
- 22 For the bondman called in [the] Lord is [the] Lord's freedman; likewise he that was called free is Christ's bondman.
- 23 Ye were bought with a price; become not bondmen of men.
- 24 Brethren, wherein each was called, in this let him abide with God.
- 25 Now concerning virgins command of [the] Lord have I none, but I give an opinion as having received mercy of [the] Lord to be faithful.

I Corinthians

- 26 I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so as he is.
- 27 Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife.
- 28 But if thou shouldest also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the flesh; but I spare you.
- 29 But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not having [any]:
- 30 and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing;
- 31 and they that use the world, as not disposing of it as their own; for the fashion of this world passes.
- 32 But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord;
- 33 but he that has married cares for the things of the world, how he shall please his wife.
- 34 There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband.
- 35 But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction.
- 36 But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry.
- 37 But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well.
- 38 So that he that marries himself does well; and he that does not marry does better.
- 39 A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom she will, only in [the] Lord.
- 40 But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit.

I CORINTHIANS 8 JND

- 1 But concerning things sacrificed to idols, we know, (for we all have knowledge: knowledge puffs up, but love edifies.
- 2 If any one think he knows anything, he knows nothing yet as he ought to know [it].
- 3 But if any one love God, he is known of him):
- 4 — concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other God save one.

- 26 I think then that this is good because of the present necessity, that [it is] good for a man to be so.
- 27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
- 28 But if even thou shouldest have married, thou didst not sin; and if the virgin should have married, she did not sin. But such shall have tribulation in the flesh: but I am sparing you.
- 29 But this I say, brethren, [^] the season is straitened: henceforth that both those that have wives be as having none,
- 30 and those that weep as weeping not, and those that rejoice as rejoicing not, and those that buy as possessing not,
- 31 and those that use the world as not using [it] for themselves; for the fashion of the world passeth away.
- 32 But I would have you to be without care. The unmarried careth for the things of the Lord, how he shall please the Lord;
- 33 but he that hath married careth for the things of the world how he shall please his wife.
- 34 Divided also is both the wife and the virgin: the unmarried careth for the things of the Lord that she may be holy both in body and in spirit; but she that hath married careth for the things of the world how she shall please her husband.
- 35 But this I say for your own profit, not that I may cast a snare [*lit.* a noose] over you, but for what [is] seemly and waiting on the Lord undistractedly.
- 36 But if any one thinketh that he is behaving unseemly to his virginity, if he be past his prime, and so it ought to be, let him do what he will: he is not sinning, let them marry.
- 37 But he who standeth firm in his heart, having no necessity, and hath authority concerning his own will, and hath judged this in his own heart to keep his own virginity, shall do well.
- 38 So that he that marrieth [*lit.* his own virginity] doeth well, and he that marrieth not shall do better.
- 39 A wife is bound [^] as long as her husband liveth; but should the [^] husband have fallen asleep, she is free to be married to whom she will, only in [the] Lord.
- 40 But she is happier if she so remain according to my judgment, and I also think that I have God's Spirit.

I CORINTHIANS 8 WK

- 1 But concerning the things sacrificed to idols, we know [^] that we all have knowledge; knowledge puffeth up, but love edifieth.
- 2 If any one thinketh that he knoweth anything, not yet knoweth he as he ought to know;
- 3 but if any one loveth God, he is known by him.
- 4 Concerning the eating, then, of the things sacrificed to idols, we know that [there is] no idol in [the] world, and that [there is] no [^] God save one.

- 5 For and if indeed there are [those] called gods, whether in heaven or on earth, (as there are gods many, and lords many,)
- 6 yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus Christ, by whom [are] all things, and we by him.
- 7 But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled.
- 8 But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage.
- 9 But see lest anyway this your right [to eat] itself be a stumbling block to the weak.
- 10 For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol?
- 11 and the weak [one], the brother for whose sake Christ died, will perish through thy knowledge.
- 12 Now, thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ.
- 13 Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

I CORINTHIANS 9 JND

- 1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in [the] Lord?
- 2 If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are ye in [the] Lord.
- 3 My defence to those who examine me is this:
- 4 Have we not a right to eat and to drink?
- 5 have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas?
- 6 Or I alone and Barnabas, have we not a right not to work?
- 7 Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock?
- 8 Do I speak these things as a man, or does not the law also say these things?
- 9 For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen,
- 10 or does he say [it] altogether for our sakes? For for our sakes it has been written, that the plougher should plough in hope, and he that treads out corn, in hope of partaking of [it].
- 11 If we have sown to you spiritual things, [is it a] great [thing] if we shall reap your carnal things?
- 12 If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ.

- 5 For even if there are [so-]called gods whether in heaven, or on earth, as there are gods many and lords many;
- 6 yet to us [there is] one God the Father, of whom [are] all things, and we unto him; and one Lord Jesus Christ, by whom [are] all things, and we by him.
- 7 Howbeit not in all [is] the knowledge, but some with conscience of the idol until now eat as of a thing sacrificed to an idol; and their conscience being weak is defiled.
- 8 But meat shall not commend us to God; [^] neither if we eat have we the advantage, nor if we eat not do we come short.
- 9 But see lest in any wise this your title become a stumbling-block to the weak.
- 10 For if any one see thee who hast knowledge sitting at table in an idol's temple, shall not his conscience, as he is weak, be emboldened to eat the things sacrificed to idols?
- 11 And he that is weak perisheth by thy knowledge, the brother for whom Christ died?
- 12 But thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ.
- 13 Wherefore, if meat stumble my brother, I will in nowise eat flesh for ever, that I may not stumble my brother.

I CORINTHIANS 9 WK

- 1 Am I not free? am I not an apostle? have I not seen Jesus [^] our Lord? my work are not ye in [the] Lord?
- 2 If I am not an apostle to others, yet at least I am to you; for the seal of my apostleship ye are in [the] Lord.
- 3 My defence to those that examine me is this.
- 4 Have we not a title to eat and to drink?
- 5 have we not title to take about a sister wife, as also the other apostles and the brethren of the Lord and Cephas?
- 6 or I alone and Barnabas, have we not title to abstain from working [*lit. not to work*]?
- 7 Who ever serveth in war at his own charges? Who planteth a vineyard, and eateth not of its fruit? or who tendeth a flock, and eateth not of the milk of the flock?
- 8 Do I speak these things as a man, or doth not the law also say these things?
- 9 For in the law of Moses it is written, Thou shalt not muzzle an ox while treading out corn. Is it for the oxen that God careth,
- 10 or doth he say it altogether on our account? For it was written on our account, because the plougher ought to plough in hope, and the thresher [^] in hope of partaking.
- 11 If we sowed for you the spiritual things, [is it] a great thing if we shall reap your carnal things?
- 12 If others partake of the title over you, should not we more? But we use not this title but bear all things, that we may cause no hindrance to the gospel of the Christ.

- 13 Do ye not know that they who labour [at] sacred things eat of the [offerings offered in the] temple; they that attend at the altar partake with the altar?
- 14 So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings.
- 15 But *I* have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast.
- 16 For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for it is woe to me if I should not announce the glad tidings.
- 17 For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration.
- 18 What is the reward then that I have? That in announcing the glad tidings I make the glad tidings costless [to others], so as not to have made use, as belonging to me, of my right in [announcing] the glad tidings.
- 19 For being free from all, I have made myself bondman to all, that I might gain the most [possible].
- 20 And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law, in order that I might gain those under law:
- 21 to those without law, as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain [those] without law.
- 22 I became to the weak, [as] weak, in order that I might gain the weak. To all I have become all things, in order that at all events I might save some.
- 23 And I do all things for the sake of the glad tidings, that I may be fellow-partaker with them.
- 24 Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain.
- 25 But every one that contends [for a prize] is temperate in all things: they then indeed that they may receive a corruptible crown, but we an incorruptible.
- 26 *I* therefore thus run, as not uncertainly; so I combat, as not beating the air.
- 27 But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

I CORINTHIANS 10 JND

- 1 For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea;
- 2 and all were baptised unto Moses in the cloud and in the sea;
- 3 and all ate the same spiritual food,
- 4 and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the rock was the Christ;)

- 13 Know ye not that those that minister about the holy things eat of the temple, and those that attend the altar share with the altar?
- 14 So also the Lord ordained those that announced the gospel to live of the gospel.
- 15 But I have used none of these things. And I have not written these things that it should be thus in my case, for [it were] good for me to die rather than that any one should make empty my boast.
- 16 For if I preach the gospel, I have nothing to boast, for necessity is laid upon me, for woe is to me if I preach not the gospel.
- 17 For if I do this willingly, I have a reward; but if unwillingly, I have an administration entrusted to me.
- 18 What, then, is my reward? That in preaching the gospel I may make the gospel without charge; so that I use not for myself my title in the gospel.
- 19 For being free from all I made myself bondman to all, that I might gain the most.
- 20 And I became to the Jews as a Jew, that I might gain Jews; and to those under law, as under law, not being myself under law, that I might gain those under law;
- 21 to those without law, as without law, not being without law to God, but under law to Christ, that I might gain those without law.
- 22 To the weak I became weak, that I might gain the weak; to all I have become all things, that by all means I might save some.
- 23 And all things I do for the sake of the gospel, that I may become a fellow-partaker of it.
- 24 Know ye not that they who run in a race-course run all, but one receiveth the prize? So run, that ye may obtain.
- 25 And every one that contendeth is temperate in all things: they indeed that they may receive a corruptible crown, but we an incorruptible.
- 26 I therefore so run, as not uncertainly — so combat, as not beating air.
- 27 But I discipline my body and lead [it] captive, lest by any means, having preached to others, I myself should be reprobate.

I CORINTHIANS 10 WK

- 1 For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea,
- 2 and were all baptized unto Moses in the cloud and in the sea,
- 3 and all ate the same spiritual meat,
- 4 and all drank the same spiritual drink; for they were drinking of a spiritual attendant rock (and the rock was Christ);

5 yet God was not pleased with the most of them, for they were strewed in the desert.

6 But these things happened [as] types of us, that we should not be lusters after evil things, as they also lusted.

7 Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.

9 Neither let us tempt the Christ, as some of them tempted, and perished by serpents.

10 Neither murmur ye, as some of them murmured, and perished by the destroyer.

11 Now all these things happened to them [as] types, and have been written for our admonition, upon whom the ends of the ages are come.

12 So that let him that thinks that he stands take heed lest he fall.

13 No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye] should be able to bear [it].

14 Wherefore, my beloved, flee from idolatry.

15 I speak as to intelligent [persons]: do ye judge what I say.

16 The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ?

17 Because we, [being] many, are one loaf, one body; for we all partake of that one loaf.

18 See Israel according to flesh: are not they who eat the sacrifices in communion with the altar?

19 What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?

20 But that what [the nations] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons.

21 Ye cannot drink [the] Lord's cup, and [the] cup of demons: ye cannot partake of [the] Lord's table, and of [the] table of demons.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful, but all are not profitable; all things are lawful, but all do not edify.

24 Let no one seek his own [advantage], but that of the other.

25 Everything sold in the shambles eat, making no inquiry for conscience sake.

26 For the earth [is] the Lord's and its fulness.

27 But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake.

5 but in the most of them God had no pleasure, for they were overthrown in the wilderness.

6 But these things happened as types of us, that we should not be lusters after evil things, even as they also lusted.

7 Neither be ye idolaters, even as some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, even as some of them committed, and there fell in one day twenty-three thousand.

9 Neither let us tempt the Lord, even as some of them tempted, and were perishing by the serpents.

10 Neither murmur ye, according as some of them murmured, and perished by the destroyer.

11 Now all these things happened unto them typically, and were written for our admonition, unto whom the ends of the ages have reached.

12 So then let him that thinketh he standeth take heed lest he fall.

13 No temptation hath taken you save a human one: but God [is] faithful, who will not allow you to be tempted above what ye are able, but will with the temptation make also the issue that ye may be able to bear [it].

14 Wherefore, my beloved, flee from idolatry.

15 I speak as to prudent [men]: judge ye what I say.

16 The cup of blessing which we bless, is it not fellowship with the blood of the Christ? The loaf which we break, is it not fellowship with the body of the Christ?

17 Because we, the many, are one loaf, one body, for we all partake of the one loaf.

18 See Israel according to flesh: are not they that eat the sacrifices in fellowship with the altar?

19 What say I then? that an idol-sacrifice is anything, or that an idol is anything?

20 but that what they sacrifice, they sacrificed to demons, and not to God; and I wish you not to be in fellowship with demons.

21 Ye cannot drink [the] Lord's cup, and a cup of demons; ye cannot partake of [the] Lord's table, and of a table of demons.

22 What! do we provoke the Lord to jealousy? Are we stronger than he?

23 All things are lawful, [^] but not all profit; all things are lawful, [^] but not all edify.

24 Let none seek his own [advantage], but his neighbour's [*lit.* that of the other].

25 Everything that is offered for sale in the shambles eat, examining nothing for conscience' sake:

26 for the earth [is] the Lord's, and its fulness.

27 And if anyone of the unbelieving inviteth you, and ye desire to go, all that is set before you eat, examining nothing for conscience' sake.

I Corinthians

- 28 But if any one say to you, This is offered to holy purposes, do not eat, for his sake that pointed it out, and conscience sake;
- 29 but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience?
- 30 If I partake with thanksgiving, why am I spoken evil of for what I give thanks for?
- 31 Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory.
- 32 Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God.
- 33 Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved.

I CORINTHIANS II JND

- 1 Be my imitators, even as I also [am] of Christ.
- 2 Now I praise you, that in all things ye are mindful of me; and that as I have directed you, ye keep the directions.
- 3 But I wish you to know that the Christ is the head of every man, but woman's head [is] the man, and the Christ's head God.
- 4 Every man praying or prophesying, having [anything] on his head, puts his head to shame.
- 5 But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman].
- 6 For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered.
- 7 For man indeed ought not to have his head covered, being God's image and glory; but woman is man's glory.
- 8 For man is not of woman, but woman of man.
- 9 For also man was not created for the sake of the woman, but woman for the sake of the man.
- 10 Therefore ought the woman to have authority on her head, on account of the angels.
- 11 However, neither [is] woman without man, nor man without woman, in [the] Lord.
- 12 For as the woman [is] of the man, so also [is] the man by the woman, but all things of God.
- 13 Judge in yourselves: is it comely that a woman should pray to God uncovered?
- 14 Does not even nature itself teach you, that man, if he have long hair, it is a dishonour to him?
- 15 But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil.
- 16 But if any one think to be contentious, we have no such custom, nor the assemblies of God.
- 17 But [in] prescribing [to you on] this [which I now enter on], I do not praise, [namely,] that ye come together, not for the better, but for the worse.
- 18 For first, when ye come together in assembly, I hear there exist divisions among you, and I partly give credit [to it].

- 28 But if anyone say to you, This is sacrificed, eat not for his sake that pointed [it] out, and conscience; ^Λ
- 29 but conscience, I say, not one's own, but the other's; for why is my liberty to be judged by another conscience?
- 30 If I partake with thanks, why am I to be evil spoken of for that for which I give thanks?
- 31 Whether then ye eat or drink or do anything, do all things unto God's glory.
- 32 Give no occasion of stumbling, either to Jews or Greeks, or to the assembly of God;
- 33 even as I too please all in all things, not seeking mine own profit, but that of the many, that they be saved.

I CORINTHIANS II WK

- 1 Be imitators of me, even as I also [am] of Christ.
- 2 Now I praise you ^Λ that in all things ye remember me, and hold fast the traditions according as I delivered [them] to you.
- 3 But I wish you to know that the head of every man is the Christ, and woman's head the man, and the Christ's head God.
- 4 Every man praying or prophesying with head covered [*lit.* having something on [his] head] shameth his head.
- 5 But every woman praying or prophesying with the head uncovered shameth her own head; for it is one and the same thing as if she were shaven.
- 6 For if a woman is not covered, let her also be shorn; but if [it is] shameful for a woman to be shorn or shaven, let her be covered.
- 7 For a man indeed ought not to have his head covered, being God's image and glory; but the woman is man's glory.
- 8 For man is not of woman, but woman of man.
- 9 For also man was not created on account of the woman, but woman on account of the man.
- 10 On this account ought the woman to have authority on her head on account of the angels.
- 11 However, neither [is] woman without man, nor man without woman, in [the] Lord;
- 12 for as the woman [is] of the man, so also [is] the man by the woman; but all things of God.
- 13 Judge in yourselves: is it comely that a woman should pray to God uncovered?
- 14 Doth not even nature itself teach you that, if man have long hair, it is a dishonour to him;
- 15 but if woman have long hair, it is a glory to her? Because the hair hath been given her instead of a veil.
- 16 But if any one seemeth to be contentious, we have no such custom, nor yet the assemblies of God.
- 17 Now in enjoining this I praise [you] not, because ye come together not for the better but for the worse.
- 18 For first, when ye come together in an assembly, I hear that divisions exist among you, and in some measure I believe [it]:

- 19 For there must also be sects among you, that the approved may become manifest among you.
- 20 When ye come therefore together into one place, it is not to eat [the] Lord's supper.
- 21 For each one in eating takes his *own* supper before [others], and one is hungry and another drinks to excess.
- 22 Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] I do not praise.
- 23 For *I* have received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread,
- 24 and having given thanks broke [it], and said, This is my body, which [is] for you: this do in remembrance of me.
- 25 In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.
- 26 For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until he come.
- 27 So that whosoever shall eat the bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord.
- 28 But let a man prove himself, and thus eat of the bread, and drink of the cup.
- 29 For [the] eater and drinker eats and drinks judgment to himself, not distinguishing the body.
- 30 On this account many among you [are] weak and infirm, and a good many are fallen asleep.
- 31 But if we judged ourselves, so were we not judged.
- 32 But being judged, we are disciplined of [the] Lord, that we may not be condemned with the world.
- 33 So that, my brethren, when ye come together to eat, wait for one another.
- 34 If any one be hungry, let him eat at home, that ye may not come together for judgment. But the other things, whenever I come, I will set in order.

1 CORINTHIANS 12 JND

- 1 But concerning spiritual [manifestations], brethren, I do not wish you to be ignorant.
- 2 Ye know that when ye were [of the] nations [ye were] led away to dumb idols, in whatever way ye might be led.
- 3 I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus; and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit.
- 4 But there are distinctions of gifts, but the same Spirit;
- 5 and there are distinctions of services, and the same Lord;
- 6 and there are distinctions of operations, but the same God who operates all things in all.
- 7 But to each the manifestation of the Spirit is given for profit.

- 19 for there must be even sects among you, that the approved may become manifest among you.
- 20 When therefore ye come together into the same [place], there is no eating of [the] Lord's supper.
- 21 For each in eating taketh his own supper before [others]; and one is hungry, and another drinketh excessively.
- 22 Have ye not then houses for eating and drinking? or despise ye the church of God, and put shame on those that have not? What shall I say to you? shall I praise you? In this I do not praise.
- 23 For I received from the Lord that which I also delivered to you, that the Lord Jesus, in the night in which he was being delivered up, took bread;
- 24 and, having given thanks, he brake [it], and said, [^] This is my body, which [is] [^] for you: this do in remembrance of me.
- 25 In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye drink [it], in remembrance of me.
- 26 For as often as ye eat this bread, and drink the cup, ye announce the death of the Lord till he come.
- 27 Wherefore whosoever eateth [^] the bread, or drinketh the cup of the Lord, unworthily, [^] shall be guilty as to the body and the blood of the Lord.
- 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup.
- 29 For he that eateth and drinketh [^] eateth and drinketh judgment to himself, not discerning the body [^].
- 30 For this cause many [are] weak and sickly among you, and rather many are falling asleep.
- 31 But if we were discerning ourselves, we should not be judged;
- 32 but when judged, we are chastened by the Lord, that we may not be condemned with the world.
- 33 Wherefore, my brethren, when coming together to eat, wait for each other.
- 34 [^] If any one is hungry, let him eat at home, that ye may not come together for judgment. But the rest will I arrange when I come.

1 CORINTHIANS 12 WK

- 1 Now concerning spiritual things, brethren, I would not have you ignorant.
- 2 Ye know that, when ye were Gentiles, [ye were] led away unto the dumb idols as ye might be led.
- 3 Wherefore I give you to know, that no one speaking in [the] Spirit of God saith, Jesus [is] accursed, and no one can say, Lord Jesus, unless in [the] Holy Spirit.
- 4 Now there are differences of gifts, but the same Spirit,
- 5 and there are differences of services, and the same Lord,
- 6 and there are differences of operations, but the same God [^] that operateth all things in all.
- 7 But to each is given the manifestation of the Spirit for profit.

1 Corinthians

- 8 For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit;
- 9 and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit;
- 10 and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues.
- 11 But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases.
- 12 For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the Christ.
- 13 For also in [the power of] one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bond- man or free, and have all been given to drink of one Spirit.
- 14 For also the body is not one member but many.
- 15 If the foot say, Because I am not a hand I am not of the body, is it on account of this not indeed of the body?
- 16 And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?
- 17 If the whole body [were] an eye, where the hearing? if all hearing, where the smelling?
- 18 But now God has set the members, each one of them in the body, according as it has pleased [him].
- 19 But if all were one member, where the body?
- 20 But now the members [are] many, and the body one.
- 21 The eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not need of you.
- 22 But much rather, the members of the body which seem to be weaker are necessary;
- 23 and those [parts] of the body which we esteem to be the more void of honour, these we clothe with more abundant honour; and our uncomely [parts] have more abundant comeliness;
- 24 but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour to [the part] that lacked;
- 25 that there might be no division in the body, but that the members might have the same concern one for another.
- 26 And if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members rejoice with [it].
- 27 Now ye are Christ's body, and members in particular.
- 28 And God has set certain in the assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues.
- 29 [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miraculous powers?
- 30 have all gifts of healings? do all speak with tongues? do all interpret?
- 8 For to one, through the Spirit, is given [the] word of wisdom, and to another [the] word of knowledge, according to the same Spirit;
- 9 ^Λ to a different one faith by [or, in] the same Spirit, and to another gifts of healings by [or, in] the same Spirit,
- 10 and to another operations of powers, and to another prophecy, and to another discerning of spirits; ^Λ to a different one kinds of tongues, and to another interpretation of tongues.
- 11 But all these things operateth the one and the same Spirit, dividing in particular to each as he pleaseth.
- 12 For even as the body is one and hath many members, and all the members of the ^Λ body, being many, are one body, so also is Christ.
- 13 For by one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of ^Λ one Spirit.
- 14 For also the body is not one member but many.
- 15 If the foot shall say, Because I am not a hand, I am not of the body, it is not on this account not of the body;
- 16 and if the ear say, Because I am not the eye, I am not of the body, it is not on this account not of the body.
- 17 If the whole body [were] an eye, where the hearing? If all hearing, where the smelling?
- 18 But now God set the members each one of them in the body according as he pleased.
- 19 And if they all were one member, where the body?
- 20 But now [are there] many members, and one body.
- 21 And the eye cannot say to the hand, I have no need of thee; or, again, the head to the feet, I have no need of you.
- 22 But much more the members of the body that seem to be weaker are necessary:
- 23 and those which we think to be less honourable [members] of the body, on these we put more abundant honour, and our uncomely [members] have more abundant comeliness;
- 24 but our comely [members] have no need. But God blended the body together, having given more abundant honour to that which lacked,
- 25 that there might be no division in the body, but that the members might have the same concern one for another.
- 26 And whether one member suffer, all the members suffer with [it]: whether a [or, one] member is glorified, all the members rejoice with [it].
- 27 Now ye are Christ's body, and members in particular.
- 28 And God set some in the assembly, first apostles, secondly prophets, thirdly teachers, then powers, then gifts of healings, helps, governments, kinds of tongues.
- 29 Are all apostles? Are all prophets? Are all teachers? Are all powers?
- 30 Have all gifts of healings? Do all speak with tongues? Do all interpret?

- 31 But desire earnestly the greater gifts, and yet shew I unto you a way of more surpassing excellence.

1 CORINTHIANS 13 JND

- 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or clanging cymbal.
- 2 And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.
- 3 And if I shall dole out all my goods in food, and if I deliver up my body that I may be burned, but have not love, I profit nothing.
- 4 Love has long patience, is kind; love is not emulous [of others]; love is not insolent and rash, is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil, does not rejoice at iniquity but rejoices with the truth, bears all things, believes all things, hopes all things, endures all things.
- 8 Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away.
- 9 For we know in part, and we prophesy in part:
- 10 but when that which is perfect has come, that which is in part shall be done away.
- 11 When I was a child, I spoke as a child, I felt as a child, I reasoned as a child; when I became a man, I had done with what belonged to the child.
- 12 For we see now through a dim window obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.
- 13 And now abide faith, hope, love; these three things; and the greater of these [is] love.

1 CORINTHIANS 14 JND

- 1 Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.
- 2 For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he speaks mysteries.
- 3 But he that prophesies speaks to men [in] edification, and encouragement, and consolation.
- 4 He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly.
- 5 Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification.
- 6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?
- 7 Even lifeless things giving a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped?

- 31 But desire earnestly the greater gifts, and yet I shew you a way of exceeding excellence.

1 CORINTHIANS 13 WK

- 1 If I speak with the tongues of men and of angels, yet have not love, I am become sounding brass and a clanging cymbal.
- 2 And if I have prophecy, and know all the mysteries and all the knowledge, and if I have all the faith so as to remove mountains, yet have not love, I am nothing.
- 3 And if I should dole out in food all my substance, and if I should deliver my body that I might be burned, and have not love, I am nothing profited.
- 4 Love is long-suffering, is kind; love is not emulous, is not vain-glorious, is not puffed up,
- 5 doth not behave unseemly, seeketh not its own things, is not easily provoked, reckoneth not the evil,
- 6 rejoiceth not over iniquity, but rejoiceth with the truth,
- 7 beareth all things, believeth all things, hopeth all things, endureth all things.
- 8 Love never faileth, but whether prophecies, they shall be done away; whether tongues, they shall cease; whether knowledge, it shall be done away.
- 9 For in part we know, and in part we prophesy;
- 10 but when that which is perfect is come, that which is in part shall be done away.
- 11 When I was a child, I talked as a child, I thought as a child, I reckoned as a child; when I am become a man, I have done with the things of a child.
- 12 For we see now through a mirror in a dark form, but then face to face. Now I know in part, but then I shall fully know, even as I also was fully known.
- 13 But now abideth faith, hope, love, these three; but [the] greater of these [is] love.

1 CORINTHIANS 14 WK

- 1 Pursue love, but earnestly desire the spiritual things, yet rather that ye may prophesy.
- 2 For he that speaketh in a [^] tongue speaketh not to men but to God; for no one heareth; yet in spirit he speaketh mysteries.
- 3 But he that prophesieth speaketh to men edification, and encouragement, and comfort.
- 4 He that speaketh with a [^] tongue edifieth himself; but he that prophesieth edifieth the assembly.
- 5 But I desire that ye all should speak with tongues, but rather that ye should prophesy. And greater is he that prophesieth than he that speaketh with tongues, except he interpret, in order that the assembly may receive edification.
- 6 And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?
- 7 Nevertheless lifeless things giving sound, whether pipe or harp, if they give not distinction to the notes, how shall be known what is piped or what is harped?

- 8 For also, if the trumpet give an uncertain sound, who shall prepare himself for war?
- 9 Thus also ye with the tongue, unless ye give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air.
- 10 There are, it may be, so many kinds of voices in the world, and none of undistinguishable sound.
- 11 If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me.
- 12 Thus ye also, since ye are desirous of spirits, seek that ye may abound for the edification of the assembly.
- 13 Wherefore let him that speaks with a tongue pray that he may interpret.
- 14 For if I pray with a tongue, my spirit prays, but my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but I will sing also with the understanding.
- 16 Since otherwise, if thou blessest with [the] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does not know what thou sayest?
- 17 For thou indeed givest thanks well, but the other is not edified.
- 18 I thank God I speak in a tongue more than all of you:
- 19 but in [the] assembly I desire to speak five words with my understanding, that I may instruct others also, [rather] than ten thousand words in a tongue.
- 20 Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown men.
- 21 It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord.
- 22 So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe.
- 23 If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad?
- 24 But if all prophesy, and some unbeliever or simple [person] come in, he is convicted of all, he is judged of all;
- 25 the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.
- 26 What is it then, brethren? whenever ye come together, each [of you] has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification.
- 27 If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret;
- 28 but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God.
- 29 And let two or three prophets speak, and let the others judge.

- 8 For also if a trumpet give an uncertain sound, who shall prepare for war?
- 9 So also ye through the tongue, unless ye give a distinct speech, how shall what is spoken be known, for ye will be speaking into air?
- 10 There are, it may be, so many kinds of voices in the world, and none insignificant.
- 11 If therefore I do not know the power of the voice, I shall be to him that speaketh a barbarian, and he that speaketh a barbarian in my case.
- 12 So also ye, since ye are zealous after spirits, seek that ye may abound for the edification of the assembly.
- 13 Wherefore let him that speaketh with a [^] tongue pray that he may interpret.
- 14 For if I pray with a tongue, my spirit prayeth, but my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, and I will pray with the understanding; I will sing with the spirit, but I will sing also with the understanding.
- 16 Since if thou bless in spirit, how shall he that filleth the place of the private [person] say Amen at thy thanksgiving, since he knoweth not what thou sayest?
- 17 For thou givest thanks well, but the other is not edified.
- 18 I thank God, I speak in a tongue more than ye all;
- 19 but in an assembly I desire to speak five words with my understanding, that I may instruct others also, rather than ten thousand words in a [^] tongue.
- 20 Brethren, be not children in mind, but in malice be infantine, but in mind be of full age.
- 21 In the law it is written, By men of other tongues, and by lips of others, will I speak to this people; and not even thus will they listen to me, saith [the] Lord.
- 22 Wherefore the tongues are for a sign, not to those that believe, but to the unfaithful, while prophecy [is] not to the unfaithful but to those that believe.
- 23 If therefore the whole assembly come unto the same [place], and all speak with tongues, and there come in private or unfaithful [persons], will they not say that ye are mad?
- 24 But if all prophesy, and some unfaithful or private one come in, he is convinced by all, he is examined by all:
- 25 [^] the secrets of his heart become manifest; and thus, falling on [his] face, he will do homage to God, reporting that God is indeed among you.
- 26 What is it then, brethren? Whenever ye come together, each of you hath a psalm, hath a teaching, hath a tongue, [^] hath an interpretation. Let all things be done unto edification.
- 27 If any one speak with a [^] tongue, [let it be] two, or at the most three, and in turn, and let one interpret;
- 28 but if there be no interpreter, let him be silent in an assembly, and let him speak to himself and to God.
- 29 And let two or three prophets speak, and let the others discern;

- 30 But if there be a revelation to another sitting [there], let the first be silent.
- 31 For ye can all prophesy one by one, that all may learn and all be encouraged.
- 32 And spirits of prophets are subject to prophets.
- 33 For God is not [a God] of disorder but of peace, as in all the assemblies of the saints.
- 34 Let [your] women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjection, as the law also says.
- 35 But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in assembly.
- 36 Did the word of God go out from you, or did it come to you only?
- 37 If any one thinks himself to be a prophet or spiritual, let him recognise the things that I write to you, that it is [the] Lord's commandment.
- 38 But if any be ignorant, let him be ignorant.
- 39 So that, brethren, desire to prophesy, and do not forbid the speaking with tongues.
- 40 But let all things be done comely and with order.

1 CORINTHIANS 15 JND

- 1 But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand,
- 2 by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have believed in vain.
- 3 For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the scriptures;
- 4 and that he was buried; and that he was raised the third day, according to the scriptures;
- 5 and that he appeared to Cephas, then to the twelve.
- 6 Then he appeared to above five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep.
- 7 Then he appeared to James; then to all the apostles;
- 8 and last of all, as to an abortion, he appeared to me also.
- 9 For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted the assembly of God.
- 10 But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God which [was] with me.
- 11 Whether, therefore, I or they, thus we preach, and thus ye have believed.
- 12 Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?

- 30 but if there be a revelation to another sitting by, let the first be silent;
- 31 for ye can all prophesy one by one, that all may learn, and all be exhorted.
- 32 And spirits of prophets are subject to prophets.
- 33 For God is not [a God] of confusion, but of peace, as in all the assemblies of the saints.
- 34 Let the women be silent in the assemblies; for it is not permitted to them to speak, but let them be in subjection, as also the law saith.
- 35 But if they desire to learn anything, let them ask their own husbands at home, for it is disgraceful for a woman to speak in an assembly.
- 36 What! did the word of God go out from you, or reached it unto you alone?
- 37 If any one seemeth to be a prophet or spiritual, let him acknowledge the things which I write to you, that they are [the] Lord's commandment.
- 38 But if any one is ignorant, let him be ignorant.
- 39 Wherefore, my brethren, seek earnestly for prophesying, and forbid not the speaking in tongues;
- 40 but let all things be done becomingly and in order.

1 CORINTHIANS 15 WK

- 1 And I make known to you, brethren, the gospel which I announced to you, which also ye received, in which also ye stand,
- 2 by which also ye are being saved, if ye hold fast with what discourse I announced [it] to you, unless ye believed lightly.
- 3 For I delivered to you, in the first place, that which I also received, that Christ died for our sins according to the scriptures;
- 4 and that he was buried; and that he was raised the third day according to the scriptures;
- 5 and that he appeared to Cephas, after that to the twelve.
- 6 After that he appeared to above five hundred brethren at once, of whom the most remain till now, but some also have fallen asleep.
- 7 After that he appeared to James, after that to all the apostles;
- 8 and last of all, as to the abortion, he appeared to me also.
- 9 For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the assembly of God;
- 10 but by God's grace I am what I am, and his grace that [was] towards me became not empty, but I laboured more abundantly than they all, yet not I but the grace of God that [was] with me.
- 11 Whether then I or they, thus we preach, and thus ye believed.
- 12 But if Christ is preached that he is raised from [the] dead, how say some among you that there is no resurrection of [the] dead?

- 13 But if there is not a resurrection of [those that are] dead, neither is Christ raised;
- 14 but if Christ is not raised, then, indeed, vain also [is] our preaching, and vain also your faith.
- 15 And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are not raised.
- 16 For if [those that are] dead are not raised, neither is Christ raised;
- 17 but if Christ be not raised, your faith [is] vain; ye are yet in your sins.
- 18 Then indeed also those who have fallen asleep in Christ have perished.
- 19 If in this life only we have hope in Christ, we are [the] most miserable of all men.
- 20 (But now Christ is raised from among [the] dead, firstfruits of those fallen asleep.
- 21 For since by man [came] death, by man also resurrection of [those that are] dead.
- 22 For as in the Adam all die, thus also in the Christ all shall be made alive.
- 23 But each in his own rank: [the] firstfruits, Christ; then those [that are] the Christ's at his coming.
- 24 Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annulled all rule and all authority and power.
- 25 For he must reign until he put all enemies under his feet.
- 26 [The] last enemy [that] is annulled [is] death.
- 27 For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him.
- 28 But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.)
- 29 Since what shall the baptised for the dead do if [those that are] dead rise not at all? why also are they baptised for them?
- 30 Why do we also endanger ourselves every hour?
- 31 Daily I die, by your boasting which I have in Christ Jesus our Lord.
- 32 If, [to speak] after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die.
- 33 Be not deceived: evil communications corrupt good manners.
- 34 Awake up righteously, and sin not; for some are ignorant of God: I speak to you as a matter of shame.
- 35 But some one will say, How are the dead raised? and with what body do they come?
- 36 Fool; what *thou* sowest is not quickened unless it die.
- 13 But if there is no resurrection of [the] dead, neither is Christ raised;
- 14 and if Christ is not raised, then also empty [is] our preaching, and empty also your faith;
- 15 and we are also found false witnesses of God, because we witnessed concerning God that he raised the Christ, whom he raised not, if indeed no dead are raised.
- 16 For if no dead are raised, neither is Christ raised;
- 17 and if Christ is not raised, vain [is] your faith; ye are yet in your sins;
- 18 then also those that fell asleep in Christ perished.
- 19 If in this life only we have hope in Christ, we are most to be pitied of all men.
- 20 But now is Christ raised from [the] dead, [^] first-fruit of those fallen asleep.
- 21 For since by man [is] death, by man also resurrection of dead.
- 22 For as in the Adam all die, so also in the Christ shall all be made alive;
- 23 but each in his own rank: [the] first-fruit Christ; then those that are the Christ's at his coming;
- 24 then the end, when he giveth up the kingdom to him [who is] God and Father, when he shall have done away all rule, and all authority, and power.
- 25 For he must reign until [^] he put all the enemies under his feet.
- 26 Death, last enemy, is to be done away.
- 27 For he subjected all things under his feet. But when he saith that all things have been subjected, [it is] manifest that [it is] except him who subjected all things to him.
- 28 But when all things shall have been subjected to him, then also the Son himself will be subjected to him that subjected all things to him, that God may be all in all.
- 29 Else what shall they do that are being baptized for the dead? If no dead rise at all, why also are they baptized for them?
- 30 Why are we also in danger every hour?
- 31 Daily I die, by the boasting of you, brethren, which I have in Christ Jesus our Lord.
- 32 If after man I fought with beasts in Ephesus, what [is] the profit to me? If no dead rise, let us eat and drink, for tomorrow we die.
- 33 Be not deceived: evil communications corrupt good manners.
- 34 Wake up righteously, and sin not; for some are ignorant of God: I speak unto your shame.
- 35 But some one will say, How are the dead to rise? and with what body do they come?
- 36 Fool, what thou sowest is not quickened unless it die;

37 And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest:

38 and God gives to it a body as he has pleased, and to each of the seeds its own body.

39 Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another [flesh] of birds, and another of fishes.

40 And [there are] heavenly bodies, and earthly bodies: but different is the glory of the heavenly, different that of the earthly:

41 one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differs from star in glory.

42 Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruptibility.

43 It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.

44 It is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual [one].

45 Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit.

46 But that which is spiritual [was] not first, but that which is natural, then that which is spiritual:

47 the first man out of [the] earth, made of dust; the second man, out of heaven.

48 Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [ones].

49 And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one].

50 But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

51 Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed,

52 in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must needs put on incorruptibility, and this mortal put on immortality.

54 But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has been swallowed up in victory.

55 Where, O death [is] thy sting? where, O death, thy victory?

56 Now the sting of death [is] sin, and the power of sin the law;

57 but thanks to God, who gives us the victory by our Lord Jesus Christ.

58 So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord.

1 CORINTHIANS 16 JND

37 and what thou sowest, thou sowest not the body that shall be, but a bare grain, it may be of wheat, or of some one of the rest;

38 and God giveth to it a body as he pleased, and to each of the seeds its own body.

39 Every flesh [is] not the same flesh, but one [is] of men, and another flesh of beasts, and another flesh of birds, and another of fishes.

40 [There are] both bodies heavenly and bodies earthly; but different [is] the glory of the heavenly, and different that of the earthly:

41 one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differeth from star in glory.

42 So also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

43 it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;

44 it is sown a natural body, it is raised a spiritual body: if there is a natural body, there is also a spiritual [^].

45 So also it is written, The first man Adam became a living soul; the last Adam a quickening Spirit:

46 yet not first [is] the spiritual, but the natural, afterward the spiritual;

47 the first man out of the earth made of dust, the second man [^] out of heaven:

48 as [is] he made of dust, such also those made of dust; and as [is] the heavenly [one], such also the heavenly [ones];

49 and even as we bore the image of the [one] made of dust, we shall bear also the image of the heavenly [ones].

50 Now this I say, brethren, that flesh and blood cannot inherit God's kingdom, neither doth corruption inherit incorruption.

51 Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed,

52 in an instant, in [the] twinkling of an eye, at the last trumpet: for it shall sound, and the dead shall rise incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal put on immortality.

54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the word that is written, Death was swallowed up in victory.

55 Where, death, [is] thy victory? where, death, thy sting?

56 Now the sting of death [is] sin, and the power of sin the law;

57 but thanks to God that giveth us the victory through our Lord Jesus Christ.

58 Wherefore, my brethren beloved, be firm, immoveable, abounding in the work of the Lord always, knowing that your toil is not empty in [the] Lord.

1 CORINTHIANS 16 WK

I Corinthians

- 1 Now concerning the collection for the saints, as I directed the assemblies of Galatia, so do ye do also.
- 2 On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may be no collections when I come.
- 3 And when I am arrived, whomsoever ye shall approve, these I will send with letters to carry your bounty to Jerusalem:
- 4 and if it be suitable that I also should go, they shall go with me.
- 5 But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia.
- 6 But perhaps I will stay with you, or even winter with you, that ye may set me forward wheresoever I may go.
- 7 For I will not see you now in passing, for I hope to remain a certain time with you, if the Lord permit.
- 8 But I remain in Ephesus until Pentecost.
- 9 For a great door is opened to me and an effectual [one], and [the] adversaries many.
- 10 Now if Timotheus come, see that he may be with you without fear; for he works the work of the Lord, even as I.
- 11 Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren.
- 12 Now concerning the brother Apollos, I begged him much that he would go to you with the brethren; but it was not at all [his] will to go now; but he will come when he shall have good opportunity.
- 13 Be vigilant; stand fast in the faith; quit yourselves like men; be strong.
- 14 Let all things ye do be done in love.
- 15 But I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and they have devoted themselves to the saints for service,)
- 16 that ye should also be subject to such, and to every one joined in the work and labouring.
- 17 But I rejoice in the coming of Stephanas and Fortunatus and Achaicus; because *they* have supplied what was lacking on your part.
- 18 For they have refreshed my spirit and yours: own therefore such.
- 19 The assemblies of Asia salute you. Aquila and Priscilla, with the assembly in their house, salute you much in [the] Lord.
- 20 All the brethren salute you. Salute one another with a holy kiss.
- 21 The salutation of [me] Paul with my own hand.
- 22 If any one love not the Lord [Jesus Christ] let him be Anathema Maran-atha.
- 23 The grace of the Lord Jesus Christ [be] with you.
- 24 My love [be] with you all in Christ Jesus. Amen.

- 1 Now concerning the collection for the saints, as I directed the assemblies of Galatia, so do ye also.
- 2 Every first [day] of a week let each of you put by him, storing up whatsoever he may be prospered in, that there be no collections when I come.
- 3 And when I am arrived, whomsoever ye shall approve, them I will send with letters to carry your bounty unto Jerusalem:
- 4 and if it be suitable that I go, they shall go with me.
- 5 But I will come unto you when I shall have gone through Macedonia, for I go through Macedonia.
- 6 But perhaps I shall stay, or even winter, with you, that ye may send me forward wherever I may go.
- 7 For I do not wish to see you now in passing; for I hope to remain some time with you, if the Lord permit.
- 8 But I will stay on at Ephesus until Pentecost.
- 9 For a great and effectual door is open to me, and [there are] many adversaries.
- 10 But if Timothy come, see that he be with you without fear, for he worketh the Lord's work, as I also.
- 11 Let none then despise him, but send him forward in peace, that he may come unto me, for I am awaiting him with the brethren.
- 12 But concerning the brother Apollos, I besought him much to come unto you with the brethren; and it was not at all [his] will to come now, but he will come when he shall have good opportunity.
- 13 Watch, stand in the faith, play the man, ^Λ be strong.
- 14 Let all your doings be in love.
- 15 Now I beseech you, brethren — ye know the house of Stephanas, ^Λ that it is a first-fruit of Achaia, and that they appointed themselves to the saints for service —
- 16 that ye also be subject to such, and to every one that co-operateth and laboureth.
- 17 But I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus, because what was lacking on your part these filled up;
- 18 for they refreshed my spirit and yours: own then those that are such.
- 19 The assemblies of Asia salute you. Aquila and Prisca salute you much in [the] Lord, with the assembly in their house.
- 20 All the brethren salute you. Salute one another with a holy kiss.
- 21 The salutation of Paul with mine own hand.
- 22 If any one loveth not the Lord [Jesus Christ], let him be anathema maranatha [or, a curse: the Lord cometh].
- 23 The grace of the Lord Jesus [Christ] [be] with you.
- 24 My love [be] with you all in Christ Jesus. [Amen.] ^Λ

2 CORINTHIANS 1 JND

- 1 Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia.
- 2 Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.
- 3 Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement;
- 4 who encourages us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.
- 5 Because, even as the sufferings of the Christ abound towards us, so through the Christ does our encouragement also abound.
- 6 But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which we also suffer, (and our hope for you [is] sure;) or whether we are encouraged, [it is] for your encouragement and salvation:
- 7 knowing that as ye are partakers of the sufferings, so also of the encouragement.
- 8 For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us] in Asia, that we were excessively pressed beyond [our] power, so as to despair even of living.
- 9 But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises the dead;
- 10 who has delivered us from so great a death, and does deliver; in whom we confide that he will also yet deliver;
- 11 ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us.
- 12 For our boasting is this, the testimony of our conscience, that in simplicity and sincerity before God, (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you.
- 13 For we do not write other things to you but what ye well know and recognise; and I hope that ye will recognise to the end,
- 14 even as also ye have recognised us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus.
- 15 And with this confidence I purposed to come to you previously, that ye might have a second favour;
- 16 and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judæa.
- 17 Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yea yea, and nay nay?
- 18 Now God [is] faithful, that our word to you is not yea and nay.

2 CORINTHIANS 1 WK

- 1 Paul, apostle of Jesus Christ by God's will, and Timothy the brother, to the assembly that is in Corinth, with all the saints that are in the whole of Achaia;
- 2 grace to you and peace from God our Father and Lord Jesus Christ.
- 3 Blessed [be] the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,
- 4 that comforteth us in all our tribulation, that we may be able to comfort those that are in any tribulation through the comfort with which we are comforted ourselves by God,
- 5 because as the sufferings of the Christ abound toward us, even so through the Christ aboundeth also our comfort.
- 6 But, whether we be in tribulation, [it is] for your comfort and salvation, that worketh in endurance of the same sufferings which we also suffer (and our hope [is] stedfast for you); whether we be comforted, [it is] for your comfort and salvation.
- 7 knowing that as ye are partakers of the sufferings, so also of the comfort.
- 8 For we would not have you ignorant, brethren, as to our tribulation that came to pass [^] in Asia, that we were excessively pressed beyond power, so as for us to despair even of our living.
- 9 But we ourselves have had in ourselves the sentence of death, that we should not have our trust in ourselves, but in God that raiseth the dead,
- 10 who delivered us from so great a death, and doth [or, will] deliver, in whom we have hope that he will also yet deliver,
- 11 ye also labouring together by supplication for us that from many persons the gift toward us may by many be matter of [^] thanksgiving for us.
- 12 For our boasting is this, the testimony of our conscience that in holiness and sincerity before God, not in carnal wisdom but in God's grace, we conducted ourselves in the world, and more abundantly towards you.
- 13 For no other thing we write unto you than what ye read, or even recognise, and I hope that ye will recognise unto the end,
- 14 even as also ye recognised us in part that we are your boast, just as ye also are ours in the day of our Lord Jesus.
- 15 And with this confidence I was intending previously to come unto you, that ye might have a second favour,
- 16 and through you to pass into Macedonia, and again from Macedonia to come unto you, and by you to be sent forward into Judæa.
- 17 Having, then, this intention, did I, pray, use lightness? Or what I purpose, do I purpose according to flesh, that with me may be the yea yea and the nay nay?
- 18 Now God [is] faithful that our word that [was] unto you is not yea and nay.

2 Corinthians

- 19 For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea *is* in him.
- 20 For whatever promises of God [there are], in him is the yea, and in him the amen, for glory to God by us.
- 21 Now he that establishes us with you in Christ, and has anointed us, [is] God,
- 22 who also has sealed us, and given the earnest of the Spirit in our hearts.
- 23 But I call God to witness upon my soul that to spare you I have not yet come to Corinth.
- 24 Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

2 CORINTHIANS 2 JND

- 1 But I have judged this with myself, not to come back to you in grief.
- 2 For if I grieve you, who also [is] it that gladdens me if not he that is grieved through me?
- 3 And I have written this very [letter] [to you], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is [that] of you all.
- 4 For out of much tribulation and distress of heart I wrote to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.
- 5 But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge [you]) all of you.
- 6 Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;
- 7 so that on the contrary ye should rather shew grace and encourage, lest perhaps such a one should be swallowed up with excessive grief.
- 8 Wherefore I exhort you to assure him of [your] love.
- 9 For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient.
- 10 But to whom ye forgive anything, I also; for I also, what I have forgiven, if I have forgiven anything, [it is] for your sakes in [the] person of Christ;
- 11 that we might not have Satan get an advantage against us, for we are not ignorant of *his* thoughts.
- 12 Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord,
- 13 I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.
- 14 But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.
- 15 For we are a sweet odour of Christ to God in the saved and in those that perish:
- 16 to the one an odour from death unto death, but to the others an odour from life unto life; and who [is] sufficient for these things?

- 19 For the Son of God, Christ Jesus, that was preached among you by us, by me and Silvanus and Timothy, became not yea and nay, but is become yea in him.
- 20 For as many as [be] God's promises, in him [is] the yea; wherefore also by him [is] the amen for glory to God by us.
- 21 Now he that establisheth us with you in Christ, and anointed us is God,
- 22 who also sealed us, and gave the earnest of the Spirit in our hearts.
- 23 But I call God as witness upon my soul, that to spare you I came not yet unto Corinth;
- 24 not that we rule over your faith, but are fellow-workers of your joy, for by faith ye stand.

2 CORINTHIANS 2 WK

- 1 But I judged this for myself not to come again unto you in grief.
- 2 For if I grieve you, who then [is] he that gladdeneth me, if not he that is grieved by me?
- 3 And I wrote [^] this very thing, that I might not on coming have grief from those from whom I ought to have joy, having trust in you all that my joy is [that] of you all.
- 4 For out of much tribulation and distress of heart I wrote to you with many tears, not that ye should be grieved, but that ye may know the love that I have very [lit. more] abundantly unto you.
- 5 But if any one hath grieved, he hath grieved not me, but in part (that I may not press heavily) all of you.
- 6 Sufficient to such an one [is] this rebuke, which [is] by the many;
- 7 so that, on the contrary, ye should rather forgive and comfort, lest somehow such an one be swallowed up with excessive grief.
- 8 Wherefore I exhort you to ratify love toward him.
- 9 For I wrote also for this, and that I might know the proof of you, whether as to all things ye are obedient.
- 10 But to whom ye forgive anything, I also; for I too, what I have forgiven, if I have forgiven anything, [do so] for your sake in Christ's person,
- 11 that we might not be overreached by Satan, for we are not ignorant of his devices.
- 12 Now when I came unto the Troad for the gospel of Christ, a door being opened to me in [the] Lord,
- 13 I had no rest in my spirit at not finding Titus, my brother; but, having taken leave of them, I went forth into Macedonia.
- 14 But thanks [be] to God that always leadeth us in triumph in Christ, and maketh manifest the odour of his knowledge through us in every place.
- 15 Because we are a sweet odour of Christ to God in those to be saved, and in those that perish:
- 16 to the one an odour from death unto death, but to the others an odour from life unto life; and who [is] sufficient for these things?

- 17 For we do not, as the many, make a trade of the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

2 CORINTHIANS 3 JND

- 1 Do we begin again to commend ourselves? or do we need, as some, commendatory letters to you, or [commendatory] from you?
- 2 Ye are our letter, written in our hearts, known and read of all men,
- 3 being manifested to be Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on fleshy tables of [the] heart.
- 4 And such confidence have we through the Christ towards God:
- 5 not that we are competent of ourselves to think anything as of ourselves, but our competency [is] of God;
- 6 who has also made us competent, [as] ministers of [the] new covenant; not of letter, but of spirit. For the letter kills, but the Spirit quickens.
- 7 (But if the ministry of death, in letters, graven in stones, began with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled;
- 8 how shall not rather the ministry of the Spirit subsist in glory?
- 9 For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory.
- 10 For also that [which was] glorified is not glorified in this respect, on account of the surpassing glory.
- 11 For if that annulled [was introduced] with glory, much rather that which abides [subsists] in glory.
- 12 Having therefore such hope, we use much boldness:
- 13 and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled.
- 14 But their thoughts have been darkened, for unto this day the same veil remains in reading the old covenant, unremoved, which in Christ is annulled.
- 15 But unto this day, when Moses is read, the veil lies upon their heart.
- 16 But when it shall turn to [the] Lord, the veil is taken away.)
- 17 Now the Lord is the Spirit, but where the Spirit of [the] Lord [is, there is] liberty.
- 18 But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit.

2 CORINTHIANS 4 JND

- 1 Therefore, having this ministry, as we have had mercy shewn us, we faint not.
- 2 But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by

- 17 For we are not as the many, [^] corrupting [lit. retailing] the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

2 CORINTHIANS 3 WK

- 1 Begin we again to commend ourselves? or need we, as some, recommendatory epistles unto you or [^] from you?
- 2 Ye are our epistle inscribed in our hearts, known and read by all men,
- 3 being manifested that ye are Christ's epistle ministered by us, having been inscribed, not with ink, but [the] Spirit of [the] living God, not on tables of stone, but on fleshy tables of [the] heart [or, hearts].
- 4 And such confidence have we through the Christ toward God;
- 5 not that we are competent from ourselves to reckon anything as of ourselves, but our competency [is] of God,
- 6 who also made us competent [as] servants of a new covenant, not of letter but of spirit, for the letter killeth but the spirit quickeneth.
- 7 (But if the ministry of death in letter, graven on stones, came with glory, so that the sons of Israel could not look intently toward the face of Moses for the glory of his face, that was to be done away,
- 8 how shall not the ministry of the Spirit rather be in glory?
- 9 For if [^] the ministry of condemnation [have] glory, much more doth the ministry of righteousness abound in glory.
- 10 For even that which hath been glorified hath not been glorified in this respect on account of the surpassing glory.
- 11 For if that to be done away [was] with glory, much more what abideth [is] in glory. [^]
- 12 Having then such hope we use much openness of speech:
- 13 and not as Moses used to put a veil on his own face, that the sons of Israel should not look stedfastly unto the end of that to be done away.
- 14 But their thoughts were darkened [lit. hardened]; for until this very day the same veil at the reading of the old covenant abideth unlifted [lit. not unveiled], which in Christ is done away.
- 15 But unto this day, when Moses is being read, a veil lieth upon their heart.
- 16 But whenever it shall turn to the Lord, the veil is taken off.)
- 17 Now the Lord is the spirit, but where the Spirit of the Lord [is, there is] liberty;
- 18 but we all, beholding [^] the glory of the Lord with unveiled face, are being transformed into the same image from glory to glory, even as from [the] Lord [the] Spirit.

2 CORINTHIANS 4 WK

- 1 On this account, having this ministry, according as we obtained mercy, we faint not,
- 2 but refused the hidden things of shame, not walking in deceit, nor guilefully using the word of God, but by the

2 Corinthians

manifestation of the truth commending ourselves to every conscience of men before God.

- 3 But if also our gospel is veiled, it is veiled in those that are lost;
- 4 in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth [for them].
- 5 For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake.
- 6 Because [it is] the God who spoke that out of darkness light should shine who has shone in our hearts for the shining forth of the knowledge of the glory of God in [the] face of [Jesus] Christ.
- 7 But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us:
- 8 every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up;
- 9 persecuted, but not abandoned; cast down, but not destroyed;
- 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body;
- 11 for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh;
- 12 so that death works in us, but life in you.
- 13 And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak;
- 14 knowing that he who has raised the Lord Jesus shall raise us also with Jesus, and shall present [us] with you.
- 15 For all things [are] for your sakes, that the grace abounding through the many may cause thanksgiving to abound to the glory of God.
- 16 Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day.
- 17 For our momentary [and] light affliction works for us in surpassing measure an eternal weight of glory;
- 18 while we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

2 CORINTHIANS 5 JND

- 1 For we know that if our earthly tabernacle house be destroyed, we have a building from God, a house not made with hands, eternal in the heavens
- 2 For indeed in this we groan, ardently desiring to have put on our house which [is] from heaven;
- 3 if indeed being also clothed we shall not be found naked.
- 4 For indeed we who are in the tabernacle groan, being burdened; while yet we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life.

manifestation of the truth commending ourselves to every conscience of men in the sight of God.

- 3 But if even our gospel is veiled, in those that perish it is veiled,
- 4 in whom the god of this age blinded the minds [or thoughts] of the faithless, that the illumination of the gospel of the glory of Christ, who is [the] image of God, should not shine forth. [^]
- 5 For not ourselves do we preach, but Jesus Christ as Lord, and ourselves your bondmen for Jesus' sake,
- 6 because it is the God that bade light shine out of darkness, who shone in our hearts for the illumination of the knowledge of the glory of God in the face of Jesus Christ.
- 7 But we have this treasure in earthenware vessels, that the surpassingness of the power may be God's, and not of us,
- 8 in everything being afflicted, yet not straitened, sorely yet not utterly perplexed,
- 9 persecuted yet not forsaken, cast down yet not destroyed,
- 10 always bearing about in the body the dying [or, putting to death] of [^] Jesus, [^] that the life also of Jesus may be manifested in our body.
- 11 For we that live are ever being delivered up unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.
- 12 So that [^] death worketh in us, but life in you.
- 13 But having the same spirit of faith, according to that which is written, I believed wherefore [also] I spake: we also believe, wherefore also we speak;
- 14 knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present [us] with you.
- 15 For all things [are] for your sakes, that the grace having multiplied through the greater number might make the thanksgiving abound to the glory of God.
- 16 Wherefore we fail not; but even if our outer man is consuming, yet the inner is being renewed day by day.
- 17 For the momentary lightness of our affliction worketh out for us in surpassing measure an eternal weight of glory:
- 18 while we have the eye not on the things that are seen, but on those not seen, for the things seen [are] temporary, but those not seen, eternal.

2 CORINTHIANS 5 WK

- 1 For we know that if our earthly tabernacle-house be dissolved, we have a building from God, a house not made with hands, everlasting in the heavens.
- 2 For also in this we groan, longing to clothe ourselves with our dwelling which is from heaven,
- 3 if indeed also when clothed we shall not be found naked.
- 4 For also we that are in the tabernacle groan, being burdened, because we desire not to be unclothed but clothed upon, that what is mortal may be swallowed up of life.

- 5 Now he that has wrought us for this very thing [is] God, who also has given to us the earnest of the Spirit.
- 6 Therefore [we are] always confident, and know that while present in the body we are absent from the Lord,
- 7 (for we walk by faith, not by sight;)
- 8 we are confident, I say, and pleased rather to be absent from the body and present with the Lord.
- 9 Wherefore also we are zealous, whether present or absent, to be agreeable to him.
- 10 For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in the body, according to those he has done, whether [it be] good or evil.
- 11 Knowing therefore the terror of the Lord we persuade men, but have been manifested to God, and I hope also that we have been manifested in your consciences.
- 12 [For] we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart.
- 13 For whether we are beside ourselves, [it is] to God; or are sober, [it is] for you.
- 14 For the love of the Christ constrains us, having judged this: that one died for all, then all have died;
- 15 and he died for all, that they who live should no longer live to themselves, but to him who died for them and has been raised.
- 16 So that we henceforth know no one according to flesh; but if even we have known Christ according to flesh, yet now we know [him thus] no longer.
- 17 So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new:
- 18 and all things [are] of the God who has reconciled us to himself by [Jesus] Christ, and given to us the ministry of that reconciliation:
- 19 how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that reconciliation.
- 20 We are ambassadors therefore for Christ, God as [it were] beseeching by us, we entreat for Christ, Be reconciled to God.
- 21 Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

2 CORINTHIANS 6 JND

- 1 But [as] fellow-workmen, we also beseech that ye receive not the grace of God in vain:
- 2 (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold, now [the] day of salvation:)
- 3 giving no manner of offence in anything, that the ministry be not blamed;

- 5 Now he that wrought us for this very thing [is] God, that gave [^] us the earnest of the Spirit.
- 6 Therefore being always confident, and knowing that, while present in the body, we are absent from the Lord
- 7 (for we walk by faith, not by appearance [or, sight]),
- 8 we are confident and well pleased rather to be absent from the body and to be present with the Lord.
- 9 Wherefore also we are zealous that, whether present or absent, we may be agreeable to him.
- 10 For we must all be manifested before the judgment-seat of Christ, that each may receive the things [done] in [literally, by] the body according to what he did, whether good or evil.
- 11 Knowing therefore the terror of the Lord we persuade men; but we have been manifested to God, and I hope also to have been manifested in your consciences.
- 12 For we are not again commending ourselves to you, but giving you occasion to boast on our behalf, that ye may have [it] with those boasting in face and not in heart.
- 13 For whether we were beside ourselves, [it is] to God; or are sober, [it is] for you.
- 14 For the love of Christ constraineth us, having judged this, that if one died for all, then they all were dead [or, died];
- 15 and he died for all, that those who live should no longer live to themselves, but to him who for them died and rose.
- 16 So that we henceforth know no one as to flesh: [^] if we have even known Christ as to flesh, yet now are we no longer knowing [him];
- 17 so that, if one [is] in Christ, [there is] a new creation; the old things passed away; behold, they [or, all things] are become new.
- 18 And they all [are] of God that reconciled us to himself by Christ [^] and gave to us the ministry of the reconciliation:
- 19 how that it was God in Christ [^] reconciling [the] world to himself, not reckoning to them their offences, and putting in us the word of the reconciliation.
- 20 For Christ then we are ambassadors, God as it were beseeching by us, we entreat for Christ, Be reconciled to God:
- 21 [^] him that knew not sin he made sin for us, that we might become God's righteousness in him.

2 CORINTHIANS 6 WK

- 1 And working together [^] we also beseech that ye receive not in vain the grace of God
- 2 (for he saith, In an acceptable season I listened to thee, and in a day of salvation I helped thee: behold, now a right acceptable season, behold, now a day of salvation),
- 3 giving none offence in anything that the ministry be not blamed.

2 Corinthians

- 4 but in everything commending ourselves as God's ministers, in much endurance, in afflictions, in necessities, in straits,
5 in stripes, in prisons, in riots, in labours, in watchings, in fastings,
6 in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Ghost, in love unfeigned,
7 in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left,
8 through glory and dishonour, through evil report and good report: as deceivers, and true;
9 as unknown, and well known; as dying, and behold, we live; as disciplined, and not put to death;
10 as grieved, but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.
11 Our mouth is opened to you, Corinthians, our heart is expanded.
12 Ye are not straitened in us, but ye are straitened in your affections;
13 but for an answering recompense, (I speak as to children,) let your heart also expand itself.
14 Be not diversely yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or what fellowship of light with darkness?
15 and what consent of Christ with Beliar, or what part for a believer along with an unbeliever?
16 and what agreement of God's temple with idols? for ye are [the] living God's temple; according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to me a people.
17 Wherefore come out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and I will receive you;
18 and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

2 CORINTHIANS 7 JND

- 1 Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.
2 Receive us: we have injured no one, we have ruined no one, we have made gain of no one.
3 I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together.
4 Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction.
5 For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without combats, within fears.
6 But he who encourages those that are [brought] low, [even] God, encouraged us by the coming of Titus;
7 and not by his coming only, but also through the encouragement with which he was encouraged as to you;

- 4 But in everything as ministers of God commending ourselves, in much patience, in affliction, in necessities, in straits,
5 in stripes, in prisons, in tumults, in labours, in watchings, in fastings,
6 in pureness, in knowledge, in long-suffering, in kindness, in [the] Holy Ghost, in love unfeigned,
7 in [the] word of truth, in [the] power of God. Through [or, with] the arms of righteousness on the right and left,
8 through glory and dishonour, through ill report and good report, as deceivers and true,
9 as unknown and well known, as dying and, behold, we live, as chastened and not put to death,
10 as grieved but always rejoicing, as poor but enriching many, as having nothing and possessing all things.
11 Our mouth is open unto you, Corinthians, our heart is expanded:
12 ye are not straitened in us, but ye are straitened in your own bowels;
13 now for the same requital be expanded also yourselves.
14 Be not diversely yoked with unbelievers: for what partnership [is there] for righteousness and lawlessness? or what fellowship [hath] light with darkness?
15 and what consent of Christ with Beliar? or what part for a believer with an unbeliever?
16 and what agreement for God's temple with idols? For ye are [the] living God's temple, even as God said, I will dwell and walk among them, and will be their God, and they shall be my people.
17 Wherefore come out from the midst of them and be separated, saith [the] Lord, and touch no unclean thing; and I will receive you
18 and will be to you for Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

2 CORINTHIANS 7 WK

- 1 [^] Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.
2 Receive us; we wronged none, we corrupted none, we overreached none.
3 For condemnation I do not speak; for I have said before that ye are in our hearts to die with and to live with.
4 Great [is] my openness toward you, great my boasting in respect of you: I am filled with encouragement, I am overflowing with joy in all our affliction.
5 For also when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without fightings, within fears.
6 But he that encourageth the lowly, God, encouraged us by the coming of Titus,
7 and not by his coming only but also by the encouragement with which he was encouraged in your case, declaring to us

relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced.

- 8 For if also I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a time, grieved you.
- 9 Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by us.
- 10 For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death.
- 11 For, behold, this same thing, your being grieved according to God, how much diligence it wrought in *you*, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be pure in the matter.
- 12 So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.
- 13 For this reason we have been encouraged. And we the rather rejoiced in our encouragement more abundantly by reason of the joy of Titus, because his spirit has been refreshed by you all.
- 14 Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth;
- 15 and his affections are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him.
- 16 I rejoice that in everything I am confident as to you.

2 CORINTHIANS 8 JND

- 1 But we make known to you, brethren, the grace of God bestowed in the assemblies of Macedonia;
- 2 that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their free-hearted liberality.
- 3 For according to [their] power, I bear witness, and beyond [their] power, [they were] willing of their own accord,
- 4 begging of us with much entreaty [to give effect to] the grace and fellowship of the service which [was to be rendered] to the saints.
- 5 And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will.
- 6 So that we begged Titus that, according as he had before begun, so he would also complete as to you this grace also;
- 7 but even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace also.
- 8 I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your love.

your longing desire, your mourning, your zeal for me, so that I the more rejoiced.

- 8 Because if even I grieved you in the letter, I do not regret, if even I did regret; for I see that that letter if even for a time grieved you.
- 9 Now I rejoice, not that ye were grieved but that ye were grieved unto repentance, for ye were grieved according to God that in nothing ye might suffer damage from us.
- 10 For grief according to God worketh repentance to salvation not to be regretted: but the grief of the world worketh out death.
- 11 For, behold, this very thing that ye were grieved according to God, how much diligence it wrought out in you, nay self-clearing, nay indignation, nay fear, nay longing desire, nay zeal, nay avenging! In everything did ye prove yourselves to be pure in the matter.
- 12 Wherefore, if also I wrote, [it was] not for the sake of him that wronged, nor for his sake that was wronged, but for the sake of your diligence for us [or, ours for you] being manifested unto you before God.
- 13 On this account we have been encouraged; but in our comfort we rejoiced the more exceedingly over the joy of Titus, because his spirit hath been refreshed by you all.
- 14 Because if I have boasted to him anything of you, I was not put to shame; but as we speak all things to you in truth, so also our boasting of you to Titus was truth.
- 15 And his affections are more exceedingly toward you, calling to mind the obedience of you all, how with fear and trembling ye received him.
- 16 I rejoice [^] that in everything I am confident in you.

2 CORINTHIANS 8 WK

- 1 Now we make known to you, brethren, the grace of God that is given in [or, among] the assemblies of Macedonia;
- 2 that in much trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality;
- 3 because according to power [I bear witness] and beyond power [they gave] of their own accord,
- 4 asking of us with much entreaty [^] the grace and the fellowship of the ministering unto the saints;
- 5 and this not as we hoped, but their own selves they gave first to the Lord and to us by the will of God;
- 6 so that we exhorted Titus, that, even as he before began, so he would also complete as to you this grace also;
- 7 but as ye abound in everything, faith and word and knowledge and all diligence and love from you to us, [see] that ye abound in this grace also.
- 8 I speak not by way of commandment, but through the diligence of others proving the genuineness of your love also.

2 Corinthians

- 9 For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by *his* poverty might be enriched.
- 10 And I give [my] opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago.
- 11 But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have.
- 12 For if the readiness be there, [a man is] accepted according to what he may have, not according to what he has not.
- 13 For [it is] not in order that there may be ease for others, and for you distress,
- 14 but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality.
- 15 According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.
- 16 But thanks [be] to God, who gives the same diligent zeal for you in the heart of Titus.
- 17 For he received indeed the entreaty, but, being full of zeal, he went of his own accord to you;
- 18 but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies;
- 19 and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of] our readiness;
- 20 avoiding this, that any one should blame us in this abundance [which is] administered by us;
- 21 for we provide for things honest, not only before [the] Lord, but also before men.
- 22 And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.
- 23 Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of assemblies, Christ's glory.
- 24 Shew therefore to them, before the assemblies, the proof of your love, and of our boasting about you.

2 CORINTHIANS 9 JND

- 1 For concerning the ministration which [is] for the saints, it is superfluous my writing to you.
- 2 For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass [of the brethren].
- 3 But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared;
- 4 lest haply, if Macedonians come with me and find you unprepared, we, that we say not ye, may be put to shame in this confidence.

- 9 For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by his poverty might become rich.
- 10 And I give an opinion in this, for this is profitable for you who began before not only the doing, but also to be willing a year ago.
- 11 But now also complete the doing, that even as the readiness of the willing [was there], so also the completing [may be] out of what ye have.
- 12 For if the readiness be there, [one is] accepted according to what he may have, not according to what he hath not.
- 13 For [it is] not that others [should have] ease and you distress,
- 14 but on equality: at the present time your abundance for their lack, that their abundance also should be for your lack, so that there should be equality;
- 15 as it is written, He that [gathered] much had nothing over, and he that [gathered] little had no lack.
- 16 But thanks to God that giveth the same zeal for you in the heart of Titus,
- 17 in that he received indeed the exhortation, but being very zealous of his own accord he set out unto you.
- 18 But we sent together with him the brother whose praise in the gospel [is] through all the assemblies,
- 19 and not only [so] but also chosen by the assemblies our fellow-traveller with this grace that is being administered by us unto the glory of the Lord [himself] and our readiness;
- 20 guarding against this, lest any should blame us in this abundance that is being administered by us,
- 21 for we provide things honourable not only before [the] Lord but also before men.
- 22 And we have sent with them our brother whom we proved to be zealous many times in many things, but now much more zealous by great confidence that [he hath] in you.
- 23 Whether as regards Titus, [he is] my partner and fellow-labourer toward you; whether our brethren, [they are] messengers of assemblies, Christ's glory.
- 24 The shewing forth then of your love and of our boasting for you shew forth unto them ^Λ in the face of the assemblies.

2 CORINTHIANS 9 WK

- 1 For about the ministration of the saints it is superfluous for me to write to you.
- 2 For I know your readiness unto which I boast of you to Macedonians that Achaia hath been prepared a year ago, and your zeal stimulated the many.
- 3 Yet I sent the brethren in order that our boasting of you may not be made vain in this respect, that (as I said) ye may be prepared;
- 4 lest haply, if Macedonians come with me and find you unprepared, we may be ashamed, that we say not ye, in this confidence. ^Λ

- 5 I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing, that this may be ready thus as blessing, and not as got out of you.
- 6 But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in blessing:
- 7 each according as he is purposed in his heart; not grievously, or of necessity; for God loves a cheerful giver.
- 8 But God is able to make every gracious gift abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work:
- 9 according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.
- 10 Now he that supplies seed to the sower and bread for eating shall supply and make abundant your sowing, and increase the fruits of your righteousness:
- 11 enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God.
- 12 Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God;
- 13 they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all;
- 14 and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is] upon you.
- 15 Thanks [be] to God for his unspeakable free gift.

2 CORINTHIANS 10 JND

- 1 But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards you;
- 2 but I beseech that present I may not be bold with the confidence with which I think to be daring towards some who think of us as walking according to flesh.
- 3 For walking in flesh, we do not war according to flesh.
- 4 For the arms of our warfare [are] not fleshly, but powerful according to God to [the] overthrow of strongholds;
- 5 overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;
- 6 and having in readiness to avenge all disobedience when your obedience shall have been fulfilled.
- 7 Do ye look at what concerns appearance? If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ, so also [are] we.
- 8 For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us] for building up and not for your overthrowing, I shall not be put to shame;

- 5 I thought it necessary therefore to exhort the brethren that they would go before unto you and complete beforehand your blessing promised before, that it be ready thus as blessing, not as covetousness.
- 6 But this [I say], he that soweth sparingly shall reap also sparingly; and he that soweth in blessings shall reap also in blessings;
- 7 each as he hath purposed in his heart, not of sorrow or of necessity; for God loveth a cheerful giver.
- 8 And God is able to make every grace abound unto you; that ye, always having all sufficiency in every [thing], may abound unto every good work;
- 9 as is it written, He scattered, he gave to the poor: his righteousness remaineth for ever.
- 10 But he that supplieth seed to the sower and bread for eating will supply and multiply your sowing and increase the fruits of your righteousness;
- 11 ye being enriched in everything unto all liberality which worketh out through us thanksgiving to God.
- 12 Because the ministration of the service is not only filling up the wants of the saints, but also abounding through many thanksgivings to God;
- 13 through the proof of this service glorifying God for the subjection of your confession unto the gospel of Christ and liberality of fellowship toward them and toward all;
- 14 and in their supplication for you, while longing for you, on account of the surpassing grace of God [bestowed] on you.
- 15 Thanks to God for his unspeakable gift.

2 CORINTHIANS 10 WK

- 1 But I myself Paul entreat you by the meekness and gentleness of the Christ, [I] who face to face [am] mean among you but absent am bold toward you —
- 2 but I beseech that I present may not be bold with the confidence with which I think to be daring against some that think of us as walking according to flesh.
- 3 For walking in flesh we do not war according to flesh.
- 4 For the arms of our warfare [are] not fleshly but powerful with God to the pulling down of strongholds,
- 5 pulling down reasonings and every height that exalteth itself against the knowledge of God, and leading captive every thought unto the obedience of Christ,
- 6 and being ready to avenge every disobedience when your obedience shall have been fulfilled.
- 7 Do ye look on things according to appearance? If any one hath trust in himself that he is [^] of Christ, let him of himself consider this again, that even as he [is] of Christ, so also we. [^]
- 8 For even if I should boast somewhat more abundantly of our authority which the Lord gave [^] for building up and not for your overthrowing, I shall not be ashamed;

2 Corinthians

- 9 that I may not seem as if I was frightening you by letters:
10 because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught.
11 Let such a one think this, that such as we are in word by letters [when] absent, such also present in deed.
12 For we dare not class ourselves or compare ourselves with some who commend themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.
13 Now we will not boast out of measure, but according to the measure of the rule which the God of measure has apportioned to us, to reach to you also.
14 For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;)
15 not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly
16 to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand.
17 But he that boasts, let him boast in the Lord.
18 For not he that commends himself is approved, but whom the Lord commends.

2 CORINTHIANS II JND

- 1 Would that ye would bear with me [in] a little folly; but indeed bear with me.
2 For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ.
3 But I fear lest by any means, as the serpent deceived Eve by his craft, [so] your thoughts should be corrupted from simplicity as to the Christ.
4 For if indeed he that comes preaches another Jesus whom we have not preached, or ye get a different Spirit which ye have not got, or a different glad tidings which ye have not received, ye might well bear with [it].
5 For I reckon that in nothing I am behind those who are in surpassing degree apostles.
6 But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest in all things to you.
7 Have I committed sin, abasing myself in order that ye might be exalted, because I gratuitously announced to you the glad tidings of God?
8 I spoiled other assemblies, receiving hire for ministry towards you.
9 And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to you, and will keep myself.
10 [The] truth of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia.
11 Why? because I do not love you? God knows.

- 9 that I seem not as it were to terrify you by letters:
10 because his letters, saith one, [are] weighty and strong, but the presence of the body weak and the speech contemptible.
11 Let such an one consider this, that such as we are in word by letters when absent, such also in deed when present.
12 For we dare not class or compare ourselves with some of those that commend themselves; but they, measuring themselves among themselves and comparing themselves with themselves, are unintelligent [or, misunderstand].
13 We however will not boast as to things unmeasured, but according to the measure of the rule which God distributed to us, a measure to reach as far even as you.
14 For we do not, as though not reaching unto you, overstretch ourselves, for even as far as you we advanced in the gospel of Christ,
15 not boasting as to things unmeasured in another's toils, but having hope while your faith increaseth, to be enlarged among you according to our rule unto abundance,
16 to preach the gospel unto the [quarters] beyond you, not to boast in another's rule as to things made ready.
17 But he that boasteth, in the Lord let him boast;
18 for not he that commendeth himself is approved, but whom the Lord commendeth.

2 CORINTHIANS II WK

- 1 Would that ye might bear with me in some little folly; but even bear with me.
2 For I am jealous as to you with a jealousy of God; for I betrothed you to one husband to present a chaste virgin to Christ.
3 But I fear lest by any means, as the serpent deceived Eve by his craft, [^] your thoughts should be corrupted from the simplicity [^] that is toward Christ.
4 For if indeed he that cometh preacheth another Jesus whom ye preached not, or ye receive a different Spirit whom ye received not, or a different gospel which ye accepted not, ye might well bear with [it].
5 For I reckon that I am in nothing come short of those surpassing apostles;
6 but if even ordinary in speech, yet not in knowledge, but in every [way we were] made manifest [or, manifested it] in all things towards you.
7 What! did I commit sin in humbling myself that ye might be exalted, because I gratuitously announced the gospel of God to you?
8 Other assemblies I spoiled, receiving hire for service toward you.
9 And when present with you and in want, I have not been a burden to any one (for my want the brethren on coming from Macedonia supplied); and in everything unburdensome to you I kept and will keep myself.
10 There is Christ's truth in me that this boasting shall not be stopped unto me in the quarters of Achaia.
11 Wherefore? Because I love you not? God knoweth.

- 12 But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that wherein they boast they may be found even as we.
- 13 For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ.
- 14 And [it is] not wonderful, for Satan himself transforms himself into an angel of light.
- 15 It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.
- 16 Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that I also may boast myself some little.
- 17 What I speak I do not speak according to [the] Lord, but as in folly, in this confidence of boasting.
- 18 Since many boast according to flesh, I also will boast.
- 19 For ye bear fools readily, being wise.
- 20 For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on the face.
- 21 I speak as to dishonour, as though we had been weak; but wherein any one is daring, (I speak in folly,) I also am daring.
- 22 Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also.
- 23 Are they ministers of Christ? (I speak as being beside myself) I above measure [so]; in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft.
- 24 From the Jews five times have I received forty [stripes], save one.
- 25 Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep:
- 26 in journeyings often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils in [the] city, in perils in [the] desert, in perils on [the] sea, in perils among false brethren;
- 27 in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
- 28 Besides those things that are without, the crowd [of cares] pressing on me daily, the burden of all the assemblies.
- 29 Who is weak, and I am not weak? Who is stumbled, and I burn not?
- 30 If it is needful to boast, I will boast in the things which concern my infirmity.
- 31 The God and Father of the Lord Jesus knows — he who is blessed for ever — that I do not lie.
- 32 In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing to take me;
- 33 and through a window in a basket I was let down by the wall, and escaped his hands.

2 CORINTHIANS 12 JND

- 12 But what I do I will also do that I may cut off the occasion of those desiring an occasion, that wherein they boast they may be found even as we.
- 13 For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ:
- 14 and no wonder, for Satan himself transformeth himself into an angel of light:
- 15 [it is] no great thing then if his servants also transform themselves as servants of righteousness, whose end shall be according to their works.
- 16 Again I say, let not one think me to be a fool; but if otherwise, even as a fool receive me, that I also may boast some little.
- 17 What I speak, I speak not according to the Lord but as in folly, in this confidence of boasting.
- 18 Since many boast according to flesh, I also will boast.
- 19 For ye bear fools pleasantly, being wise.
- 20 For ye bear if one bring you into bondage, if one devour you, if one receive, if one exalt himself, if one beat you on the face.
- 21 By way of dishonour I speak, as though we had been weak; but wherein any one is bold (I speak in folly) I also am bold.
- 22 Are they Hebrews? I too. Are they Israelites? I too. Are they Abraham's seed? I too.
- 23 Are they ministers of Christ? (Beside myself I speak) I above measure; in labours very abundantly, in prisons very abundantly, in stripes exceedingly, in deaths often.
- 24 From Jews five times I received forty [stripes] save one;
- 25 thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
- 26 by wayfarings often, by dangers of rivers, by dangers of robbers, by dangers from countrymen, by dangers from Gentiles, by dangers in town, by dangers in desert, by dangers at sea, by dangers among false brethren,
- 27 by toil and trouble; in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
- 28 Apart from things without [or, besides], my pressing care day by day, the concern for all the assemblies.
- 29 Who is weak, and I am not weak? Who is stumbled, and I burn not?
- 30 If I must boast, I will boast in the matters of my infirmity.
- 31 The God and Father of the Lord Jesus, he that is blessed for ever, knoweth that I lie not.
- 32 In Damascus the ethnarch [or, prefect] of Aretas the king garrisoned the Damascenes' city to seize me;
- 33 and through a window I was let down in a basket by the wall and escaped his hands.

2 CORINTHIANS 12 WK

2 Corinthians

- 1 Well, it is not of profit to me to boast, for I will come to visions and revelations of [the] Lord.
- 2 I know a man in Christ, fourteen years ago, (whether in [the] body I know not, or out of the body I know not, God knows;) such [a one] caught up to [the] third heaven.
- 3 And I know such a man, (whether in [the] body or out of the body I know not, God knows;)
- 4 that he was caught up into Paradise, and heard unspeakable things said which it is not allowed to man to utter.
- 5 Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses.
- 6 For if I shall desire to boast, I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear of me.
- 7 And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted.
- 8 For this I thrice besought the Lord that it might depart from me.
- 9 And he said to me, My grace suffices thee; for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ may dwell upon me.
- 10 Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.
- 11 I have become a fool; ye have compelled me; for I ought to have been commended by you; for I have been nothing behind those who were in surpassing degree apostles, if also I am nothing.
- 12 The signs indeed of the apostle were wrought among you in all endurance, signs, and wonders, and works of power.
- 13 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? Forgive me this injury.
- 14 Behold, this third time I am ready to come to you, and I will not be in laziness a charge; for I do not seek yours, but you; for the children ought not to lay up for the parents, hut the parents for the children.
- 15 Now I shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.
- 16 But be it so. I did not burden you, but being crafty I took you by guile.
- 17 Did I make gain of you by any of those whom I have sent to you?
- 18 I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?
- 19 Ye have long been supposing that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up.

- 1 I must needs boast; though it be not profitable, yet I will come unto visions and revelations of [the] Lord.
- 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not: God knoweth), such an one caught up to the third heaven.
- 3 And I know such a man (whether in the body or without [or, apart from] the body, I know not: God knoweth),
- 4 how that he was caught up into paradise and heard unspeakable words which [it is] not lawful for a man to utter.
- 5 On behalf of such a one I will boast, but on mine own behalf I will not boast save in [my] weaknesses.
- 6 For if I should desire to boast, I shall not be foolish, for I shall speak truth; but I forbear, lest any should account as to me above that which he seeth me or heareth of me. [^]
- 7 And that I should not be uplifted by the exceeding greatness of the revelations, there was given to me thorn [or, stake] for the flesh, a messenger of Satan to buffet me, that I might not be uplifted overmuch.
- 8 For this I thrice besought the Lord that it might depart from me;
- 9 and he hath said to me, My grace is sufficient for thee; for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses that the power of Christ may rest on me.
- 10 Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits for Christ; for when I am weak, then am I strong.
- 11 I am become foolish, [^] ye compelled me; for I ought to have been commended by you, for in nothing was I behind those surpassing apostles if also I am nothing.
- 12 The signs indeed of an apostle were wrought among you in all patience, by both signs and wonders and powers.
- 13 For what is there wherein ye were made inferior to the other assemblies, unless that I myself pressed not heavily on you? Forgive me this wrong.
- 14 Behold, this third time I am ready to come unto you, and I will not press heavily [^], for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I most gladly will spend and be spent for your souls, if even more abundantly loving you I am less loved.
- 16 But be it so: I did not myself burden you, but crafty as I am I caught you with guile.
- 17 Did I make a gain of any of them whom I sent unto you?
- 18 I exhorted Titus and sent the brother with [him]: did Titus make any gain of you? Did we not walk in the same spirit? [did we] not in the same steps?
- 19 Ye long ago think that we excuse ourselves to you. Before God in Christ we speak, but all things, beloved, for your building up.

- 20 For I fear lest perhaps coming I find you not such as I wish, and that I be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances;
- 21 lest my God should humble me as to you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

2 CORINTHIANS 13 JND

- 1 This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established.
- 2 I have declared beforehand, and I say beforehand as present the second time, and now absent, to those that have sinned before, and to all the rest, that if I come again I will not spare.
- 3 Since ye seek a proof of Christ speaking in me, (who is not weak towards you, but is powerful among you,
- 4 for if indeed he has been crucified in weakness, yet he lives by God's power; for indeed we are weak in him, but we shall live with him by God's power towards you,)
- 5 examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves, that Jesus Christ is in you, unless indeed ye be reprobates?
- 6 Now I hope that ye will know that we are not reprobates.
- 7 But we pray to God that ye may do nothing evil; not that we may appear approved, but that ye may do what is right, and we be as reprobates.
- 8 For we can do nothing against the truth, but for the truth.
- 9 For we rejoice when we may be weak and ye may be powerful. But this also we pray for, your perfecting.
- 10 On this account I write these things being absent, that being present I may not use severity according to the authority which the Lord has given me for building up, and not for overthrowing.
- 11 For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you.
- 12 Salute one another with a holy kiss.
- 13 All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.

- 20 For I fear lest by any means on coming I find you not such as I wish, and I be found by [or, for] you such as ye wish not; lest by any means [there be] strife, jealousy, wraths, feuds, slanderings, whisperings, swellings, confusions;
- 21 lest on my coming again my God humble me among [or, before] you, and, bewail many of those that have sinned heretofore and not repented of the uncleanness and fornication and indecency which they committed.

2 CORINTHIANS 13 WK

- 1 This third [time] I am coming unto you. At [the] mouth of two witnesses and three shall every word [or, matter] be established.
- 2 I have foretold and foretell, as if present the second [time] and now absent, to them that have sinned before and to all the rest, that if I come again I will not spare.
- 3 ^Λ Since ye seek a proof of the Christ speaking in me (who toward you is not weak, but is powerful in you₁,
- 4 for although he was crucified in weakness, yet he liveth by God's power; for indeed we are weak in him, but shall live with him by God's power toward you),
- 5 try your own selves whether ye be in the faith, prove your own selves. Or recognise ye not as to your own selves that Jesus Christ is in you, unless indeed ye be reprobate?
- 6 But I hope ye shall know that we are not reprobate.
- 7 But we pray unto God that ye may do nothing evil, not that we may appear approved, but that ye may do the right though we be as reprobate.
- 8 For we can do nothing against the truth but for the truth.
- 9 For ^Λ we rejoice when we are weak and ye are strong: this also we pray for, your perfecting.
- 10 For this cause I write these things while absent, that I may not when present deal severely according to the authority which the Lord gave me for building up and not for casting down.
- 11 For the rest, brethren, rejoice [or, farewell], be perfected, be encouraged, be of one mind, live in peace; and the God of love and peace shall be with you.
- 12 Salute one another with a holy kiss.
- 13 All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all. ^Λ

GALATIANS 1 JND

- 1 Paul, apostle, not from men nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead,
- 2 and all the brethren with me, to the assemblies of Galatia.
- 3 Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ,
- 4 who gave himself for our sins, so that he should deliver us out of the present evil world, according to the will of our God and Father;
- 5 to whom [be] glory to the ages of ages. Amen.
- 6 I wonder that ye thus quickly change, from him that called you in Christ's grace, to a different gospel,
- 7 which is not another [one]; but there are some that trouble you, and desire to pervert the glad tidings of the Christ.
- 8 But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed.
- 9 As we have said before, now also again I say, If any one announce to you as glad tidings [anything] besides what ye have received, let him be accursed.
- 10 For do I now seek to satisfy men or God? or do I seek to please men? If I were yet pleasing men, I were not Christ's bondman.
- 11 But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man.
- 12 For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ.
- 13 For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it;
- 14 and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines of my fathers.
- 15 But when God, who set me apart [even] from my mother's womb, and called [me] by his grace,
- 16 was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood,
- 17 nor went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus.
- 18 Then after three years I went up to Jerusalem to make acquaintance with Peter, and I remained with him fifteen days;
- 19 but I saw none other of the apostles, but James the brother of the Lord.
- 20 Now what I write to you, behold, before God, I do not lie.
- 21 Then I came into the regions of Syria and Cilicia.
- 22 But I was unknown personally to the assemblies of Judæa which [are] in Christ;
- 23 only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged:
- 24 and they glorified God in me.

GALATIANS 1 WK

- 1 Paul, apostle, not from men nor by man, but by Jesus Christ and God the Father that raised him out of the dead,
- 2 and all the brethren with me, to the assemblies of Galatia.
- 3 Grace to you and peace from God the Father and our Lord Jesus Christ,
- 4 that gave himself for our sins, so that he might deliver us out of the present evil age according to the will of our God and Father,
- 5 to whom [be] the glory unto the ages of the ages. Amen.
- 6 I wonder that thus quickly ye are being removed from him that called you in Christ's grace to a different gospel
- 7 which is not another, but there are some that trouble you and desire to pervert the gospel of Christ.
- 8 But even if we or an angel out of heaven preach to you contrary to what we preached to you, accursed let him be.
- 9 As we have said before, now also again I say, if one is preaching to you contrary to what ye received, accursed let him be.
- 10 For am I now conciliating men or God? or do I seek to please men? [For] if any longer I were pleasing men, Christ's bondservant I should not be.
- 11 But I let you know, brethren, that the gospel that was preached by me is not according to man.
- 12 For neither received I it from man nor was I taught [it] but by revelation of Jesus Christ.
- 13 For ye heard of my conversation formerly in Judaism, that I was excessively persecuting the assembly of God and ravaging it;
- 14 and I was advancing in Judaism beyond many contemporaries in my nation, being very exceedingly zealous for the traditions of my fathers.
- 15 But when it pleased God, that set me apart out of my mother's womb and called me by his grace,
- 16 to reveal his Son in me, that I should preach him among the nations, immediately I took not counsel with flesh and blood,
- 17 nor went up to Jerusalem to those that were apostles before me; but I went unto Arabia and again returned unto Damascus.
- 18 Then after three years I went up unto Jerusalem to make the acquaintance of Cephas, and I remained with him fifteen days;
- 19 but no other of the apostles I saw, save James the brother of the Lord.
- 20 Now what I write to you, behold, before God, I lie not.
- 21 Then I came into the regions of Syria and Cilicia;
- 22 but I was unknown personally to the assemblies of Judea that are in Christ:
- 23 only they were hearing that our former persecutor now preacheth the faith which formerly he was ravaging,
- 24 and they glorified God in me.

GALATIANS 2 JND

- 1 Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with [me];
- 2 and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous [among them], lest in any way I run or had run in vain;
- 3 (but neither was Titus, who was with me, being a Greek, compelled to be circumcised;)
- 4 and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage;
- 5 to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you.
- 6 But from those who were conspicuous as being somewhat — whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous communicated nothing;
- 7 but, on the contrary, seeing that the glad tidings of the uncircumcision were confided to me, even as to Peter that of the circumcision,
- 8 (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards the Gentiles,)
- 9 and recognising the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations, and they to the circumcision;
- 10 only that we should remember the poor, which same thing also I was diligent to do.
- 11 But when Peter came to Antioch, I withstood him to [the] face, because he was to be condemned:
- 12 for before that certain came from James, he ate with [those of] the nations; but when they came he drew back and separated himself, fearing those of [the] circumcision;
- 13 and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation.
- 14 But when I saw that they do not walk straightforwardly, according to the truth of the glad tidings, I said to Peter before all, If thou, being a Jew, livest as the nations and not as the Jews, how dost thou compel the nations to Judaize?
- 15 We, Jews by nature, and not sinners of [the] nations,
- 16 but knowing that a man is not justified on the principle of works of law [nor] but by the faith of Jesus Christ, we also have believed on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified.
- 17 Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin.
- 18 Far be the thought. For if the things I have thrown down, these I build again, I constitute myself a transgressor.

GALATIANS 2 WK

- 1 Then after fourteen years I again went up unto Jerusalem with Barnabas, taking Titus also with [me];
- 2 and I went up according to revelation, and laid before them the gospel which I preach among the nations, but in private to those in repute, lest by any means I should be running or had run in vain;
- 3 (but neither was Titus, that was with me, being a Greek, compelled to be circumcised;)
- 4 and [this] on account of the false brethren brought in stealthily, who came in stealthily to spy out our liberty which we have in Christ Jesus, that they might bring into bondage,
- 5 to whom we yielded in subjection, not for an hour, that the truth of the gospel might abide with you.
- 6 But from those reputed to be something, whatsoever they were maketh no difference to me — God accepteth no man's person — for to me those in repute imparted nothing;
- 7 but, on the contrary, having seen that I was entrusted with the gospel of the uncircumcision, even as Peter [with that] of the circumcision
- 8 (for he that wrought in Peter for the apostleship of the circumcision, wrought in me also toward the nations),
- 9 and having known the grace given to me, James and Cephas and John, that were reputed to be pillars, gave to me and Barnabas the right-hands of fellowship, that we [should go] unto the nations, and they unto the circumcision,
- 10 only that we should remember the poor, which very thing also I have been diligent to do.
- 11 But when Cephas came unto Antioch, I withstood him to the face, because he was self-condemned;
- 12 for before that certain came from James, he ate with the nations; but when they came, he was withdrawing and separating himself, being afraid of those of the circumcision;
- 13 and the rest of the Jews also dissembled with him, so that even Barnabas was carried away by their dissimulation.
- 14 But when I saw that they walk not uprightly according to the truth of the gospel, I said to Cephas before all, If thou, being a Jew, livest nationally and not Jewishly, how forestest thou the nations to judaize?
- 15 We, Jews by nature and not sinners of the nations,
- 16 and knowing that no man is justified by works of law, but by faith of Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith of Christ and not by works of [^] law; because by works of [^] law shall no flesh be justified.
- 17 But if, while seeking to be justified in Christ, ourselves also were found sinners, then is Christ minister of sin. Let it not be.
- 18 For if the things which I pulled down, these I again build, I constitute myself a transgressor.

- 19 For I, through law, have died to law, that I may live to God.
- 20 I am crucified with Christ, and no longer live, I, but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me.
- 21 I do not set aside the grace of God; for if righteousness [is] by law, then Christ had died for nothing.

GALATIANS 3 JND

- 1 O senseless Galatians, who has bewitched you; to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you]?
- 2 This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith?
- 3 Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh?
- 4 Have ye suffered so many things in vain, if indeed also in vain?
- 5 He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith?
- 6 Even as Abraham believed God, and it was reckoned to him as righteousness.
- 7 Know then that they that are on the principle of faith, these are Abraham's sons;
- 8 and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed.
- 9 So that they who are on the principle of faith are blessed with believing Abraham.
- 10 For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them;
- 11 but that by law no one is justified with God [is] evident, because The just shall live on the principle of faith;
- 12 but the law is not on the principle of faith; but, He that shall have done these things shall live by them.
- 13 Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree,)
- 14 that the blessing of Abraham might come to the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.
- 15 Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other dispositions to.
- 16 But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ.
- 17 Now I say this, A covenant confirmed beforehand by God, the law, which took place four hundred and thirty years

- 19 For I, by law, died to law that I may live to God.

- 20 With Christ I am crucified, yet I live, no longer I, but Christ liveth in me; but that which I now live in flesh, I live in the faith of the Son of God that loved me and gave himself up for me.
- 21 I do not set aside the grace of God; for if righteousness is by law, then Christ died gratuitously.

GALATIANS 3 WK

- 1 O senseless Galatians! who bewitched you, [^] before whose eyes Jesus Christ was portrayed among you as crucified?
- 2 This only I wish to learn from you; received ye the Spirit by works of law, or by the report of faith?
- 3 Are ye so senseless? Having begun in Spirit, are ye now being perfected in flesh?
- 4 Suffered ye so many things in vain, if indeed in vain?
- 5 He therefore that ministereth to you the Spirit and worketh miracles among you, [doeth he it] by works of law or by the hearing of faith?
- 6 Even as Abraham believed God, and it was counted to him for righteousness.
- 7 Know then that they who are of faith, these are sons of Abraham.
- 8 And the scripture foreseeing that God would justify the nations by faith, announced beforehand to Abraham: "In thee shall all the nations be blessed."
- 9 So that they that are of faith are blessed with the faithful Abraham.
- 10 For as many as are of works of law are under curse; for it is written, "Cursed is every one who doth not continue in all things that are written in the book of the law, to do them;"
- 11 but that in virtue of law none is justified with God [is] evident, for "the just by faith shall live;"
- 12 but the law is not of faith, but he who hath done them shall live in virtue of them.
- 13 Christ bought us out of the curse of the law, having become a curse for us, (for it is written, "Cursed is every one that hangeth on a tree,")
- 14 that unto the nations the blessing of Abraham might come in Christ Jesus, that we might receive the promise of the Spirit through faith.
- 15 Brethren, I speak according to man: a ratified covenant, though man's, no one setteth aside or supplementeth.
- 16 But to Abraham were addressed the promises, and to his seed; he doth not say "and to seeds" as of many, but as of one "and to thy seed," which is Christ.
- 17 Now this I say: the covenant ratified beforehand by God [^], the law, which took place four hundred and thirty years

after, does not annul, so as to make the promise of no effect.

- 18 For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in grace to Abraham by promise.
- 19 Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in [the] hand of a mediator.
- 20 But a mediator is not of one, but God is one.
- 21 [Is] then the law against the promises of God? Far be the thought. For if a law had been given able to quicken, then indeed righteousness were on the principle of law;
- 22 but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe.
- 23 But before faith came, we were guarded under law, shut up to faith [which was] about to be revealed.
- 24 So that the law has been our tutor up to Christ, that we might be justified on the principle of faith.
- 25 But, faith having come, we are no longer under a tutor;
- 26 for ye are all God's sons by faith in Christ Jesus.
- 27 For ye, as many as have been baptized unto Christ, have put on Christ.
- 28 There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ Jesus:
- 29 but if ye [are] of Christ, then ye are Abraham's seed, heirs according to promise.

GALATIANS 4 JND

- 1 Now I say, As long as the heir is a child, he differs nothing from a bondman, though he be lord of all;
- 2 but he is under guardians and stewards until the period fixed by the father.
- 3 So we also, when we were children, were held in bondage under the principles of the world;
- 4 but when the fulness of the time was come, God sent forth his Son, come of woman,
- 5 come under law, that he might redeem those under law, that we might receive sonship.
- 6 But because ye are sons, God has sent out the Spirit of his Son into our hearts, crying, Abba, Father.
- 7 So thou art no longer bondman, but son; but if son, heir also through God.
- 8 But then indeed, not knowing God, ye were in bondage to those who by nature are not gods;
- 9 but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage?
- 10 Ye observe days and months and times and years.
- 11 I am afraid of you, lest indeed I have laboured in vain as to you.

after, doth not annul so as to make the promise void.

- 18 For if the inheritance is of law, it is no more of promise; but to Abraham by promise God graciously gave [it].
- 19 Why then the law? For the sake of transgressions it was added, until the seed came to whom the promise was made, being ordained by means of angels in a mediator's hand.
- 20 But the mediator is not [^] of one, but God is one.
- 21 [Is] therefore the law against the promises of God? Let it not be. For if there had been given a law which could quicken, in very truth by law would have been righteousness.
- 22 But the scripture hath shut up all things under sin, that the promise by faith of Jesus Christ might be given to those that believe.
- 23 But before faith came, we were guarded under law, shut up unto the faith about to be revealed.
- 24 So that the law hath been our tutor [^] unto Christ, that we might be justified by faith.
- 25 But faith having come, we are no longer under a tutor;
- 26 for ye all are sons of God by faith [^] in Christ Jesus.
- 27 For as many of you as were baptized unto Christ, put on Christ.
- 28 There is no Jew nor Greek, there is no bondservant nor freeman, there is no male and female; for all ye are one [^] in Christ Jesus.
- 29 And if ye [be] Christ's, then are ye Abraham's seed, [^] heirs according to promise.

GALATIANS 4 WK

- 1 But I say, as long as the heir is an infant, he differeth nothing from a bondservant, though he be lord of all;
- 2 but is under guardians and stewards until the time fore-appointed by the father.
- 3 So also we, when we were infants, were held in bondage under the principles of the world;
- 4 but when the fulness of the time came, God sent forth his Son, born of woman, born under law,
- 5 that he might buy those under law, that we might receive our sonship.
- 6 But because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba Father.
- 7 So that thou art no longer a bondservant [^] but a son; and if a son, an heir also of God through Christ.
- 8 But then, not knowing God, ye were in bondage to those who by nature are not gods;
- 9 but now having known God, yea rather being known by God, how turn ye again to the weak and beggarly principles to which ye wish again afresh to be in bondage?
- 10 Ye observe days, and months, and times, and years.
- 11 I am afraid of you, lest somehow I have laboured in vain as to you.

- 12 Be as I [am], for I also [am] as ye, brethren, I beseech you: ye have not at all wronged me.
- 13 But ye know that in weakness of the flesh I announced the glad tidings to you at the first;
- 14 and my temptation, which [was] in my flesh, ye did not slight nor reject with contempt; but ye received me as an angel of God, as Christ Jesus.
- 15 What then [was] your blessedness? for I bear you witness that, if possible, plucking out your own eyes ye would have given [them] to me.
- 16 So I have become your enemy in speaking the truth to you?
- 17 They are not rightly zealous after you, but desire to shut you out [from us], that ye may be zealous after them.
- 18 But [it is] right to be zealous at all times in what is right, and not only when I am present with you —
- 19 my children, of whom I again travail in birth until Christ shall have been formed in you:
- 20 and I should wish to be present with you now, and change my voice, for I am perplexed as to you.
- 21 Tell me, ye who are desirous of being under law, do ye not listen to the law?
- 22 For it is written that Abraham had two sons; one of the maid servant, and one of the free woman.
- 23 But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise.
- 24 Which things have an allegorical sense; for these are two covenants: one from mount Sina, gendering to bondage, which is Hagar.
- 25 For Hagar is mount Sina in Arabia, and corresponds to Jerusalem which [is] now, for she is in bondage with her children;
- 26 but the Jerusalem above is free, which is our mother.
- 27 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than [those] of her that has a husband.
- 28 But ye, brethren, after the pattern of Isaac, are children of promise.
- 29 But as then he that was born according to flesh persecuted him [that was born] according to Spirit, so also [it is] now.
- 30 But what says the scripture? Cast out the maid servant and her son; for the son of the maid servant shall not inherit with the son of the free woman.
- 31 So then, brethren, we are not maid servant's children, but [children] of the free woman.

GALATIANS 5 JND

- 1 Christ has set us free in freedom; stand fast therefore, and be not held again in a yoke of bondage.
- 2 Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing.
- 3 And I witness again to every man [who is] circumcised, that he is debtor to do the whole law.

- 12 Be as I, for I also [am] as ye, brethren, I beseech you: ye have in nothing wronged me;
- 13 but ye know that in weakness of the flesh I preached to you the first time;
- 14 and my temptation which was in my flesh ye slighted not nor loathed, but as an angel of God ye received me — as Christ Jesus.
- 15 What then was your blessedness? For I bear you witness that, if possible, plucking out your eyes, ye would have given them to me.
- 16 So that have I become your enemy by being truthful to you?
- 17 They are zealous about you, not rightly; but wish to shut you out, that ye may be zealous about them.
- 18 But [it is] right to be zealous in a right thing always, and not only when I am present with you.
- 19 My children, with whom I again travail, until Christ shall have been formed in you,
- 20 yea, I could wish to be present with you now and change my voice, for I am perplexed about you.
- 21 Tell me, ye who wish to be under law, do ye not hear the law?
- 22 For it is written that Abraham had two sons, one of the maidservant and one of the freewoman.
- 23 But he that was of the maidservant was born according to flesh, and he that was of the freewoman through the promise.
- 24 Which things are given allegorically, for these are two covenants, one from Mount Sina, gendering unto bondage, which is Agar.
- 25 For Agar is Mount Sina in Arabia, but correspondeth with the existing Jerusalem, for she is in bondage with her children.
- 26 But the Jerusalem above is free, which is our mother,
- 27 for it is written, "Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; for the children of the desolate are many more than of her that hath the husband."
- 28 But we, brethren, like Isaac, are children of promise.
- 29 But as then he that was born according to flesh persecuted him that was according to Spirit, so now.
- 30 But what saith the scripture? "Cast out the maidservant and her son. For in no wise shall the son of the maidservant inherit with the son of the freewoman."
- 31 Therefore, brethren, we are not children of a maidservant, but of the freewoman.

GALATIANS 5 WK

- 1 Stand fast in the freedom with which Christ hath freed us, and be not again held in a yoke of bondage.
- 2 Behold, I Paul say to you, that if ye are circumcised, Christ shall profit you nothing.
- 3 And I witness again to every man if circumcised, that he is a debtor to do the whole law.

- 4 Ye are deprived of all profit from the Christ as separated [from him], as many as are justified by law; ye have fallen from grace.
- 5 For we, by [the] Spirit, on the principle of faith, await the hope of righteousness.
- 6 For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through love.
- 7 Ye ran well; who has stopped you that ye should not obey the truth?
- 8 The persuasibleness [is] not of him that calls you.
- 9 A little leaven leavens the whole lump.
- 10 I have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt [of it], whosoever he may be.
- 11 But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the cross has been done away.
- 12 I would that they would even cut themselves off who throw you into confusion.
- 13 For ye have been called to liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but by love serve one another.
- 14 For the whole law is fulfilled in one word, in Thou shalt love thy neighbour as thyself;
- 15 but if ye bite and devour one another, see that ye are not consumed one of another.
- 16 But I say, Walk in [the] Spirit, and ye shall no way fulfil flesh's lust.
- 17 For the flesh lusts against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye desire;
- 18 but if ye are led by the Spirit, ye are not under law.
- 19 Now the works of the flesh are manifest, which are fornication, uncleanness, licentiousness,
- 20 idolatry, sorcery, hatred, strifes, jealousies, angers, contentions, disputes, schools of opinion,
- 21 envyings, murders, drunkennesses, revels, and things like these; as to which I tell you beforehand, even as I also have said before, that they who do such things shall not inherit God's kingdom.
- 22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity,
- 23 meekness, self-control: against such things there is no law.
- 24 But they that [are] of the Christ have crucified the flesh with the passions and the lusts.
- 25 If we live by the Spirit, let us walk also by the Spirit.
- 26 Let us not become vain-glorious, provoking one another, envying one another.

GALATIANS 6 JND

- 1 Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest thou also be tempted.
- 2 Bear one another's burdens, and thus fulfil the law of the Christ.

- 4 Ye have derived no effect from Christ, whoever are being justified by law; ye have fallen from grace.
- 5 For we in the Spirit await by faith the hope of righteousness.
- 6 For in Christ Jesus neither circumcision hath any force nor uncircumcision, but faith working by love.
- 7 Ye were running well: who stopped you that ye should not obey the truth?
- 8 The persuasion [is] not of him that calleth you.
- 9 A little leaven leaveneth the whole lump.
- 10 I have confidence as to you in the Lord that ye will be of no other mind; but he that troubleth you shall bear the sentence, whoever he may be.
- 11 But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then is done away the scandal of the cross.
- 12 I would they would even cut themselves off that are unsettling you.
- 13 For ye have been called for freedom, brethren: only [use] not your freedom for an opportunity to the flesh; but by love serve one another.
- 14 For the whole law is fulfilled in one word, in "Thou shalt love thy neighbour as thyself."
- 15 But if ye bite and devour one another, see that ye are not consumed by one another.
- 16 But I say, walk by the Spirit, and ye shall in no wise fulfil flesh's lust.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these things are opposed one to another, that ye should not do those things which ye would;
- 18 but if ye are led by the Spirit, ye are under no law.
- 19 Now the works of the flesh are manifest, which are fornication, uncleanness, licentiousness,
- 20 idolatry, sorcery, hatreds, strifes, jealousies, bursts of passion, contentions, divisions, parties,
- 21 envyings, murders, drunkennesses, revels, and things like these, as to which I forewarn you, even as also I forewarned, that they who do such things shall not inherit God's kingdom.
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faith,
- 23 meekness, self-control: against such things there is no law.
- 24 But they that are of Christ have crucified the flesh with its passions and its lusts.
- 25 If we live by the Spirit, by the Spirit let us also walk.
- 26 Let us not become vainglorious, provoking one another, envying one another.

GALATIANS 6 WK

- 1 Brethren, if a man be even taken in some offence, do ye, the spiritual ones, restore such an one in a spirit of meekness, looking to thyself lest thou also be tempted.
- 2 Bear one another's burdens, and so completely fulfil the law of Christ.

- 3 For if any man reputes himself to be something, being nothing, he deceives himself;
- 4 but let each prove his own work, and then he will have his boast in what belongs to himself alone, and not in what belongs to another.
- 5 For each shall bear his own burden.
- 6 Let him that is taught in the word communicate to him that teaches in all good things.
- 7 Be not deceived: God is not mocked; for whatever a man shall sow, that also shall he reap.
- 8 For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life:
- 9 but let us not lose heart in doing good; for in due time, if we do not faint, we shall reap.
- 10 So then, as we have occasion, let us do good towards all, and specially towards those of the household of faith.
- 11 See how long a letter I have written to you with my own hand.
- 12 As many as desire to have a fair appearance in [the] flesh, these compel you to be circumcised, only that they may not be persecuted because of the cross of Christ.
- 13 For neither do they that are circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh.
- 14 But far be it from me to boast save in the cross of our Lord Jesus Christ, through whom [the] world is crucified to me, and I to the world.
- 15 For [in Christ Jesus] neither is circumcision anything, nor uncircumcision; but new creation.
- 16 And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God.
- 17 For the rest let no one trouble me, for I bear in my body the brands of the Lord Jesus.
- 18 The grace of our Lord Jesus Christ [be] with your spirit, brethren. Amen.

- 3 For if any one reputeth himself to be something when he is nothing, he deceiveth himself.
- 4 But let each prove his own work, and then he will have his boast as to himself alone, and not as to the other;
- 5 for each shall bear his own load.
- 6 But let him that is taught in the word communicate to him that teacheth in all good things.
- 7 Be not deceived: God is not mocked; for whatsoever a man soweth, this also shall he reap;
- 8 for he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap life eternal.
- 9 But in well-doing let us not be faint-hearted, for in due time we shall reap, if we do not faint.
- 10 So then, as we have opportunity, let us work that which is good toward all, and especially toward those of the household of faith.
- 11 See in how large letters I have written to you with my own hand.
- 12 As many as wish to have a fair appearance in the flesh, these are compelling you to be circumcised, only that they may not be persecuted through the cross of Christ.
- 13 For neither do they that are being circumcised themselves keep the law, but wish you to be circumcised that in your flesh they may boast.
- 14 But be it not for me to boast, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world.
- 15 For in Christ Jesus neither is circumcision anything, nor uncircumcision, but a new creation.
- 16 And as many as walk by this rule, peace [be] upon them and mercy, and upon the Israel of God.
- 17 For the rest let no one give me trouble, for I bear the marks of the Lord Jesus in my body.
- 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

EPHESIANS 1 JND

- 1 Paul, apostle of Jesus Christ by God's will, to the saints and faithful in Christ Jesus who are at Ephesus.
- 2 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
- 3 Blessed [be] the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ;
- 4 according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless before him in love;
- 5 having marked us out beforehand for adoption through Jesus Christ to himself, according to the good pleasure of his will,
- 6 to [the] praise of [the] glory of his grace, wherein he has taken us into favour in the Beloved:
- 7 in whom we have redemption through his blood, the forgiveness of offences, according to the riches of his grace;
- 8 which he has caused to abound towards us in all wisdom and intelligence,
- 9 having made known to us the mystery of his will, according to his good pleasure which he purposed in himself
- 10 for [the] administration of the fulness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth; in him,
- 11 in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own will,
- 12 that we should be to [the] praise of his glory who have pre-trusted in the Christ:
- 13 in whom ye also [have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise,
- 14 who is [the] earnest of our inheritance to the redemption of the acquired possession to [the] praise of his glory.
- 15 Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye have] towards all the saints,
- 16 do not cease giving thanks for you, making mention [of you] at my prayers,
- 17 that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him,
- 18 being enlightened in the eyes of your heart, so that ye should know what is the hope of his calling, [and] what the riches of the glory of his inheritance in the saints,
- 19 and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength,
- 20 [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right hand in the heavenlies,

EPHESIANS 1 WK

- 1 Paul, apostle of Christ Jesus by God's will, to the saints that are in Ephesus and [^] faithful in Christ Jesus.
- 2 Grace to you and peace from God our Father and [the] Lord Jesus Christ.
- 3 Blessed [be] the God and Father of our Lord Jesus Christ that blessed us with every spiritual blessing in the heavenly [places] in Christ,
- 4 even as he chose us in him before [the] world's foundation, that we should be holy and blameless before him in love;
- 5 having predestinated us for adoption [^] through Jesus Christ unto himself, according to the good pleasure of his will,
- 6 unto [the] praise of [the] glory of his grace, wherein he made us objects of grace in the beloved;
- 7 in whom we have [^] redemption through his blood, the forgiveness of offences, according to the riches of his grace,
- 8 which he caused to abound toward us in all wisdom and intelligence,
- 9 having made known to us the mystery of his will, according to his good pleasure which he purposed in himself
- 10 for [the] administration of the fulness of the times, to sum up all things in the Christ, the things in the heavens and the things on the earth, in him
- 11 in whom we have also obtained an inheritance, being predestinated according to [the] purpose of him that worketh all things according to the counsel of his will,
- 12 in order that we should be unto [the] praise of his glory, that have fore-trusted in the Christ;
- 13 in whom ye also, having heard the word of truth, the gospel of your salvation, in whom having also believed, ye were sealed by the Holy Spirit of promise,
- 14 who is earnest of our inheritance, for [the] redemption of the purchased possession unto [the] praise of his glory.
- 15 On this account I also, having heard of the faith that [is] among you in the Lord Jesus and the love that [ye have] toward all the saints,
- 16 do not cease giving thanks for you, making mention of you in my prayers,
- 17 that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in full knowledge of him,
- 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the saints;
- 19 and what the surpassing greatness of his power toward us that believe, according to the working of the might of his strength,
- 20 which he wrought in the Christ in having raised him out of the dead, and seated [him] at his right hand in the heavenly [places],

Ephesians

- 21 above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come;
22 and has put all things under his feet, and gave him [to be] head over all things to the assembly,
23 which is his body, the fulness of him who fills all in all:

EPHESIANS 2 JND

- 1 and *you* being dead in your offences and sins —
2 in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who now works in the sons of disobedience:
3 among whom *we* also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature, of wrath, even as the rest:
4 but God, being rich in mercy, because of his great love wherewith he loved us,
5 (*we* too being dead in offences,) has quickened us with the Christ, (*ye* are saved by grace,)
6 and has raised [us] up together, and has made [us] sit down together in the heavenlies in Christ Jesus,
7 that he might display in the coming ages the surpassing riches of his grace in kindness towards us in Christ Jesus.
8 For ye are saved by grace, through faith; and this not of yourselves; it is God's gift:
9 not on the principle of works, that no one might boast.
10 For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.
11 Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh done with the hand;
12 that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world:
13 but now in Christ Jesus ye who once were afar off are become nigh by the blood of the Christ.
14 For he is our peace, who has made both one, and has broken down the middle wall of enclosure,
15 having annulled the enmity in his flesh, the law of commandments in ordinances, that he might form the two in himself into one new man, making peace;
16 and might reconcile both in one body to God by the cross, having by it slain the enmity;
17 and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the glad tidings of] peace to those [who were] nigh.
18 For through him we have both access by one Spirit to the Father.
19 So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of the household of God,
20 being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone,

- 21 far above every principality and authority and power and lordship and every name named not only in this age but also in that to come;
22 and put all things under his feet, and gave him as head over all things to the assembly,
23 which is his body, the fulness of him that filleth all in all.

EPHESIANS 2 WK

- 1 And you, being dead in your offences and your sins,
2 in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit that now worketh in the sons of disobedience;
3 among whom we all also had our conversation once in the lusts of our flesh, doing the wishes of the flesh and of the thoughts, and were children, by nature, of wrath even as the rest;
4 but God, being rich in mercy, on account of his great love wherewith he loved us,
5 even us being dead in our offences he quickened with the Christ (by grace are ye saved),
6 and raised together and seated together in the heavenly [places] in Christ Jesus,
7 that he might shew forth in the coming ages the surpassing riches of his grace in kindness toward us in Christ Jesus.
8 For by grace ye are saved through faith; and this not of yourselves — God's is the gift:
9 not of works, that no one might boast.
10 For his workmanship we are, created in Christ Jesus for good works which God before prepared that we should walk in them.
11 Wherefore remember that once ye, the nations in [the] flesh, that are called uncircumcision by that called circumcision in [the] flesh made by hand,
12 that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
13 but now in Christ Jesus ye that were once far off have become nigh by the blood of the Christ.
14 For he is our peace that made both one, and broke down the middle wall of the fence,
15 having annulled the enmity in his flesh, the law of the commandments in ordinances, that he might create the two in himself into one new man, making peace,
16 and might reconcile both in one body to God through the cross, having slain the enmity in it.
17 And having come he preached peace to you that were afar off and peace to those that were nigh.
18 For through him we both have an access by one Spirit to the Father.
19 So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints and of the household of God,
20 being built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner-stone,

- 21 in whom all the building fitted together increases to a holy temple in the Lord;
 22 in whom ye also are built together for a habitation of God in [the] Spirit.

EPHESIANS 3 JND

- 1 For this reason I Paul, prisoner of the Christ Jesus for you nations,
 2 (if indeed ye have heard of the administration of the grace of God which has been given to me towards you,
 3 that by revelation the mystery has been made known to me, (according as I have written before briefly,
 4 by which, in reading it, ye can understand my intelligence in the mystery of the Christ,)
 5 which in other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in [the power of the] Spirit,
 6 that [they who are of] the nations should be joint heirs, and a joint body, and joint partakers of [his] promise in Christ Jesus by the glad tidings;
 7 of which I am become minister according to the gift of the grace of God given to me, according to the working of his power.
 8 To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ,
 9 and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things,
 10 in order that now to the principalities and authorities in the heavenlies might be made known through the assembly the all-various wisdom of God,
 11 according to [the] purpose of the ages, which he purposed in Christ Jesus our Lord,
 12 in whom we have boldness and access in confidence by the faith of him.
 13 Wherefore I beseech [you] not to faint through my tribulations for you, which is your glory.
 14 For this reason I bow my knees to the Father [of our Lord Jesus Christ],
 15 of whom every family in [the] heavens and on earth is named,
 16 in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man;
 17 that the Christ may dwell, through faith, in your hearts, being rooted and founded in love,
 18 in order that ye may be fully able to apprehend with all the saints what [is] the breadth and length and depth and height;
 19 and to know the love of the Christ which surpasses knowledge; that ye may be filled [even] to all the fulness of God.
 20 But to him that is able to do far exceedingly above all which we ask or think, according to the power which works in us,

- 21 in whom all the building fitted together increaseth unto a holy temple in [the] Lord,
 22 in whom ye also are builded together for an habitation of God in [the] Spirit.

EPHESIANS 3 WK

- 1 For this cause I Paul, the prisoner of the Christ Jesus for you nations,
 2 if indeed ye heard of the administration of the grace of God that was given me toward you;
 3 how that by revelation was made known to me the mystery, even as I have before written briefly,
 4 in accordance with which ye can, in reading, perceive my understanding in the mystery of the Christ,
 5 which in other generations was not made known to the sons of men, as it hath been now revealed to his holy apostles and prophets in [the] Spirit,
 6 that the nations are fellow-heirs, and of the same body, and fellow-partakers of the promises in Christ Jesus by the gospel,
 7 of which I was made minister according to the gift of the grace of God that was given me according to the working of his power.
 8 To me who am less than the least of all saints was this grace given to preach to the nations the unsearchable riches of the Christ,
 9 and to enlighten all as to what [is] the administration of the mystery which hath been hidden from the ages in God that created all things ^Λ ;
 10 in order that there might be known now to the principalities and the authorities in the heavenly [places] by the assembly the manifold wisdom of God,
 11 according to [the] purpose of the ages which he made in Christ Jesus our Lord;
 12 in whom we have ^Λ boldness and ^Λ access in confidence by the faith of him.
 13 Wherefore I entreat [you] not to faint at my tribulations for you which is your glory.
 14 For this cause I bow my knees to the Father of our Lord Jesus Christ,
 15 from whom every family in [the] heavens and on earth is named,
 16 that he would give you according to the riches of his glory to be strengthened with power by his Spirit into the inner man,
 17 that the Christ may dwell through ^Λ faith in your hearts, being in love rooted and grounded
 18 that ye may be fully able to comprehend with all the saints what [is] the breadth and length and depth and height;
 19 and to know the love of the Christ that surpasseth knowledge, that ye may be filled to all the fulness of God.
 20 Now to him that is able to do above all things far exceedingly above what we ask or think, according to the power that worketh in us,

21 to him be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen).

EPHESIANS 4 JND

- 1 I, the prisoner in [the] Lord, exhort you therefore to walk worthy of the calling wherewith ye have been called,
- 2 with all lowliness and meekness, with long-suffering, bearing with one another in love;
- 3 using diligence to keep the unity of the Spirit in the uniting bond of peace.
- 4 [There is] one body and one Spirit, as ye have been also called in one hope of your calling;
- 5 one Lord, one faith, one baptism;
- 6 one God and Father of all, who is over all, and through all, and in us all.
- 7 But to each one of us has been given grace according to the measure of the gift of the Christ.
- 8 Wherefore he says, Having ascended up on high, he has led captivity captive, and has given gifts to men.
- 9 But that he ascended, what is it but that he also descended into the lower parts of the earth?
- 10 He that descended is the same who has also ascended up above all the heavens, that he might fill all things;
- 11 and he has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers,
- 12 for the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ;
- 13 until we all arrive at the unity of the faith and of the knowledge of the Son of God, at [the] full-grown man, at [the] measure of the stature of the fulness of the Christ;
- 14 in order that we may be no longer babes, tossed and carried about by every wind of that teaching [which is] in the sleight of men, in unprincipled cunning with a view to systematized error;
- 15 but, holding the truth in love, we may grow up to him in all things, who is the head, the Christ:
- 16 from whom the whole body, fitted together, and connected by every joint of supply, according to [the] working in [its] measure of each one part, works for itself the increase of the body to its self-building up in love.
- 17 This I say therefore, and testify in [the] Lord, that ye should no longer walk as [the rest of] the nations walk in [the] vanity of their mind,
- 18 being darkened in understanding, estranged from the life of God by reason of the ignorance which is in them, by reason of the hardness of their hearts,
- 19 who having cast off all feeling, have given themselves up to lasciviousness, to work all uncleanness with greedy unsatisfied lust.
- 20 But ye have not thus learnt the Christ,
- 21 if ye have heard him and been instructed in him according as [the] truth is in Jesus;

21 to him [be] glory in the assembly in Christ Jesus unto all the generations of the age of the ages. Amen.

EPHESIANS 4 WK

- 1 I exhort you therefore, I the prisoner in [the] Lord, that ye walk worthily of the calling wherewith ye were called,
- 2 with all lowliness and meekness, with long-suffering, forbearing one another in love,
- 3 using diligence to keep the unity of the Spirit in the bond of peace:
- 4 one body and one Spirit, even as ye were also called in one hope of your calling;
- 5 one Lord, one faith, one baptism;
- 6 one God and Father of all, that [is] over all, and through all, and in [us, or, you] all.
- 7 But to each one of us was given grace according to the measure of the gift of the Christ.
- 8 Wherefore he saith, Having ascended on high, he led captivity captive and gave gifts to men.
- 9 Now that he ascended, what is it but that he also descended into the lower [parts] of the earth?
- 10 He that descended, he it is also that ascended far above all the heavens, that he might fill all things.
- 11 And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers,
- 12 for the perfecting of the saints, unto work of ministry, unto edifying of the body of the Christ,
- 13 until we all arrive at the unity of the faith and of the full knowledge of the Son of God, at a fullgrown man, at [the] measure of [the] stature of the fulness of the Christ;
- 14 that we may no longer be babes, tossed and carried about by every wind of doctrine in the sleight of men, in craftiness for the scheming of error,
- 15 but, holding the truth in love, let us grow up unto him in all things, who is the head, Christ,
- 16 from whom all the body, being fitted together and compacted by every joint of supply, according to [the] working in [the] measure of each one part, worketh the increase of the body for edifying of itself in love.
- 17 This then I say and testify in [the] Lord that ye should no longer walk even as also the rest of the nations walk in vanity of their mind,
- 18 being darkened in the understanding, estranged from the life of God on account of the ignorance that is in them, on account of the hardening of their heart,
- 19 who, as being past remorse, have given themselves up to lasciviousness unto [the] working of every uncleanness with greediness.
- 20 But ye have not thus learnt the Christ,
- 21 if indeed ye have heard him and been taught in him even as [the] truth is in Jesus,

- 22 [namely] your having put off according to the former conversation the old man which corrupts itself according to the deceitful lusts;
 23 and being renewed in the spirit of your mind;
 24 and [your] having put on the new man, which according to God is created in truthful righteousness and holiness.
 25 Wherefore, having put off falsehood, speak truth every one with his neighbour, because we are members one of another.
 26 Be angry, and do not sin; let not the sun set upon your wrath,
 27 neither give room for the devil.
 28 Let the stealer steal no more, but rather let him toil, working what is honest with [his] hands, that he may have to distribute to him that has need.
 29 Let no corrupt word go out of your mouth, but if [there be] any good one for needful edification, that it may give grace to those that hear [it].
 30 And do not grieve the Holy Spirit of God, with which ye have been sealed for [the] day of redemption.
 31 Let all bitterness, and heat of passion, and wrath, and clamour, and injurious language, be removed from you, with all malice;
 32 and be to one another kind, compassionate, forgiving one another, so as God also in Christ has forgiven you.

EPHESIANS 5 JND

- 1 Be ye therefore imitators of God, as beloved children,
 2 and walk in love, even as the Christ loved us, and delivered himself up for us, an offering and sacrifice to God for a sweet-smelling savour.
 3 But fornication and all uncleanness or unbridled lust, let it not be even named among you, as it becomes saints;
 4 and filthiness and foolish talking, or jesting, which are not convenient; but rather thanksgiving.
 5 For this ye are [well] informed of, knowing that no fornicator, or unclean person, or person of unbridled lust, who is an idolater, has inheritance in the kingdom of the Christ and God.
 6 Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience.
 7 Be not ye therefore fellow-partakers with them;
 8 for ye were once darkness, but now light in [the] Lord; walk as children of light,
 9 (for the fruit of the light [is] in all goodness and righteousness and truth,)
 10 proving what is agreeable to the Lord;
 11 and do not have fellowship with the unfruitful works of darkness, but rather also reprove [them],
 12 for the things that are done by them in secret it is shameful even to say.
 13 But all things having their true character exposed by the light are made manifest; for that which makes everything manifest is light.

- 22 that ye should put off, according to your former conversation, the old man that is corrupt according to the lusts of deceit,
 23 and be renewed in the spirit of your mind,
 24 and put on the new man, that according to God was created in righteousness and holiness of truth.
 25 Wherefore having put off falsehood, speak truth each with his neighbour, for we are members one of another.
 26 Be angry and sin not: let not the sun set upon your wrath,
 27 nor yet give room for the devil.
 28 Let him that stealeth steal no longer but rather labour, working what is good with his own hands, that he may have to distribute to him that hath need.
 29 Let no corrupt word proceed out of your mouth, but if [there be] any one good for edification of the need, that it may give grace to those that hear.
 30 And grieve not the Holy Spirit of God by whom ye were sealed for redemption-day.
 31 Let all bitterness and passion and wrath and clamour and evil-speaking be removed from you with all malice;
 32 and be to one another kind, compassionate, forgiving each other, even as God also in Christ hath forgiven you.

EPHESIANS 5 WK

- 1 Be therefore imitators of God, as beloved children,
 2 and walk in love, even as the Christ also loved us and gave himself up for us, an offering and sacrifice to God for an odour of sweet smell.
 3 But fornication and all uncleanness or covetousness, let it not be even named among you, even as becometh saints;
 4 and filthiness and foolish talking or jesting, which are not becoming, but rather thanksgiving.
 5 For this ye are aware of, knowing that no fornicator nor unclean nor covetous [person], who is an idolater, hath inheritance in the kingdom of the Christ and God.
 6 Let no one deceive you by vain words; for on account of these things cometh the wrath of God upon the sons of disobedience.
 7 Be not therefore fellow-partakers with them;
 8 for ye were once darkness but now [are] light in the Lord: walk as children of light
 9 (for the fruit of the light [is] in all goodness and righteousness and truth),
 10 proving what is agreeable to the Lord;
 11 and have no fellowship with the unfruitful works of darkness but rather also reprove;
 12 for the things in secret done by them it is shameful even to speak of,
 13 but [^] all of them, when [^] reprov'd by the light, are made manifest; for everything that maketh manifest is light.

Ephesians

- 14 Wherefore he says, Wake up, [thou] that sleepest, and arise up from among the dead, and the Christ shall shine upon thee.
- 15 See therefore how ye walk carefully, not as unwise but as wise,
- 16 redeeming the time, because the days are evil.
- 17 For this reason be not foolish, but understanding what [is] the will of the Lord.
- 18 And be not drunk with wine, in which is debauchery; but be filled with the Spirit,
- 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord;
- 20 giving thanks at all times for all things to him [who is] God and [the] Father in the name of our Lord Jesus Christ,
- 21 submitting yourselves to one another in [the] fear of Christ.
- 22 Wives, [submit yourselves] to your own husbands, as to the Lord,
- 23 for a husband is head of the wife, as also the Christ [is] head of the assembly. *He* [is] Saviour of the body.
- 24 But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything.
- 25 Husbands, love your own wives, even as the Christ also loved the assembly, and has delivered himself up for it,
- 26 in order that he might sanctify it, purifying [it] by the washing of water by [the] word,
- 27 that *he* might present the assembly to himself glorious, having no spot, or wrinkle, or any of such things; but that it might be holy and blameless.
- 28 So ought men also to love their own wives as their own bodies: he that loves his own wife loves himself.
- 29 For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ the assembly:
- 30 for we are members of his body; [we are of his flesh, and of his bones.]
- 31 Because of this a man shall leave his father and mother, and shall be united to his wife, and the two shall be one flesh.
- 32 This mystery is great, but *I* speak as to Christ, and as to the assembly.
- 33 But ye also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

EPHESIANS 6 JND

- 1 Children, obey your parents in [the] Lord, for this is just.
- 2 Honour thy father and thy mother, which is the first commandment with a promise,
- 3 that it may be well with thee, and that thou mayest be long-lived on the earth.
- 4 And [ye] fathers, do not provoke your children to anger, but bring them up in [the] discipline and admonition of [the] Lord.

- 14 Wherefore he saith, Awake thou that sleepest, and arise out of [the] dead, and the Christ shall shine upon thee.
- 15 See therefore how carefully ye walk, not as unwise but as wise,
- 16 buying up the time, because the days are evil.
- 17 On this account be not foolish, but understanding what the will of the Lord [is].
- 18 And be not drunk with wine, in which is dissoluteness, but be filled with [the] Spirit,
- 19 speaking to each other in psalms and hymns and spiritual songs, singing and chanting in your heart to the Lord;
- 20 giving thanks always for all things in [the] name of our Lord Jesus Christ to him that is God and Father,
- 21 submitting yourselves one to another in fear of Christ.
- 22 Wives, [submit yourselves] to your own husbands as to the Lord;
- 23 for a husband is head of the wife, as also the Christ [is] head of the assembly: he [is] the saviour of the body.
- 24 But as the assembly is subject to the Christ, so also the wives to their own husbands in everything.
- 25 Husbands, love your own wives, even as the Christ also loved the assembly and gave himself up for it,
- 26 that he might sanctify it, having cleansed [it] by the washing of water in [the] word,
- 27 that he might himself present to himself the assembly glorious, not having spot or wrinkle, or any of such things; but that it should be holy and blameless.
- 28 Thus ought husbands to love their own wives as their own bodies: he that loveth his own wife loveth himself,
- 29 for no one ever hated his own flesh but nourisheth and cherisheth it, even as the Christ also the assembly:
- 30 for we are members of his body, of his flesh, and of his bones.
- 31 Because of this shall a man leave father and mother and shall be closely joined to his wife, and they two shall be one flesh.
- 32 This mystery is great; but I speak as to Christ and as to the assembly.
- 33 Nevertheless, ye also every one, let each so love his own wife as himself, and let the wife fear the husband.

EPHESIANS 6 WK

- 1 Children, obey your parents in [the] Lord; for this is just.
- 2 Honour thy father and thy mother, which is a commandment first in promise,
- 3 that it may be well for thee, and thou shalt be long-lived on the earth.
- 4 And, fathers, provoke not your children to wrath, but bring them up in [the] Lord's discipline and admonition.

- 5 Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart as to the Christ;
- 6 not with eye service as men-pleasers; but as bondmen of Christ, doing the will of God from [the] soul,
- 7 serving with good will as to the Lord, and not to men;
- 8 knowing that whatever good each shall do, this he shall receive of [the] Lord, whether bond or free.
- 9 And, masters, do the same things towards them, giving up threatening, knowing that both their and your Master is in heaven, and there is no acceptance of persons with him.
- 10 For the rest, brethren, be strong in [the] Lord, and in the might of his strength.
- 11 Put on the panoply of God, that ye may be able to stand against the artifices of the devil:
- 12 because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness, against spiritual [power] of wickedness in the heavenlies.
- 13 For this reason take [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things, to stand.
- 14 Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness,
- 15 and shod your feet with [the] preparation of the glad tidings of peace:
- 16 besides all [these] having taken the shield of faith with which ye will be able to quench all the inflamed darts of the wicked one.
- 17 Have also the helmet of salvation, and the sword of the Spirit, which is God's word;
- 18 praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing with all perseverance and supplication for all the saints;
- 19 and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad tidings,
- 20 for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.
- 21 But in order that ye also may know what concerns me, how I am getting on, Tychicus, the beloved brother and faithful minister in [the] Lord, shall make all things known to you;
- 22 whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.
- 23 Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ.
- 24 Grace with all them that love our Lord Jesus Christ in incorruption.

- 5 Bondmen, obey your masters according to flesh with fear and trembling, in singleness of your heart, as to the Christ;
- 6 not with eye-service as men-pleasers but as bondmen of Christ, doing the will of God from the soul,
- 7 with good-will doing service as to the Lord and not to men;
- 8 knowing that whatever good each shall do, this he shall receive of [the] Lord, whether bond or free.
- 9 And, masters, do the same things toward them, giving up threatening, knowing that the master both of them and of you is in [the] heavens; and there is no respect of persons with him.
- 10 For the rest, my brethren, be strengthened in [the] Lord and in the strength of his might.
- 11 Put on the panoply of God, that ye may be able to stand against the stratagems of the devil;
- 12 for our wrestling is not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual [hosts] of wickedness in the heavenly [places].
- 13 On this account take up the panoply of God, that ye may be able to withstand in the evil day, and, having fully done all, to stand.
- 14 Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness,
- 15 and having shod your feet with [the] preparation of the gospel of peace;
- 16 besides all, having taken up the shield of faith with which ye will be able to quench all the fiery darts of the wicked one;
- 17 and receive the helmet of salvation, and the sword of the Spirit, which is God's word;
- 18 with all prayer and supplication praying in every season in [the] Spirit, and thereunto watching with all perseverance and supplication for all the saints,
- 19 and for me that utterance may be given me in [the] opening of my mouth with boldness to make known the mystery of the gospel,
- 20 for which I am an ambassador in chain[s], that in it I may be bold as I ought to speak.
- 21 But that ye also may know my affairs, what I do, Tychicus shall make known all to you, the beloved brother and faithful servant in [the] Lord,
- 22 whom I sent to you for this very thing, that ye may know our matters, and [that] he may comfort your hearts.
- 23 Peace to the brethren and love with faith from God [the] Father and [the] Lord Jesus Christ;
- 24 grace with all that love our Lord Jesus Christ in incorruption.

Philippians

PHILIPPIANS 1 JND

- 1 Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;
- 2 grace to you, and peace from God our Father and [the] Lord Jesus Christ.
- 3 I thank my God for my whole remembrance of you, constantly in my every supplication, making the supplication for you all with joy,
- 5 because of your fellowship with the gospel, from the first day until now;
- 6 having confidence of this very thing, that he who has begun in you a good work will complete it unto Jesus Christ's day:
- 7 as it is righteous for me to think this as to you all, because ye have *me* in your hearts, and that both in my bonds and in the defence and confirmation of the glad tidings ye are all participators in my grace.
- 8 For God is my witness how I long after you all in [the] bowels of Christ Jesus.
- 9 And this I pray, that your love may abound yet more and more in full knowledge and all intelligence,
- 10 that ye may be judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day,
- 11 being complete as regards the fruit of righteousness, which [is] by Jesus Christ, to God's glory and praise.
- 12 But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings,
- 13 so that my bonds have become manifest [as being] in Christ in all the praetorium and to all others;
- 14 and that the most of the brethren, trusting in [the] Lord through my bonds, dare more abundantly to speak the word of God fearlessly.
- 15 Some indeed also for envy and strife, but some also for good will, preach the Christ.
- 16 These indeed out of love, knowing that I am set for the defence of the glad tidings;
- 17 but those out of contention, announce the Christ, not purely, supposing to arouse tribulation for my bonds.
- 18 What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice;
- 19 for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit of Jesus Christ;
- 20 according to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or by death.
- 21 For for me to live [is] Christ, and to die gain;
- 22 but if to live in flesh [is my lot], this is for me worth the while: and what I shall choose I cannot tell.

PHILIPPIANS 1 WK

- 1 Paul and Timothy, bondmen of Jesus Christ, to all the saints in Christ Jesus that are at Philippi with bishops and deacons.
- 2 Grace to you, and peace from God our Father and [the] Lord Jesus Christ.
- 3 I thank my God upon my whole remembrance of you, always in my every supplication for you all making the supplication with joy
- 5 for your fellowship with the gospel from the first day until now,
- 6 being confident of this very thing, that he who began in you a good work will complete [it] until [the] day of Jesus Christ;
- 7 even as it is righteous for me to think this of you all, because ye have me in your heart; and both in my bonds, and in the defense and confirmation of the gospel, ye are all fellow-partakers of my grace.
- 8 For God is my witness, how I long after you all in [the] bowels of Jesus Christ.
- 9 And this I pray, that your love may abound yet more and more in full knowledge and all intelligence,
- 10 that ye may approve the things that are excellent; that ye may be pure and without offense against [the] day of Christ,
- 11 being filled with the fruit of righteousness that [is] by Jesus Christ unto God's praise and glory.
- 12 But I wish you to know, brethren, that my affairs have turned out rather for furtherance of the gospel,
- 13 so that my bonds have been manifest in Christ in the whole of the praetorium and to all the rest;
- 14 and that the most of the brethren in [the] Lord, being confident by my bonds, more abundantly dare to speak the word fearlessly.
- 15 Some, indeed, also for envy and strife, but some also for goodwill, preach the Christ:
- 16 these, indeed, out of love, knowing that I am set for the defense of the gospel;
- 17 but these out of contention announce the Christ, not purely, thinking to stir up tribulation for my bonds.
- 18 What then? Notwithstanding, every way, whether in pretense or in truth, Christ is announced, and in this I rejoice, yea, and I will rejoice;
- 19 for I know that this will turn to me for salvation through your supplication and [the] supply of the Spirit of Jesus Christ,
- 20 according to my earnest expectation and hope, that in nothing I shall be ashamed; but in all boldness, as always now also, Christ shall be magnified in my body, whether by life or by death.
- 21 For to me to live [is] Christ, and to die gain;
- 22 but if to live in flesh, this to me [is] worth while; and what I shall choose I know not.

- 23 But I am pressed by both, having the desire for departure and being with Christ, [for] [it is] very much better,
 24 but remaining in the flesh [is] more necessary for your sakes;
 25 and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy in faith;
 26 that your boasting may abound in Christ Jesus through me by my presence again with you.
 27 Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul, labouring together in the same conflict with the faith of the glad tidings;
 28 and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your salvation, and that from God;
 29 because to you has been given, as regards Christ, not only the believing on him but the suffering for him also,
 30 having the same conflict which ye have seen in me, and now hear of in me.

PHILIPPIANS 2 JND

- 1 If then [there be] any comfort in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and compassions,
 2 fulfil my joy, that ye may think the same thing, having the same love, joined in soul, thinking one thing;
 3 [let] nothing [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves;
 4 regarding not each his own [qualities], but each those of others also.
 5 For let this mind be in you which [was] also in Christ Jesus;
 6 who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God;
 7 but emptied himself, taking a bondman's form, taking his place in [the] likeness of men;
 8 and having been found in figure as a man, humbled himself, becoming obedient even unto death, and [that the] death of [the] cross.
 9 Wherefore also God highly exalted him, and granted him a name, that which is above every name,
 10 that at the name of Jesus every knee should bow, of heavenly and earthly and infernal [beings],
 11 and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory.
 12 So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out your own salvation with fear and trembling,
 13 for it is God who works in you both the willing and the working according to [his] good pleasure.
 14 Do all things without murmurings and reasonings,

- 23 But I am perplexed by the two, having the desire for departing and being with Christ, for it is very far better;
 24 but remaining in the flesh is more necessary on your account;
 25 and having this confidence, I know that I shall remain and abide with you all for your furtherance and joy of faith;
 26 that your boast may abound in Christ Jesus in me through my presence again with you.
 27 Only conduct yourselves worthily of the gospel of Christ; that, whether coming and seeing you or absent, I may hear of your concerns, that ye stand in one spirit, with one soul striving together with the faith of the gospel;
 28 and not frightened in anything by the adversaries, which is to them a showing forth of destruction, but to you of salvation, and this from God;
 29 because to you has been given on behalf of Christ, not only the believing on him, but also the suffering for him;
 30 having the same conflict as ye saw in me and now hear of in me.

PHILIPPIANS 2 WK

- 1 If therefore [there be] any comfort in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and compassions,
 2 fulfil my joy, that ye may mind the same thing, having the same love, joined in soul, minding the one thing;
 3 nothing in strifefulness, or vainglory, but in lowly-mindedness esteeming one another more excellent than themselves;
 4 regarding each not his own things, but each also those of others.
 5 For let this mind be in you which [was] also in Christ Jesus;
 6 who, being in God's form, thought it not an object of rapine to be on an equality with God;
 7 but emptied himself, taking a bondman's form, being come in men's likeness;
 8 and being found in figure as a man, humbled himself, becoming obedient unto death, even the death of the cross.
 9 Wherefore also God highly exalted him, and gave him the name that [is] above every name,
 10 that in the name of Jesus every knee should bow, of heavenly and earthly and infernal [beings],
 11 and every tongue confess that Jesus Christ [is] Lord, unto God [the] Father's glory.
 12 So that, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, with fear and trembling work out your own salvation;
 13 for it is God that worketh in you both to will and to work for his good pleasure.
 14 Do all things without murmurings and reasonings;

Philippians

- 15 that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation; among whom ye appear as lights in [the] world,
16 holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run in vain nor laboured in vain.
17 But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all.
18 In like manner do ye also rejoice, and rejoice with me.
19 But I hope in [the] Lord Jesus to send Timotheus to you shortly, that I also may be refreshed, knowing how ye get on.
20 For I have no one like-minded who will care with genuine feeling how ye get on.
21 For all seek their own things, not the things of Jesus Christ.
22 But ye know the proof of him, that, as a child a father, he has served with me in the work of the glad tidings.
23 Him therefore I hope to send immediately, as soon as I shall see how it goes with me:
24 but I trust in [the] Lord that I myself also shall soon come;
25 but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger and minister to my need,
26 since he had a longing desire after you all, and was distressed because ye had heard that he was sick;
27 for he was also sick close to death, but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon sorrow.
28 I have sent him therefore the more diligently, that seeing him ye might again rejoice, and that I might be the less sorrowful.
29 Receive him therefore in [the] Lord with all joy, and hold such in honour;
30 because for the sake of the work he drew near even to death, venturing his life that he might fill up what lacked in your ministration toward me.

PHILIPPIANS 3 JND

- 1 For the rest, my brethren, rejoice in [the] Lord: to write the same things to you, to me [is] not irksome, and for you safe.
2 See to dogs, see to evil workmen, see to the concision.
3 For we are the circumcision, who worship by [the] Spirit of God, and boast in Christ Jesus, and do not trust in flesh.
4 Though I have [my] trust even in flesh; if any other think to trust in flesh, I rather:
5 as to circumcision, [I received it] the eighth day; of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews; as to [the] law, a Pharisee;
6 as to zeal, persecuting the assembly; as to righteousness which [is] in [the] law, found blameless;
7 but what things were gain to me these I counted, on account of Christ, loss.

- 15 that ye may be blameless and sincere, irreproachable children of God amidst a crooked and perverse generation, among whom ye shine as lights in [the] world,
16 holding forth [the] word of life, for a boast to me in Christ's day, that not in vain I ran nor in vain laboured.
17 But if also I am poured out upon the sacrifice and ministration of your faith, I rejoice, and rejoice with you all;
18 and in the same thing do ye rejoice, and rejoice with me.
19 But I hope in [the] Lord Jesus soon to send Timothy to you, that I also may be cheered knowing about you.
20 For I have none like-minded who will have a genuine care about you;
21 for they all seek their own things, not those of Jesus Christ.
22 But the proof of him ye know, that, as a child a father, with me he served in the gospel.
23 Him therefore I hope to send as soon as I shall see my concerns.
24 But I trust in [the] Lord that I also myself shall come soon.
25 But I thought it necessary to send unto you Epaphroditus, my brother and fellow-labourer and fellow-soldier, but your messenger and minister to my wants;
26 since he was longing after you all and uneasy because ye heard that he was sick.
27 For indeed he was sick near to death; but God pitied him, and not him only, but me also, that I should not have sorrow upon sorrow.
28 The more diligently therefore I sent him, that seeing him again ye may rejoice and I be the less sorrowful.
29 Receive him therefore in [the] Lord with all joy, and hold such in honour;
30 because for the work of Christ he was nigh even to death, endangering his life that he might fill up the remainder of your ministrations toward me.

PHILIPPIANS 3 WK

- 1 For the rest, my brethren, rejoice in [the] Lord. To write these things to you [is] not irksome to me, but safe for you.
2 See to dogs, see to evil workers, see to the concision;
3 for we are the circumcision that worship God in Spirit and boast in Christ Jesus, and have no trust in flesh.
4 Though I have a trusting even in flesh; if any other seem to trust in flesh, I more:
5 in circumcision of eight days, of [the] race of Israel, of [the] tribe of Benjamin, a Hebrew of Hebrews, according to law a Pharisee,
6 according to zeal persecuting the church, according to righteousness that [is] in law blameless.
7 But what things were gain to me, these I have counted loss on account of Christ.

- 8 But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all and count them to be filth, that I may gain Christ;
- 9 and that I may be found in him, not having my righteousness, which [would be] on the principle of law, but that which is by faith of Christ, the righteousness which [is] of God through faith,
- 10 to know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death,
- 11 if any way I arrive at the resurrection from among [the] dead.
- 12 Not that I have already obtained [the prize], or am already perfected; but I pursue, if also I may get possession [of it], seeing that also I have been taken possession of by Christ [Jesus].
- 13 Brethren, I do not count to have got possession myself; but one thing — forgetting the things behind, and stretching out to the things before,
- 14 I pursue, [looking] towards [the] goal, for the prize of the calling on high of God in Christ Jesus.
- 15 As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall reveal to you.
- 16 But whereto we have attained, [let us] walk in the same steps.
- 17 Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have us for a model;
- 18 (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of Christ:
- 19 whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind earthly things:)
- 20 for *our* commonwealth has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour,
- 21 who shall transform our body of humiliation into conformity to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.

PHILIPPIANS 4 JND

- 1 So that, my brethren, beloved and longed for, my joy and crown, thus stand fast in [the] Lord, beloved.
- 2 I exhort Euodia, and exhort Syntyche, to be of the same mind in [the] Lord;
- 3 yea, I ask thee also, true yokefellow, assist them, who have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.
- 4 Rejoice in [the] Lord always: again I will say, Rejoice.
- 5 Let your gentleness be known of all men. The Lord [is] near.

- 8 But moreover also I count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on whose account I lost all things and count them to be refuse that I may win Christ,
- 9 and be found in him, not having my righteousness that [is] of law, but that [which is] by faith of Christ, the righteousness of God on faith;
- 10 to know him, and the power of his resurrection and the fellowship of his sufferings, being conformed to his death,
- 11 if by any means I may arrive at the resurrection that [is] from [the] dead.
- 12 Not that I already received [it] or am already perfected; but I pursue if I may also lay hold, for that also I have been laid hold of by Christ.
- 13 Brethren, I do not reckon myself to have laid hold; but one thing — forgetting the things behind, and stretching out to the things before,
- 14 I pursue goalward unto the prize of the calling on high of God in Christ Jesus.
- 15 As many therefore as [are] perfect, let us mind this. And if in anything ye are differently minded, this also will God reveal to you.
- 16 Nevertheless unto what we have attained, walk by the same [, mind the same].
- 17 Be joint-imitators of me, brethren, and mark those so walking as ye have us for a pattern.
- 18 For many walk, of whom I often told you, and now tell you even weeping, the enemies of the cross of Christ,
- 19 whose end [is] destruction, whose God [is] the belly, and they glory in their shame, who mind the things of earth.
- 20 For our commonwealth has its being in [the] heavens, from whence also we await [as] Saviour [the] Lord Jesus Christ,
- 21 who shall transform our body of humiliation, conformed to his body of glory according to the working of his ability also to subject all things to him.

PHILIPPIANS 4 WK

- 1 So that, my brethren beloved and longed for, my joy and crown, so stand in [the] Lord, beloved.
- 2 Euodia I exhort, and Syntyche I exhort, to mind the same thing in [the] Lord;
- 3 yea, I beseech thee also, genuine yokefellow, help them, seeing that they shared my conflicts in the gospel, with Clement also, and the rest of my fellow-labourers, whose names are in the book of life.
- 4 Rejoice in [the] Lord always: again I will say, rejoice.
- 5 Let your mildness be known to all men. The Lord [is] near.

Philippians

- 6 Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God;
- 7 and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus.
- 8 For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on these things.
- 9 What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you.
- 10 But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely ye did also think [of me], but lacked opportunity.
- 11 Not that I speak as regards privation, for as to me I have learnt in those circumstances in which I am, to be satisfied in myself.
- 12 I know both how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to suffer privation.
- 13 I have strength for all things in him that gives me power.
- 14 But ye have done well in taking part in my affliction.
- 15 And know also ye, O Philippians, that in [the] beginning of the gospel, when I came out of Macedonia, no assembly communicated [anything] to me in [the] way of giving and receiving save ye alone;
- 16 for also in Thessalonica once and even twice ye sent to me for my need.
- 17 Not that I seek gift, but I seek fruit abounding to your account.
- 18 But I have all things in full supply and abound; I am full, having received of Epaphroditus the things [sent] from you, an odour of sweet savour, an acceptable sacrifice, agreeable to God.
- 19 But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus.
- 20 But to our God and Father [be] glory to the ages of ages. Amen.
- 21 Salute every saint in Christ Jesus. The brethren who [are] with me salute you.
- 22 All the saints salute you, and specially those of the household of Cæsar.
- 23 The grace of the Lord Jesus Christ [be] with your spirit. Amen.
- 6 Be anxious about nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
- 7 And the peace of God, that surpasseth every understanding, shall keep your hearts and your thoughts in Christ Jesus.
- 8 For the rest, brethren, whatsoever things are true, whatsoever noble, whatsoever just, whatsoever pure, whatsoever lovely, whatsoever of good report, if there [is] any virtue, and if any praise, these things consider.
- 9 Those things which ye also learned, and received, and heard, and saw in me, do; and the God of peace shall be with you.
- 10 But I rejoiced in [the] Lord greatly that now at length ye flourished again in thinking for my interest, while yet also ye did think but had no opportunity.
- 11 Not that I speak in regard to want; for I learned in the circumstances in which I am to find competence.
- 12 I know also to be abased, I know also to abound. In everything and in all things I am initiated both to be filled and to hunger, both to abound and to be in want.
- 13 In all things I am strong in him that empowereth me.
- 14 Nevertheless ye did well in sharing with my tribulation.
- 15 But ye also, O Philippians, know that in the beginning of the gospel, when I came out of Macedonia, no assembly communicated with me for an account of giving and receiving, unless ye alone;
- 16 for even in Thessalonica both once and twice ye sent for my need.
- 17 Not that I am seeking the gift, but I am seeking the fruit that aboundeth unto your account.
- 18 But I have all things and abound; I am full, having received from Epaphroditus the things from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
- 19 But my God will fully supply all your need according to his riches in glory in Christ Jesus.
- 20 Now to our God and Father [be] the glory unto the ages of the ages. Amen.
- 21 Salute every saint in Christ Jesus. The brethren that [are] with me salute you.
- 22 All the saints salute you, but especially those of the household of Caesar.
- 23 The grace of our Lord Jesus Christ [be] with your spirit. Amen.

COLOSSIANS I JND

- 1 Paul, apostle of Christ Jesus, by God's will, and Timotheus the brother,
- 2 to the holy and faithful brethren in Christ which [are] in Colosse. Grace to you and peace from God our Father [and Lord Jesus Christ].
- 3 We give thanks to the God and Father of our Lord Jesus Christ continually [when] praying for you,
- 4 having heard of your faith in Christ Jesus, and the love which ye have towards all the saints,
- 5 on account of the hope which [is] laid up for you in the heavens; of which ye heard before in the word of the truth of the glad tidings,
- 6 which are come to you, as [they are] in all the world, [and] are bearing fruit and growing, even as also among you, from the day ye heard [them] and knew indeed the grace of God in truth:
- 7 even as ye learned from Epaphras our beloved fellow bondman, who is a faithful minister of Christ for you,
- 8 who has also manifested to us your love in [the] Spirit.
- 9 For this reason we also, from the day we heard [of your faith and love], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding,
- 10 [so as] to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by the true knowledge of God;
- 11 strengthened with all power according to the might of his glory unto all endurance and longsuffering with joy;
- 12 giving thanks to the Father, who has made us fit for sharing the portion of the saints in light,
- 13 who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his love:
- 14 in whom we have redemption, the forgiveness of sins;
- 15 who is image of the invisible God, firstborn of all creation;
- 16 because by him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created by him and for him.
- 17 And he is before all, and all things subsist together by him.
- 18 And he is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he might have the first place in all things:
- 19 for in him all the fulness [of the Godhead] was pleased to dwell,
- 20 and by him to reconcile all things to itself, having made peace by the blood of his cross — by him, whether the things on the earth or the things in the heavens.
- 21 And you, who once were alienated and enemies in mind by wicked works,
- 22 yet now has it reconciled in the body of his flesh through death; to present you holy and unblamable and irreproachable before it,

COLOSSIANS I WK

- 1 Paul, apostle of Jesus Christ by God's will, and Timothy the brother,
- 2 to the saints in Colosse and faithful brethren in Christ. Grace to you and peace from God our Father ^Λ.
- 3 We give thanks to the God and Father of our Lord Jesus Christ, continually praying for you,
- 4 having heard of your faith in Christ Jesus and the love which ye have unto all the saints,
- 5 on account of the hope that is laid up for you in the heavens, of which ye heard before in the word of the truth of the gospel,
- 6 which is come unto you, even as in all the world it is producing fruit and growing, even as also among you, from the day that ye heard and knew the grace of God in truth;
- 7 even as ye ^Λ learned from Epaphras, our beloved fellow-bondman, who is for you a faithful servant of Christ,
- 8 that has also manifested to us your love in [the] Spirit.
- 9 On this account we also, from the day that we heard, do not cease praying for you, and asking that ye might be filled with the full knowledge of his will in all wisdom and spiritual understanding;
- 10 to walk worthily of the Lord unto all pleasing, in every good work bearing fruit, and increasing in the full knowledge of God,
- 11 in all power empowered according to the might of his glory, unto all endurance and long-suffering with joy;
- 12 giving thanks to the Father that qualified us for sharing the inheritance of the saints in light;
- 13 who delivered us from the authority of darkness and translated [us] into the kingdom of the Son of his love:
- 14 in whom we have redemption, ^Λ the forgiveness of sins;
- 15 who is [the] image of the invisible God, firstborn of all creation;
- 16 for by him was created the universe, the things in the heavens and those on the earth, the seen and the unseen, whether thrones, or lordships, or principalities, or authorities. The universe has been created through him and for him.
- 17 He is before all things, and the universe in him subsisteth.
- 18 And he is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he might be in all things pre-eminent:
- 19 for in him all the fullness was pleased to dwell;
- 20 and by him to reconcile the universe unto him, having made peace by the blood of his cross — by him, whether the things on the earth or those in the heavens.
- 21 And you [who] once were alienated and enemies in mind by wicked works,
- 22 yet now hath he reconciled in the body of his flesh through death to present you holy, and unblamable, and irreproachable before him,

Colossians

- 23 if indeed ye abide in the faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation which [is] under heaven, of which I Paul became minister.
- 24 Now, I rejoice in sufferings for you, and I fill up that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly;
- 25 of which I became minister, according to the dispensation of God which [is] given me towards you to complete the word of God,
- 26 the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints;
- 27 to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory:
- 28 whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.
- 29 Whereunto also I toil, combating according to his working, which works in me in power.

COLOSSIANS 2 JND

- 1 For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh;
- 2 to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge of the mystery of God;
- 3 in which are hid all the treasures of wisdom and of knowledge.
- 4 And I say this to the end that no one may delude you by persuasive speech.
- 5 For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your faith in Christ.
- 6 As therefore ye have received the Christ, Jesus the Lord, walk in him,
- 7 rooted and built up in him, and assured in the faith, even as ye have been taught, abounding in it with thanksgiving.
- 8 See that there be no one who shall lead *you* away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ.
- 9 For in him dwells all the fulness of the Godhead bodily;
- 10 and ye are complete in him, who is the head of all principality and authority,
- 11 in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ;
- 12 buried with him in baptism, in which ye have been also raised with [him] through faith of the working of God who raised him from among the dead.

- 23 if indeed ye abide in the faith grounded and firm, and not moved away from the hope of the gospel (which ye heard, that was preached in the whole creation under the heaven), of which I, Paul, became servant;
- 24 who now rejoice in sufferings for you, and fill up what is wanting of the afflictions of Christ in my flesh for his body, which is the assembly,
- 25 of which I became servant, according to the stewardship of God that was given me for you, to complete the word of God,
- 26 the mystery that was hidden from [^] ages and from generations, but now hath been manifested to his saints;
- 27 to whom God wished to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:
- 28 whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ,
- 29 whereunto also I toil in conflict according to his working that worketh in me in power.

COLOSSIANS 2 WK

- 1 For I wish you to know how great conflict I have for you and those in Laodicea, and as many as have not seen my face in flesh;
- 2 that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding unto full knowledge of the mystery of God
- 3 [^] in which are hid all the treasures of wisdom and knowledge.
- 4 And this I say that no one may beguile you by persuasive speech.
- 5 For if even in the flesh I am absent, yet I am with you in the spirit, rejoicing and seeing your order and the steadfastness of your faith in Christ.
- 6 As therefore ye received the Christ, Jesus the Lord, in him [^] walk,
- 7 rooted and built up in him, and confirmed in the faith, even as ye were taught, abounding therein with thanksgiving.
- 8 See that there shall be no one that leadeth you a prey through philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ.
- 9 For in him dwelleth all the fulness of the Godhead bodily;
- 10 and ye are complete in him who is the head of all principality and authority;
- 11 in whom also ye were circumcised with circumcision not wrought by hand, in the putting off the body [^] of the flesh in the circumcision of the Christ;
- 12 buried with him in baptism, in which ye were also raised with [him] through faith in the working of God that raised him out of the dead.

- 13 And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us all the offences;
- 14 having effaced the handwriting in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross;
- 15 having spoiled principalities and authorities, he made a show of them publicly, leading them in triumph by it.
- 16 Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths,
- 17 which are a shadow of things to come; but the body [is] of Christ.
- 18 Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels, entering into things which he has not seen, vainly puffed up by the mind of his flesh,
- 19 and not holding fast the head, from whom all the body, ministered to and united together by the joints and bands, increases with the increase of God.
- 20 If ye have died with Christ from the elements of the world, why as [if] alive in [the] world do ye subject yourselves to ordinances?
- 21 Do not handle, do not taste, do not touch,
- 22 (things which are all for destruction in the using [of them]:) according to the injunctions and teachings of men,
- 23 (which have indeed an appearance of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honour,) to [the] satisfaction of the flesh.

COLOSSIANS 3 JND

- 1 If therefore ye have been raised with the Christ, seek the things [which are] above, where the Christ is sitting at [the] right hand of God:
- 2 have your mind on the things [that are] above, not on the things [that are] on the earth;
- 3 for ye have died, and your life is hid with the Christ in God.
- 4 When the Christ is manifested who [is] our life, then shall ye also be manifested with him in glory.
- 5 Put to death therefore your members which [are] upon the earth, fornication, uncleanness, vile passions, evil lust, and unbridled desire, which is idolatry.
- 6 On account of which things the wrath of God comes upon the sons of disobedience.
- 7 In which ye also once walked when ye lived in these things.
- 8 But now, put off, ye also, all [these] things, wrath, anger, malice, blasphemy, vile language out of your mouth.
- 9 Do not lie to one another, having put off the old man with his deeds,
- 10 and having put on the new, renewed into full knowledge according to [the] image of him that has created him;
- 11 wherein there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ [is] everything, and in all.

- 13 And you, being dead in offenses and the uncircumcision of your flesh, he quickened you together with him, having forgiven us all the offenses,
- 14 having blotted out the handwriting in ordinances [that was] against us, which was contrary to us; and he has taken it out of the way, having nailed it to his cross;
- 15 having stripped the principalities and the authorities, he made show openly, triumphing over them in it.
- 16 Let none therefore judge you in eating and in drinking, or in respect of feast or new moon or sabbaths,
- 17 which are a shadow of things to come; but the body [is] of Christ.
- 18 Let no one defraud you of your prize, doing his will in humility and worship of the angels, intruding into things which he hath not seen, vainly puffed up by the mind of his flesh,
- 19 and not holding fast the head, from whom all the body, ministered to and knit together by the joints and bands, increaseth with the increase of God.
- 20 If ye died with Christ from the elements of the world, why, as alive in [the] world, do ye subject yourselves to ordinances?
- 21 Handle not, neither taste, nor even touch
- 22 (which are all for destruction in the using), according to the injunctions and trainings of men;
- 23 which have a reputation indeed of wisdom in will-worship, and humility, and unsparingness of [the] body, not in any honour to satisfying of the flesh.

COLOSSIANS 3 WK

- 1 If therefore ye were raised with Christ, seek the things above, where the Christ is seated on [the] right hand of God.
- 2 Set your mind on the things above, not on those on the earth.
- 3 For ye died, and your life is hid with the Christ in God.
- 4 When the Christ, our life, shall be manifested, then shall ye also be manifested with him in glory.
- 5 Put to death therefore your members that [are] on the earth, fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry;
- 6 on account of which things cometh the wrath of God [upon the sons of disobedience]:
- 7 in which ye also once walked when ye lived in these things.
- 8 But now do ye also put off the whole: wrath, anger, malice, blasphemy, vile language out of your mouth.
- 9 Lie not to one another, having put off the old man with his deeds,
- 10 and having put on the new that is renewed in full knowledge according to [the] image of him that created him;
- 11 where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free, but Christ the whole, and in all.

Colossians

- 12 Put on therefore, as [the] elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering;
- 13 forbearing one another, and forgiving one another, if any should have a complaint against any; even as the Christ has forgiven you, so also [do] ye.
- 14 And to all these [add] love, which is the bond of perfectness.
- 15 And let the peace of Christ preside in your hearts, to which also ye have been called in one body, and be thankful.
- 16 Let the word of the Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in your hearts to God.
- 17 And everything, whatever ye may do in word or in deed, [do] all things in [the] name of [the] Lord Jesus, giving thanks to God the Father by him.
- 18 Wives, be subject to [your] husbands, as is fitting in [the] Lord.
- 19 Husbands, love your wives, and be not bitter against them.
- 20 Children, obey your parents in all things, for this is well-pleasing in [the] Lord.
- 21 Fathers, do not vex your children, to the end that they be not disheartened.
- 22 Bondmen, obey in all things your masters according to flesh; not with eye services, as men-pleasers, but in simplicity of heart, fearing the Lord.
- 23 Whatsoever ye do, labour at it heartily, as [doing it] to the Lord, and not to men;
- 24 knowing that of [the] Lord ye shall receive the recompense of the inheritance; ye serve the Lord Christ.
- 25 For he that does a wrong shall receive the wrong he has done, and there is no respect of persons.

COLOSSIANS 4 JND

- 1 Masters, give to bondmen what is just and fair, knowing that ye also have a Master in [the] heavens.
- 2 Persevere in prayer, watching in it with thanksgiving;
- 3 praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound,
- 4 to the end that I may make it manifest as I ought to speak.
- 5 Walk in wisdom towards those without, redeeming opportunities.
- 6 [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.
- 7 Tychicus, the beloved brother and faithful minister and fellow-bondman in [the] Lord, will make known to you all that concerns me;
- 8 whom I have sent to you for this very purpose, that he might know your state, and that he might encourage your hearts:
- 9 with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you everything here.

- 12 Put on therefore, as elect of God, holy [and] beloved, bowels of compassion, kindness, lowliness, meekness, long-suffering;
- 13 forbearing one another, and forgiving each other, if any should have a complaint against any; even as also the Lord forgave you, so also [do] ye;
- 14 and in addition to all these, love, which is [the] bond of perfectness.
- 15 And let the peace of the Christ rule in your hearts, into which also ye were called in one body; and be ye thankful.
- 16 Let the word of the Christ dwell in you richly [^] in all wisdom, teaching and admonishing each other with psalms, hymns, spiritual songs, in grace singing in your hearts to God.
- 17 And everything, whatever ye do in word or in work, [do] all in [the] name of [the] Lord Jesus, giving thanks to God [^] the Father by him.
- 18 Wives, be subject to the [^] husbands, as was fitting in [the] Lord.
- 19 Husbands, love your wives and be not bitter against them.
- 20 Children, obey your parents in all things, for this is well-pleasing in [the] Lord.
- 21 Fathers, do not irritate your children, that they be not discouraged.
- 22 Bondmen, obey in all things your masters according to the flesh; not with eye-service as men-pleasers, but in simplicity of heart fearing the Lord.
- 23 And whatever ye do, heartily work as to the Lord and not to men,
- 24 knowing that from [the] Lord ye shall receive the recompense of the inheritance: [^] ye serve the Lord Christ.
- 25 For he that doeth wrongfully shall receive what he did wrongfully, and there is no respect of persons.

COLOSSIANS 4 WK

- 1 [^] Masters, justice and equity accord to your bondmen, knowing that ye also have a Master in heaven.
- 2 Persevere in prayer, watching in it with thanksgiving;
- 3 praying at the same time also for us, that God may open to us a door of the word to speak the mystery of Christ, on account of which I am also bound,
- 4 that I may make it manifest, as I ought to speak.
- 5 Walk in wisdom toward those without, buying up the time.
- 6 Let your speech be always in grace, seasoned with salt, to know how ye must answer each one.
- 7 All my affairs shall Tychicus make known to you, the beloved brother and faithful servant in [the] Lord;
- 8 whom I sent unto you for this very thing, that he may know your concerns and comfort your hearts,
- 9 with Onesimus, the faithful and beloved brother who is of you. They shall make known all things here.

- 10 Aristarchus my fellow-captive salutes you, and Mark, Barnabas's cousin, concerning whom ye have received orders, (if he come to you, receive him,)
- 11 and Jesus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who have been a consolation to me.
- 12 Epaphras, who is [one] of you, [the] bondman of Christ Jesus, salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete in all [the] will of God.
- 13 For I bear him witness that he labours much for you, and them in Laodicea, and them in Hierapolis.
- 14 Luke, the beloved physician, salutes you, and Demas.
- 15 Salute the brethren in Laodicea, and Nymphas, and the assembly which [is] in his house.
- 16 And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea.
- 17 And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that thou fulfil it.
- 18 The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.

- 10 Aristarchus, my fellow-captive, saluteth you, and Mark the cousin of Barnabas, about whom ye received injunctions (if he come unto you, receive him),
- 11 and Jesus, that is called Justus; who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who have been a comfort to me.
- 12 There saluteth you Epaphras, who [is] of you, a bondman of Jesus Christ, always striving for you in prayers, that ye may stand perfect and complete in all [the] will of God.
- 13 For I bear him witness that he hath much labour for you and those in Laodicea and those in Hierapolis.
- 14 There saluteth you Luke, the beloved physician, and Demas.
- 15 Salute the brethren in Laodicea, and Nymphas, and the assembly in their house.
- 16 And when the letter hath been read by you, cause that it be read also in the assembly of Laodiceans, and that ye also may read that from Laodicea.
- 17 And say to Archippus, See to the ministry which thou didst receive in [the] Lord that thou fulfil it.
- 18 The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.

I Thessalonians

I THESSALONIANS 1 JND

- 1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.
- 2 We give thanks to God always for you all, making mention of you at our prayers,
- 3 remembering unceasingly your work of faith, and labour of love, and enduring constancy of hope of our Lord Jesus Christ, before our God and Father;
- 4 knowing, brethren beloved by God, your election.
- 5 For our glad tidings were not with you in word only, but also in power, and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you for your sakes:
- 6 and ye became our imitators and of the Lord, having accepted the word in much tribulation with joy of [the] Holy Ghost,
- 7 so that ye became models to all that believe in Macedonia and in Achaia:
- 8 for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but in every place your faith which [is] towards God has gone abroad, so that we have no need to say anything;
- 9 for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God,
- 10 and to await his Son from the heavens, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.

I THESSALONIANS 2 JND

- 1 For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain;
- 2 but, having suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving.
- 3 For our exhortation [was] not of deceit, nor of uncleanness, nor in guile;
- 4 but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves our hearts.
- 5 For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness;
- 6 nor seeking glory from men, neither from you nor from others, when we might have been a charge as Christ's apostles;
- 7 but have been gentle in the midst of you, as a nurse would cherish her own children.
- 8 Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us.
- 9 For ye remember, brethren, our labour and toil: working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God.

I THESSALONIANS 1 WK

- 1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ: grace to you and peace ^Λ.
- 2 We thank God always for you all, making mention at our prayers,
- 3 remembering without ceasing your work of faith and labour of love and patience of hope of our Lord Jesus Christ before our God and Father,
- 4 knowing, brethren beloved by God, your election;
- 5 because our gospel came not unto you in word only, but also in power and in [the] Holy Spirit and in much assurance; even as ye know what we were among you for your sake.
- 6 And ye became imitators of us and of the Lord, having received the word in much tribulation with joy of [the] Holy Spirit;
- 7 so that ye became a pattern to all that believe in Macedonia and in Achaia.
- 8 For from you hath sounded out the word of the Lord not only in Macedonia and Achaia, but in every place your faith that is toward God hath gone out, so that we have no need to say anything.
- 9 For they themselves report concerning us what sort of entrance we had unto you; and how ye turned unto God from idols to serve a living and true God,
- 10 and to await his Son from the heavens, whom he raised from the dead, Jesus that delivered us from the coming wrath.

I THESSALONIANS 2 WK

- 1 For yourselves know, brethren, our entrance unto you that it hath not been vain.
- 2 But ^Λ having suffered before, and been outraged, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God in much conflict.
- 3 For our exhortation [is, or was] not of error, nor of uncleanness, nor in guile;
- 4 but even as we have been approved of God to be entrusted with the gospel, so we speak; not as pleasing men, but God that proveth our hearts.
- 5 For neither at any time were we with speech of flattery, as ye know, nor with a cloke of covetousness, God [is] witness;
- 6 nor seeking glory of men, neither from you nor from others, when we might have been burdensome as apostles of Christ.
- 7 But we were gentle in the midst of you, as when a nurse cherisheth her own children;
- 8 so yearning over you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls because ye became beloved by us.
- 9 For ye remember, brethren, our labour and our toil; ^Λ working night and day that we might not burden any of you, we preached unto you the gospel of God.

- 10 Ye [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe:
- 11 as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify,
- 12 that ye should walk worthy of God, who calls you to his own kingdom and glory.
- 13 And for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe.
- 14 For ye, brethren, have become imitators of the assemblies of God which are in Judaea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the Jews,
- 15 who have both slain the Lord Jesus and the prophets, and have driven us out by persecution, and do not please God, and [are] against all men,
- 16 forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.
- 17 But we, brethren, having been bereaved of you and separated for a little moment in person, not in heart, have used more abundant diligence to see your face with much desire;
- 18 wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hindered us.
- 19 For what [is] our hope, or joy, or crown of boasting? [are] not ye also before our Lord Jesus at his coming?
- 20 for ye are our glory and joy.

1 THESSALONIANS 3 JND

- 1 Wherefore, being no longer able to refrain ourselves, we thought good to be left alone in Athens,
- 2 and sent Timotheus, our brother and fellow-workman under God in the glad tidings of Christ, to confirm you and encourage [you] concerning your faith,
- 3 that no one might be moved by these afflictions. (For yourselves know that we are set for this;
- 4 for also, when we were with you, we told you beforehand we are about to be in tribulation, even as also it came to pass, and ye know.)
- 5 For this reason I also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing.
- 6 But Timotheus having just come to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us, desiring much to see us, even as we also you;
- 7 for this reason we have been comforted in you, brethren, in all our distress and tribulation, through your faith,
- 8 because now we live if ye stand firm in [the] Lord.

- 10 Ye [are] witnesses, and God, how holily and righteously and blamelessly we behaved ourselves to you that believe;
- 11 just as ye know how each one of you as a father his own children, we [were] exhorting you, and comforting, and testifying
- 12 that ye should walk worthily of God that calleth you unto his own kingdom and glory.
- 13 And for this cause we also thank God unceasingly that, when ye received [the] word of [the] report from us of God, ye accepted not men's word, but as it is truly God's word, which also worketh in you that believe.
- 14 For ye, brethren, became imitators of the assemblies of God that are in Judaea in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they also of the Jews,
- 15 who both killed the Lord Jesus and the [^] prophets, and drove us out, and please not God, and [are] contrary to all men,
- 16 forbidding us to speak to the Gentiles that they may be saved, to fill up their sins alway; but the wrath is come upon them to the uttermost.
- 17 But we, brethren, being bereaved of you for a little season [*lit.*, of an hour], in person, not in heart, made more exceeding diligence to see your face with much desire.
- 18 Wherefore we desired to come unto you, I, Paul, both once and twice, and Satan hindered us.
- 19 For what [is] our hope, or joy, or crown of glorying? [Are] not even ye before our Lord Jesus [^] at His coming?
- 20 For ye are our glory and joy.

1 THESSALONIANS 3 WK

- 1 Wherefore when we could no longer forbear, we thought good to be left behind at Athens alone,
- 2 and sent Timothy our brother and work-fellow under God in the gospel of Christ, to establish you and encourage concerning your faith,
- 3 that no one might be moved by [*lit.*, in] these afflictions. For yourselves know that for this we are set.
- 4 For even when we were with you we told you beforehand that we are to suffer affliction, even as it came to pass, and ye know.
- 5 On this account I also, when I could no longer forbear, sent that I might know your faith, lest perhaps the tempter had tempted you and our labour should be in vain.
- 6 But when Timothy came just now unto us from you and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us even as we also [to see] you:
- 7 on this account we were comforted by you, brethren, in all our distress and tribulation through your faith;
- 8 because now we live if ye stand fast in [the] Lord.

1 Thessalonians

- 9 For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God,
- 10 night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking in your faith?
- 11 But our God and Father himself and our Lord Jesus direct our way to you.
- 12 But you may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you,
- 13 in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

1 THESSALONIANS 4 JND

- 1 For the rest, then, brethren, we beg you and exhort you in [the] Lord Jesus, even as ye have received from us how ye ought to walk and please God, even as ye also do walk, that ye would abound still more.
- 2 For ye know what charges we gave you through the Lord Jesus.
- 3 For this is [the] will of God, [even] your sanctification, that ye should abstain from fornication;
- 4 that each of you know how to possess his own vessel in sanctification and honour,
- 5 (not in passionate desire, even as the nations who know not God,)
- 6 not overstepping the rights of and wronging his brother in the matter, because the Lord [is] the avenger of all these things, even as we also told you before, and have fully testified.
- 7 For God has not called us to uncleanness, but in sanctification.
- 8 He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.
- 9 Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another.
- 10 For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more,
- 11 and to seek earnestly to be quiet and mind your own affairs, and work with your [own] hands, even as we charged you,
- 12 that ye may walk reputably towards those without, and may have need of no one.
- 13 But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope.
- 14 For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus.

- 9 For what thanksgiving can we render again to God for you for all the joy wherewith we rejoice on your account before our God,
- 10 night and day beseeching exceedingly that we may see your face, and perfect what is lacking in your faith?
- 11 Now our God and Father Himself, and our Lord Jesus ^Λ direct our way unto you;
- 12 and the Lord make you to increase and abound in love one toward another and toward all, even as we also toward you;
- 13 in order to establish your hearts unblameable in holiness before our God and Father at the coming of our Lord Jesus with all his saints.

1 THESSALONIANS 4 WK

- 1 Further, then, brethren, we beseech and exhort you in the Lord Jesus that, as ye received from us how ye ought to walk and please God, even as also ye do walk, ye abound still more.
- 2 For ye know what charges we gave you through the Lord Jesus.
- 3 For this is [the] will of God, ^Λ your sanctification, that ye abstain from fornication;
- 4 that each of you know how to possess himself of his own vessel in sanctification and honour,
- 5 not in passion of lust, even as also the Gentiles that know not God;
- 6 that he should not over-reach and wrong his brother in the matter; because the Lord is an avenger in respect of all these things, even as we told you before and fully testified.
- 7 For God called us not for uncleanness but in sanctification.
- 8 Wherefore then he that disregardeth disregardeth not man but God that [also] gave His Holy Spirit unto you.
- 9 Now concerning brotherly love, ye have no need that we write to you; for ye yourselves are taught of God to love one another;
- 10 for, indeed, ye do it toward all the brethren that are in the whole of Macedonia. But we exhort you, brethren, that ye abound still more,
- 11 and that ye make it your aim to be quiet and mind your own affairs and work with your own hands, even as we charged you,
- 12 that ye may walk honourably toward those without, and may have need of nothing.
- 13 But we would not have you ignorant, brethren, concerning those that fall asleep; that ye be not grieved even as the rest also that have no hope.
- 14 For if we believe that Jesus died and rose again, so also those put to sleep through Jesus will God bring with Him.

- 15 (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate those who have fallen asleep;
 16 for the Lord himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first;
 17 then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with [the] Lord.
 18 So encourage one another with these words.)

1 THESSALONIANS 5 JND

- 1 But concerning the times and the seasons, brethren, ye have no need that ye should be written to,
 2 for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by night.
 3 When they may say, Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and they shall in no wise escape.
 4 But ye, brethren, are not in darkness, that the day should overtake you as a thief:
 5 for all ye are sons of light and sons of day; we are not of night nor of darkness.
 6 So then do not let us sleep as the rest do, but let us watch and be sober;
 7 for they that sleep sleep by night, and they that drink drink by night;
 8 but we being of [the] day, let us be sober, putting on [the] breastplate of faith and love, and as helmet [the] hope of salvation;
 9 because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ,
 10 who has died for us, that whether we may be watching or sleep, we may live together with him.
 11 Wherefore encourage one another, and build up each one the other, even as also ye do.
 12 But we beg you, brethren, to know those who labour among you, and take the lead among you in [the] Lord, and admonish you,
 13 and to regard them exceedingly in love on account of their work. Be in peace among yourselves.
 14 But we exhort you, brethren, admonish the disorderly, comfort the fainthearted, sustain the weak, be patient towards all.
 15 See that no one render to any evil for evil, but pursue always what is good towards one another and towards all;
 16 rejoice always;
 17 pray unceasingly;
 18 in everything give thanks, for this is [the] will of God in Christ Jesus towards you;
 19 quench not the Spirit;
 20 do not lightly esteem prophecies;
 21 but prove all things, hold fast the right;
 22 hold aloof from every form of wickedness.

- 15 For this we say to you in [the] word of [the] Lord, that we, the living that remain unto the coming of the Lord, shall in no wise precede those put to sleep;
 16 because the Lord Himself shall descend from heaven with a shout of command, with archangel's voice, and with trump of God; and the dead in Christ shall rise first;
 17 then we, the living that remain, shall be caught up together with them in clouds to meet [the] Lord in the air; and so shall we ever be with the Lord.
 18 So then encourage one another with these words.

1 THESSALONIANS 5 WK

- 1 But concerning the times and the seasons, brethren, ye have no need to be written to.
 2 For yourselves know thoroughly that the day of the Lord so cometh as a thief at night.
 3 [^] When they are saying peace and safety, then sudden destruction cometh on them as the pain on her that is with child; and they shall in no wise escape.
 4 But ye, brethren, are not in darkness, that the day should overtake you as a thief;
 5 for ye all are sons of light and sons of day: we are not of night nor of darkness.
 6 So, then, let us not sleep as [do] the rest, but let us watch and be sober.
 7 For they that sleep sleep by night, and they that are drunk drink by night;
 8 but we being of day, let us be sober, putting on a breastplate of faith and love, and hope of salvation as helmet.
 9 Because God did not appoint us unto wrath, but unto obtaining of salvation through our Lord Jesus Christ
 10 who died for us, that, whether we wake or sleep, we may live together with Him.
 11 Therefore encourage one another, and edify each other, even as also ye do.
 12 Now we beseech you, brethren, to know those that labour among you and are over you in [the] Lord and admonish you,
 13 and to esteem them exceedingly in love because of their work. Be at peace among yourselves.
 14 And we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, support the weak, be long-suffering toward all.
 15 See that none render to anyone evil for evil, but always pursue that which is good one toward another, and toward all.
 16 Rejoice always;
 17 pray unceasingly;
 18 in everything give thanks, for this [is] God's will in Christ Jesus toward you.
 19 Quench not the Spirit;
 20 despise not prophecies;
 21 but prove all things; hold fast that which is good;
 22 abstain from every form of evil.

I Thessalonians

- 23 Now the God of peace himself sanctify you wholly: and
your whole spirit, and soul, and body be preserved
blameless at the coming of our Lord Jesus Christ.
24 He [is] faithful who calls you, who will also perform [it].
25 Brethren, pray for us.
26 Greet all the brethren with a holy kiss.
27 I adjure you by the Lord that the letter be read to all the
[holy] brethren.
28 The grace of our Lord Jesus Christ [be] with you.

- 23 Now the God of peace himself sanctify you wholly;
and may your spirit, and soul and body be preserved entire
without blame at the coming of our Lord Jesus Christ.
24 Faithful [is] He that calleth, who will also do [it].
25 Brethren pray for us.
26 Greet all the brethren with a holy kiss.
27 I adjure you by the Lord that the letter be read to all the
[holy] brethren.
28 ^A

2 THESSALONIANS 1 JND

- 1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ.
- 2 Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.
- 3 We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds;
- 4 so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining;
- 5 a manifest token of the righteous judgment of God, to the end that ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer;
- 6 if at least [it is a] righteous thing with God to render tribulation to those that trouble you,
- 7 and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power,
- 8 in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ;
- 9 who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might,
- 10 when he shall have come to be glorified in his saints, and wondered at in all that have believed, (for our testimony to you has been believed,) in that day.
- 11 To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and [the] work of faith with power,
- 12 so that the name of our Lord Jesus [Christ] may be glorified in you and ye in him, according to the grace of our God, and of [the] Lord Jesus Christ.

2 THESSALONIANS 2 JND

- 1 Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him,
- 2 that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord is present.
- 3 Let not any one deceive you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed, the son of perdition;
- 4 who opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down in the temple of God, shewing himself that he is God.
- 5 Do ye not remember that, being yet with you, I said these things to you?

2 THESSALONIANS 1 WK

- 1 Paul and Silvanus and Timothy to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ;
- 2 grace to you and peace from God [the] Father and [the] Lord Jesus Christ.
- 3 We are bound to give thanks to God always for you, brethren, even as it is meet, because your faith increaseth exceedingly, and the love of each of you all toward one another aboundeth;
- 4 so that we ourselves glory in you in the assemblies of God for your patience and faith in all your persecutions and the tribulations which ye are all enduring.
- 5 A manifest token of the righteous judgment of God, to the end that ye be counted worthy of the kingdom of God for which ye also suffer;
- 6 if so be that it is a righteous thing with God to recompense tribulation to those who trouble you,
- 7 and to you that are troubled rest with us, at the revelation of the Lord Jesus from heaven with angels of his power
- 8 in flaming fire, rendering vengeance to those that know not God and to those that obey not the gospel of our Lord Jesus
- 9 Who [men of the class which] shall pay as penalty everlasting destruction from [the] presence of the Lord and from the glory of his might,
- 10 when he shall come to be glorified in his saints and to be wondered at in all that believed (because our testimony unto you was believed) in that day.
- 11 Whereunto we also pray always for you, that our God may count you worthy of the calling and fulfil every good pleasure of goodness and work of faith with power;
- 12 so that the name of our Lord Jesus [^] may be glorified in you, and ye in him, according to the grace of our God and [the] Lord Jesus Christ.

2 THESSALONIANS 2 WK

- 1 Now we beseech you, brethren, for [or, for the sake of] the coming of our Lord Jesus Christ and [^] our gathering together unto Him.
- 2 That ye be not quickly shaken in [lit., from your] mind nor yet troubled, either by spirit, or by word, or by letter as from [*lit.*, by] us, as that the day of the Lord is present.
- 3 Let none deceive you in any way; because [it will not be] except the falling away shall have come first, and the man of sin be revealed, the son of perdition.
- 4 He that opposeth and exalteth himself exceedingly against every one called god, or object of veneration; so that he [^] sitteth down in the temple of God, showing himself that he is God.
- 5 Remember ye not that, being yet with you, I told you these things?

2 Thessalonians

- 6 And now ye know that which restrains, that he should be revealed in his own time.
- 7 For the mystery of lawlessness already works; only [there is] he who restrains now until he be gone,
- 8 and then the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of his mouth, and shall annul by the appearing of his coming;
- 9 whose coming is according to the working of Satan in all power and signs and wonders of falsehood,
- 10 and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved.
- 11 And for this reason God sends to them a working of error, that they should believe what is false,
- 12 that all might be judged who have not believed the truth, but have found pleasure in unrighteousness.
- 13 But we ought to give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the] truth:
- 14 whereto he has called you by our glad tidings, to [the] obtaining of [the] glory of our Lord Jesus Christ.
- 15 So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter.
- 16 But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace,
- 17 encourage your hearts, and establish you in every good work and word.

2 THESSALONIANS 3 JND

- 1 For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you;
- 2 and that we may be delivered from bad and evil men, for faith [is] not [the portion] of all.
- 3 But the Lord is faithful, who shall establish you and keep [you] from evil.
- 4 But we trust in the Lord as to you, that the things which we enjoin, ye both do and will do.
- 5 But the Lord direct your hearts into the love of God, and into the patience of the Christ.
- 6 Now we enjoin you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother walking disorderly and not according to the instruction which he received from us.
- 7 For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among you;
- 8 nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any one of you:
- 9 not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us.

- 6 And now ye know that which [^] restraineth, that he may be revealed in his own season.
- 7 For the mystery of lawlessness already worketh: only [there is] one that restraineth now until he be out of the way.
- 8 And then shall be revealed the lawless one, whom the Lord Jesus shall destroy with the breath of his mouth, and bring to nought by the manifestation of his coming.
- 9 Whose coming is according to the working of Satan in all power and signs and wonders of falsehood,
- 10 and in all deceit of unrighteousness for those that perish, because they received not the love of the truth that they might be saved.
- 11 And for this cause God sendeth them a working of error that they should believe falsehood,
- 12 that all might be judged who believed not the truth but had pleasure in unrighteousness.
- 13 But we are bound to give thanks to God always for you, brethren beloved of [the] Lord, that God chose you from [the] beginning unto salvation in sanctification of [the] Spirit and belief of [the] truth;
- 14 whereunto [^] he called you by our gospel unto obtaining of [the] glory of our Lord Jesus Christ.
- 15 So then, brethren, stand firm and hold fast the traditions which ye were taught whether by word or by letter of ours.
- 16 But our Lord Jesus Christ Himself, and God our Father, that loved us and gave everlasting encouragement and good hope through grace,
- 17 encourage your hearts and stablish [^] in every good work and word.

2 THESSALONIANS 3 WK

- 1 For the rest, brethren, pray for us that the word of the Lord may run and be glorified, even as also with you;
- 2 and that we may be delivered from unreasonable and evil men, for all have not faith.
- 3 But faithful is the Lord who shall stablish you and keep from evil.
- 4 And we have trust in [the] Lord touching you, that ye both do and will do the things which we charge [^].
- 5 And the Lord direct your hearts into the love of God and into the patience of the Christ.
- 6 Now we charge you, brethren, in [the] name of our Lord Jesus Christ, that ye withdraw from every brother walking disorderly and not according to the tradition which they received from us.
- 7 For yourselves know how ye ought to imitate us; because we were not disorderly among you,
- 8 nor did we eat bread for nought from any one, but in toil and travail, working night and day, that we might not burden any of you:
- 9 not because we have not title, but to make ourselves an example to you that ye should imitate us.

- 10 For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat.
- 11 For we hear that [there are] some walking among you disorderly, not working at all, but busybodies.
- 12 Now such we enjoin and exhort in [the] Lord Jesus Christ, that working quietly they eat their own bread.
- 13 But ye, brethren, do not faint in well-doing.
- 14 But if any one obey not our word by the letter, mark that man, and do not keep company with him that he may be ashamed of himself;
- 15 and do not esteem him as an enemy, but admonish [him] as a brother.
- 16 But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.
- 17 The salutation by the hand of me Paul, which is [the] mark in every letter; so I write.
- 18 The grace of our Lord Jesus Christ [be] with you all.

- 10 For even when we were with you, this we charged you, that if any will not work, neither let him eat.
- 11 For we hear of some walking among you disorderly, doing no business, but busybodies.
- 12 Now those that are such we charge and exhort in [the] Lord Jesus Christ, that with quietness they work and eat their own bread.
- 13 But ye, brethren, faint not in well-doing.
- 14 And if any obeyeth not our word by the epistle, mark him to keep no company with him, that he may be ashamed;
- 15 and count [him] not as an enemy but admonish as a brother.
- 16 Now the Lord of peace himself give you peace constantly in every way. The Lord [be] with you all.
- 17 The salutation by the hand of me Paul, which is a mark in every epistle; so I write.
- 18 The grace of our Lord Jesus Christ [be] with you all.

1 Timothy

1 TIMOTHY 1 JND

- 1 Paul, apostle of Jesus Christ, according to [the] command of God our Saviour, and of Christ Jesus our hope,
- 2 to Timotheus, [my] true child in faith: grace, mercy, peace, from God our Father and Christ Jesus our Lord.
- 3 Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other doctrines,
- 4 nor to turn their minds to fables and interminable genealogies, which bring questionings rather than [further] God's dispensation, which [is] in faith.
- 5 But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith;
- 6 which [things] some having missed, have turned aside to vain discourse,
- 7 desiring to be law-teachers, not understanding either what they say or concerning what they [so] strenuously affirm.
- 8 Now we know that the law [is] good if any one uses it lawfully,
- 9 knowing this, that law has not its application to a righteous person, but to [the] lawless and insubordinate, to [the] impious and sinful, to [the] unholy and profane, to smiters of fathers and smiters of mothers; to murderers,
- 10 fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching,
- 11 according to the glad tidings of the glory of the blessed God, with which I have been entrusted.
- 12 [And] I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful, appointing to ministry
- 13 him who before was a blasphemer and persecutor, and an insolent overbearing [man]: but mercy was shewn me because I did it ignorantly, in unbelief.
- 14 But the grace of our Lord surpassingly over-abounded with faith and love, which [is] in Christ Jesus.
- 15 Faithful [is] the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am [the] first.
- 16 But for this reason mercy was shewn me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of those about to believe on him to life eternal.
- 17 Now to the King of the ages, [the] incorruptible, invisible, only God, honour and glory to the ages of ages. Amen.
- 18 This charge, [my] child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that thou mightest war by them the good warfare,
- 19 maintaining faith and a good conscience; which [last] some having put away, have made shipwreck as to faith;
- 20 of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

1 TIMOTHY 2 JND

1 TIMOTHY 1 WK

- 1 Paul, apostle of Christ Jesus according to command of God our Saviour and of Christ Jesus [^] our hope,
- 2 to Timothy, genuine child in faith: grace, mercy, peace from [^] God [the] Father and Christ Jesus our Lord.
- 3 Even as when setting out for Macedonia I besought thee to remain in Ephesus, that thou mightest charge some not to be strange teachers,
- 4 nor to pay heed to fables and endless genealogies, such as furnish questionings rather than God's [^] dispensation that is in faith.
- 5 [^] Now the end of the charge is love out of a pure heart and a good conscience and faith unfeigned;
- 6 which [things] some, having missed, turned aside unto vain talk,
- 7 desiring to be law-teachers, not understanding either what they say, or whereof they affirm.
- 8 Now we know that the law [is] good if one use it lawfully,
- 9 knowing this that [^] law is not laid down for a righteous person, but for lawless and insubordinate, for ungodly and sinful, for unholy and profane, for smiters of fathers and smiters of mothers, for murderers,
- 10 fornicators, sodomites, menstealers, liars, perjurers, and if there be any other thing contrary to the sound teaching,
- 11 according to the gospel of the glory of the blessed God with which I was entrusted.
- 12 [^] I thank Him that strengthened me, Christ Jesus our Lord, that He counted me faithful, appointing me unto ministry,
- 13 [^] though before I was a blasphemer and persecutor and doer of outrage. But I had mercy shown me because I did [it] ignorantly in unbelief;
- 14 and the grace of our Lord abounded exceedingly with faith and love that is in Christ Jesus.
- 15 Faithful [is] the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.
- 16 But for this cause mercy was shown me that in me, [as] chief, Christ might display the whole long-suffering for an outline-sketch of those that should believe on Him unto life eternal.
- 17 Now to Him Who is King of the ages, incorruptible, invisible, only [^] God, [be] honour and glory unto the ages of ages. Amen.
- 18 This charge I commit to thee, child Timothy, according to the prophecies on thee going before, that by them thou mightest war the good warfare,
- 19 holding faith and a good conscience; which some having thrust away made shipwreck concerning the faith;
- 20 of whom is Hymenaeus and Alexander, whom I delivered to Satan that they may be taught not to blaspheme.

1 TIMOTHY 2 WK

1 I exhort therefore, first of all, that supplications,
 2 prayers, intercessions, thanksgivings be made for all men;
 3 for kings and all that are in dignity, that we may lead a
 4 quiet and tranquil life in all piety and gravity;
 5 for this is good and acceptable before our Saviour God,
 6 who desires that all men should be saved and come to [the]
 7 knowledge of [the] truth.
 8 For God is one, and [the] mediator of God and men one,
 9 [the] man Christ Jesus,
 10 who gave himself a ransom for all, the testimony [to be
 11 rendered] in its own times;
 12 to which I have been appointed a herald and apostle, (I
 13 speak [the] truth, I do not lie,) a teacher of [the] nations in
 14 faith and truth.
 15 I will therefore that the men pray in every place, lifting
 16 up pious hands, without wrath or reasoning.
 17 In like manner also that the women in decent deportment
 18 and dress adorn themselves with modesty and discretion,
 19 not with plaited [hair] and gold, or pearls, or costly
 20 clothing,
 21 but, what becomes women making profession of the fear of
 22 God, by good works.
 23 Let a woman learn in quietness in all subjection;
 24 but I do not suffer a woman to teach nor to exercise
 25 authority over man, but to be in quietness;
 26 for Adam was formed first, then Eve:
 27 and Adam was not deceived; but the woman, having been
 28 deceived, was in transgression.
 29 But she shall be preserved in childbearing, if they continue
 30 in faith and love and holiness with discretion.

1 TIMOTHY 3 JND

1 The word [is] faithful: if any one aspires to exercise
 2 oversight, he desires a good work.
 3 The overseer then must be irreproachable, husband of one
 4 wife, sober, discreet, decorous, hospitable, apt to teach;
 5 not given to excesses from wine, not a striker, but mild, not
 6 addicted to contention, not fond of money,
 7 conducting his own house well, having [his] children in
 8 subjection with all gravity;
 9 (but if one does not know how to conduct his own house,
 10 how shall he take care of the assembly of God?)
 11 not a novice, that he may not, being inflated, fall into [the]
 12 fault of the devil.
 13 But it is necessary that he should have also a good
 14 testimony from those without, that he may fall not into
 15 reproach and [the] snare of the devil.
 16 Ministers, in like manner, grave, not double-tongued, not
 17 given to much wine, not seeking gain by base means,
 18 holding the mystery of the faith in a pure conscience.
 19 And let these be first proved, then let them minister, being
 20 without charge [against them].
 21 [The] women in like manner grave, not slanderers, sober,
 22 faithful in all things.

1 I exhort, therefore, first of all, that supplications,
 2 prayers, intercessions, thanksgivings, be made for all men,
 3 for kings and all that are in high rank, that we may lead a
 4 quiet and peaceful life in all piety and gravity.
 5 For this [is] good and acceptable before our Saviour God,
 6 Who desireth that all men should be saved and come unto
 7 full knowledge of truth.
 8 For [there is] one God, one Mediator also of God and men,
 9 Christ Jesus a man,
 10 Who gave Himself a ransom for all, the testimony in its
 11 own times,
 12 to which I was appointed a preacher and apostle (I speak
 13 truth, I lie not), a teacher of Gentiles in faith and truth.
 14 I wish then that the men pray in every place, lifting up holy
 15 hands without wrath and doubting;
 16 in like manner also that a women in seemly deportment
 17 adorn themselves with modesty and sobriety, not with
 18 braids and gold or pearls or costly apparel,
 19 but, what becometh women professing godliness, by good
 20 works.
 21 Let a woman in quietness learn in all subjection.
 22 But to teach I permit not a woman, nor to exercise authority
 23 over a man, but to be in quietness.
 24 For Adam was first formed, then Eve;
 25 and Adam was not deceived, but the woman quite deceived
 26 is become in transgression;
 27 but she shall be saved in a child-bearing, if they continue
 28 in faith and love and holiness with sobriety.

1 TIMOTHY 3 WK

1 Faithful [is] the word: if anyone is eager for oversight,
 2 he is desirous of a good work.
 3 The overseer [or bishop] therefore must be irreproachable,
 4 husband of one wife, temperate, sober, orderly, hospitable,
 5 apt to teach,
 6 not given to wine, no striker, a but gentle, not contentious,
 7 not fond of money,
 8 one that ruleth well his own house, having children in
 9 subjection with all gravity,
 10 (but if one knoweth not how to rule his own house, how
 11 shall he care for God's assembly?),
 12 not a novice, lest being puffed up he fall into the devil's
 13 charge [or judgment].
 14 But he must also have good testimony from those without,
 15 lest he fall into reproach and a snare of the devil.
 16 Deacons likewise [must be] grave, not double-tongued, not
 17 given to much wine, not greedy of base gain,
 18 holding the mystery of the faith in a pure conscience.
 19 And let these also be first proved, then let them serve as
 20 deacons, being blameless.
 21 Women likewise [must be] grave, not slanderers,
 22 temperate, faithful in all things.

1 Timothy

- 12 Let [the] ministers be husbands of one wife, conducting [their] children and their own houses well;
- 13 for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which [is] in Christ Jesus.
- 14 These things I write to thee, hoping to come to thee more quickly;
- 15 but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the] pillar and base of the truth.
- 16 And confessedly the mystery of piety is great. God has been manifested in flesh, has been justified in [the] Spirit, has appeared to angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

1 TIMOTHY 4 JND

- 1 But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, [^] giving their mind to deceiving spirits and teachings of demons
- 2 speaking lies in hypocrisy, cauterised as to their own conscience,
- 3 forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful and know the truth.
- 4 For every creature of God [is] good, and nothing [is] to be rejected, being received with thanksgiving;
- 5 for it is sanctified by God's word and freely addressing [him].
- 6 Laying these things before the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of the faith and of the good teaching which thou hast fully followed up.
- 7 But profane and old wives' fables avoid, but exercise thyself unto piety;
- 8 for bodily exercise is profitable for a little, but piety is profitable for everything, having promise of life, of the present one, and of that to come.
- 9 The word [is] faithful and worthy of all acceptance;
- 10 for, for this we labour and suffer reproach, because we hope in a living God, who is preserver of all men, specially of those that believe.
- 11 Enjoin and teach these things.
- 12 Let no one despise thy youth, but be a model of the believers, in word, in conduct, in love, in faith, in purity.
- 13 Till I come, give thyself to reading, to exhortation, to teaching.
- 14 Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elder-hood.
- 15 Occupy thyself with these things; be wholly in them, that thy progress may be manifest to all.

- 12 Let deacons be husbands of one wife, ruling [their] children and their own houses well;
- 13 for those that have served well as deacons gain for themselves a good degree, and great boldness in faith that is in Christ Jesus.
- 14 These things write I to thee, hoping to come unto thee rather quickly;
- 15 but if I should tarry, that thou mayest know how one ought to behave in God's house, seeing it is a living God's assembly, pillar and groundwork of the truth. [^]
- 16 And confessedly great is the mystery of piety: He Who was manifested in flesh, was justified in [^] Spirit, appeared unto angels, was preached among Gentiles, was believed on in [the] world, was received up in glory.

1 TIMOTHY 4 WK

- 1 But the Spirit saith expressly that in latter times some shall fall away from the faith, [^] giving heed to seducing spirits and teachings of demons,
- 2 by hypocrisy of legendmongers, branded in their own conscience,
- 3 forbidding to marry, [bidding] to abstain from meats which God created for reception with thanksgiving by those faithful and fully acquainted with the truth.
- 4 Because every creature of God [is] good, and nothing to be rejected when received with thanksgiving,
- 5 for it is sanctified through God's word and intercession.
- 6 Setting these things before the brethren, thou wilt be a good servant of Christ Jesus, nourished in the words of the faith and the good teaching which thou hast followed up.
- 7 But the profane and old-womanish fables refuse, and exercise thyself unto piety;
- 8 for bodily exercise is profitable for a little, but piety is profitable for all things, having promise of life that is now and of that which is to come.
- 9 The word [is] faithful and worthy of all acceptance;
- 10 for unto this end we [^] labour and suffer reproach, because we have our hope set on a living God Who is Saviour of all men, especially of faithful [men].
- 11 These things charge and teach.
- 12 Let none despise thy youth, but be a pattern of the faithful in word, in conduct, in love, [^] in faith, in purity.
- 13 Till I come, give heed to reading, to exhortation, to teaching.
- 14 Neglect not the gift that was given thee by prophecy, with the laying on of the hands of the elderhood.
- 15 Bestow care on these things; be wholly in them; that thy progress may be manifest to all.

- 16 Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

1 TIMOTHY 5 JND

- 1 Rebuke not an elder sharply, but exhort [him] as a father, younger [men] as brethren,
- 2 elder women as mothers, younger women as sisters, with all purity.
- 3 Honour widows who are really widows;
- 4 but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to [their] parents; for this is acceptable in the sight of God.
- 5 Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day.
- 6 But she that lives in habits of self-indulgence is dead [while] living.
- 7 And these things enjoin, that they may be irreproachable.
- 8 But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the unbeliever.
- 9 Let a widow be put upon the list, being of not less than sixty years, [having been] wife of one man,
- 10 borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work.
- 11 But younger widows decline; for when they grow wanton against Christ, they desire to marry,
- 12 being guilty, because they have cast off their first faith.
- 13 And, at the same time, they learn also [to be] idle, going about to people's houses; and not only idle, but also gossipers and meddlers, speaking things not becoming.
- 14 I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect of reproach.
- 15 For already some have turned aside after Satan.
- 16 If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.
- 17 Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teaching;
- 18 for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [is] worthy of his hire.
- 19 Against an elder receive not an accusation unless where there are two or three witnesses.
- 20 Those that sin convict before all, that the rest also may have fear.
- 21 I testify before God and Christ Jesus and the elect angels, that thou keep these things without prejudice, doing nothing by favour.

- 16 Take heed to thyself and the teaching; continue in them; for in doing this thou shalt save thyself and those that hear thee.

1 TIMOTHY 5 WK

- 1 Reprimand not an elder, but exhort [him] as father, younger men as brethren,
- 2 elder women as mothers, younger women as sisters in all purity.
- 3 Honour widows that are widows indeed;
- 4 but if any widow hath children or descendants, let them learn first to shew piety toward their own house and render requital to their parents; for this is [^] acceptable in the sight of God.
- 5 Now she that is a widow indeed, and left desolate, hath set her hope on God and continueth in supplications and prayers night and day.
- 6 But she that devoteth herself to pleasure is dead while living.
- 7 And these things charge that they may be irreproachable.
- 8 But if one doth not provide for his own and especially his own house, he hath denied the faith, and is worse than an unbeliever.
- 9 Let a widow be enrolled not less than sixty years old, [^] wife of one man,
- 10 witnessed of in good works, if she reared children, if she entertained strangers, if she washed saints' feet, if she relieved afflicted [persons], if she followed up every good work.
- 11 But younger widows refuse; for when they wax wanton against Christ, they desire to marry,
- 12 having as accusation that they slighted their first faith.
- 13 And withal they learn also [to be] idle, going about the houses; and not only idle but also tattlers and busy-bodies, speaking things that are not fitting.
- 14 I wish therefore that the younger [^] marry, bear children, rule the house, give none occasion to the adversary for railing;
- 15 for already have some been turned aside after Satan.
- 16 If any believing [man or] woman hath widows, let [such an one] relieve them, and let not the assembly be burdened, that it may relieve those that are really widows.
- 17 Let the elders that preside well be counted worthy of double honour, especially they that labour in word and teaching.
- 18 For the scripture saith, An ox when treading out corn thou shalt not muzzle, and Worthy [is] the workman of his hire.
- 19 Against an elder receive not an accusation except at [the mouth of] two or three witnesses.
- 20 [^] Those that sin rebuke [or rather, convict] before all that the rest also may have fear.
- 21 I testify [or charge thee] before [^] God and Christ Jesus and the elect angels that thou keep these things apart from prejudice, doing nothing according to partiality.

1 Timothy

- 22 Lay hands quickly on no man, nor partake in others' sins. Keep thyself pure.
- 23 Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illnesses.
- 24 Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after.
- 25 In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

1 TIMOTHY 6 JND

- 1 Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching be not blasphemed.
- 2 And they that have believing masters, let them not despise [them] because they are brethren; but let them the rather serve them with subjection, because they are faithful and beloved, who profit by the good and ready service [rendered]. These things teach and exhort.
- 3 If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to piety,
- 4 he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions,
- 5 constant quarrellings of men corrupted in mind and destitute of the truth, holding gain to be [the end of] piety.
- 6 But piety with contentment *is* great gain.
- 7 For we have brought nothing into the world: [it is] [manifest] that neither can we carry anything out.
- 8 But having sustenance and covering, we will be content with these.
- 9 But those who desire to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and ruin.
- 10 For the love of money is [the] root of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows.
- 11 But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit.
- 12 Strive earnestly [in] the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses.
- 13 I enjoin thee before God who preserves all things in life, and Christ Jesus who witnessed before Pontius Pilate the good confession,
- 14 that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ;
- 15 which in its own time the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship;
- 16 who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.

- 22 Lay hands quickly on no one, neither be a partaker in others' sins; keep thyself pure.
- 23 Be no longer a water-drinker, but use a little wine on account of thy stomach and thy frequent illnesses.
- 24 Of some men the sins are openly manifest, going before unto judgment, and some also they follow after;
- 25 and likewise also the good works are openly manifest, and those that are otherwise cannot be hid.

1 TIMOTHY 6 WK

- 1 Let as many as are bondmen under yoke count their own masters worthy of all honour, that the name of God and the teaching be not reviled.
- 2 And they that have believing masters let them not despise [them] because they are brethren, but the more let them serve, because they that partake of the good service are faithful and beloved. [^] These things teach and exhort.
- 3 If anyone teach differently, and accede not to sound words, those of our Lord Jesus Christ and the teaching that is according to piety,
- 4 he is puffed up, knowing nothing, but sick about questionings and word-disputes, out of which cometh envy, strife, revilings, evil suspicions,
- 5 wranglings of men corrupted in mind and bereft of the truth, supposing that piety is gain. [^]
- 6 But piety with contentment is great gain.
- 7 For [^] we brought nothing into the world; because neither can we carry anything out.
- 8 But having food and covering we shall be therewith satisfied.
- 9 But those that wish to be rich fall into temptation and a snare [^], and many unwise and hurtful lusts, such as sink men into destruction and perdition.
- 10 For a root of all evils is the love of money, which some eagerly seeking were led astray from the faith and pierced themselves through with many pains.
- 11 But thou, O man of God, flee these things, and pursue righteousness, piety [godliness], faith, love, endurance, meekness of spirit.
- 12 Combat the good combat of faith; lay hold on the life eternal whereunto thou wast [^] called, and didst confess the good confession in the sight of many witnesses.
- 13 I charge thee in the sight of the God that keepeth all things alive, and Christ Jesus that witnessed before Pontius Pilate the good confession,
- 14 that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ;
- 15 which in its own times shall show the blessed and only Potentate, the King of those that reign and Lord of those that exercise lordship;
- 16 Who only hath immortality, dwelling in light unapproachable, Whom none of men saw nor can see; to Whom [be] honour and might eternal. Amen.

- 17 Enjoin on those rich in the present age not to be highminded, nor to trust on the uncertainty of riches; but in the God who affords us all things richly for [our] enjoyment;
- 18 to do good, to be rich in good works, to be liberal in distributing, disposed to communicate [of their substance],
- 19 laying by for themselves a good foundation for the future, that they may lay hold of [what is] really life.
- 20 O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge,
- 21 of which some having made profession, have missed the faith. Grace [be] with thee.

- 17 Those rich in the present age charge not to be highminded, nor to set their hope on uncertainty of riches, but on the ^Λ God that affordeth us all things richly for enjoyment;
- 18 to do good, to be rich in good works, to be liberal in distributing, ready to communicate,
- 19 laying up for themselves a good foundation for the future, that they may lay hold on the real life.
- 20 O Timothy, keep the deposit, turning away from the profane babblings and oppositions of the falsely-named knowledge,
- 21 in professing which some missed the mark concerning the faith. Grace [be] with you.

2 Timothy

2 TIMOTHY 1 JND

- 1 Paul, apostle of Jesus Christ by God's will, according to promise of life, the [life] which [is] in Christ Jesus,
- 2 to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.
- 3 I am thankful to God, whom I serve from [my] forefathers with pure conscience, how unceasingly I have the remembrance of thee in my supplications night and day, earnestly desiring to see thee, remembering thy tears, that I may be filled with joy;
- 5 calling to mind the unfeigned faith which [has been] in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.
- 6 For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my hands.
- 7 For God has not given us a spirit of cowardice, but of power, and of love, and of wise discretion.
- 8 Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings, according to the power of God;
- 9 who has saved us, and has called us with a holy calling, not according to our works, but according to [his] own purpose and grace, which [was] given to us in Christ Jesus before [the] ages of time,
- 10 but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings;
- 11 to which I have been appointed a herald and apostle and teacher of [the] nations.
- 12 For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep for that day the deposit I have entrusted to him.
- 13 Have an outline of sound words, which [words] thou hast heard of me, in faith and love which [are] in Christ Jesus.
- 14 Keep, by the Holy Ghost which dwells in us, the good deposit entrusted.
- 15 Thou knowest this, that all who [are] in Asia, of whom is Phygellus and Hermogenes, have turned away from me.
- 16 The Lord grant mercy to the house of Onesiphorus, for he has often refreshed me, and has not been ashamed of my chain;
- 17 but being in Rome sought me out very diligently, and found [me]
- 18 — the Lord grant to him to find mercy from [the] Lord in that day — and how much service he rendered in Ephesus thou knowest best.

2 TIMOTHY 2 JND

- 1 Thou therefore, my child, be strong in the grace which [is] in Christ Jesus.
- 2 And the things thou hast heard of me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct others also.

2 TIMOTHY 1 WK

- 1 Paul, apostle of Christ Jesus, by God's will according to promise of life which is in Christ Jesus,
- 2 to Timotheus [my] beloved child: Grace, mercy, peace, from God [the] Father and Christ Jesus our Lord.
- 3 I thank God Whom I serve from [my] forefathers in a pure conscience, how unceasingly I have the remembrance of thee in my supplications,
- 4 night and day longing to see thee, remembering thy tears, that I may be filled with joy,
- 5 calling to mind the unfeigned faith that [is] in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and, I am persuaded, in thee also.
- 6 For which cause I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.
- 7 For God gave us not a spirit of cowardice, but of power, and love, and sobriety of mind.
- 8 Be not ashamed therefore of the testimony of our Lord, nor of me His prisoner; but suffer hardship with the gospel, according to the power of God,
- 9 Who saved us, and called [us] with a holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus before times everlasting,
- 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, Who abolished death, and brought life and incorruption to light through the gospel,
- 11 whereunto I was appointed a preacher, and an apostle, and a teacher [of Gentiles].
- 12 For which cause also I suffer these things; yet I am not ashamed; for I know Whom I have believed; and I am persuaded that He is able to keep that which I have entrusted [or, my deposit] against that day.
- 13 Have an outline of sound words, which [words] thou heardest from me, in faith and love which are in Christ Jesus.
- 14 The good thing entrusted [or, the good deposit] keep through [the] Holy Spirit that dwelleth in us.
- 15 Thou knowest this, that all that are in Asia turned away from me; of whom is Phygellus and Hermogenes.
- 16 The Lord grant mercy to the house of Onesiphorus; for he often refreshed me and was not ashamed of my chain;
- 17 but being in Rome he sought me out diligently and found [me];
- 18 (the Lord grant him to find mercy from [the] Lord in that day.) And in how many things he ministered at Ephesus thou knowest very well.

2 TIMOTHY 2 WK

- 1 Thou therefore, my child, be strengthened in the grace that is in Christ Jesus.
- 2 And the things which thou hast heard from me among many witnesses, commit these to faithful men, such as shall be able to teach others also.

- 3 Take thy share in suffering as a good soldier of Jesus Christ.
- 4 No one going as a soldier entangles himself with the affairs of life, that he may please him who has enlisted him as a soldier.
- 5 And if also any one contend [in the games], he is not crowned unless he contend lawfully.
- 6 The husbandman must labour before partaking of the fruits.
- 7 Think of what I say, for the Lord will give thee understanding in all things.
- 8 Remember Jesus Christ raised from among [the] dead, of [the] seed of David, according to my glad tidings,
- 9 in which I suffer even unto bonds as an evildoer: but the word of God is not bound.
- 10 For this cause I endure all things for the sake of the elect, that they also may obtain the salvation which [is] in Christ Jesus with eternal glory.
- 11 The word [is] faithful; for if we have died together with [him], we shall also live together;
- 12 if we endure, we shall also reign together; if we deny *he* also will deny us;
- 13 if we are unfaithful, *he* abides faithful, for he cannot deny himself.
- 14 Of these things put in remembrance, testifying earnestly before the Lord not to have disputes of words, profitable for nothing, to the subversion of the hearers.
- 15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth.
- 16 But profane vain babblings shun, for they will advance to greater impiety,
- 17 and their word will spread as a gangrene; of whom is Hymenaeus and Philetus;
- 18 [men] who as to the truth have gone astray, saying that the resurrection has taken place already; and overthrow the faith of some.
- 19 Yet the firm foundation of God stands, having this seal, [The] Lord knows those that are his; and, Let every one who names the name of [the] Lord withdraw from iniquity.
- 20 But in a great house there are not only gold and silver vessels, but also wooden and earthen; and some to honour, and some to dishonour.
- 21 If therefore one shall have purified himself from these in separating himself from them, he shall be a vessel to honour, sanctified, serviceable to the Master, prepared for every good work.
- 22 But youthful lusts flee, and pursue righteousness, faith, love, peace, with those that call upon the Lord out of a pure heart.
- 23 But foolish and senseless questionings avoid, knowing that they beget contentions.
- 24 And a bondman of [the] Lord ought not to contend, but be gentle towards all; apt to teach; forbearing;
- 3 [^] Take thy share [^] of suffering hardship as a good soldier of Christ Jesus.
- 4 No one on service entangleth himself with the businesses of life, that he may please him that enlisted [him].
- 5 But if one also contend [in the games], he is not crowned unless he have contended lawfully.
- 6 The labouring husbandman must first partake of the fruits.
- 7 Apprehend what I say; for the Lord shall give thee understanding in all things.
- 8 Remember Jesus Christ raised out of [the] dead, of David's seed, according to my gospel,
- 9 in which I suffer unto bonds as an evil-doer; but the word of God is not bound.
- 10 For this cause I endure all things for the sake of the elect, that they also may obtain salvation, that [is] in Christ Jesus, with eternal glory.
- 11 Faithful [is] the word: for if we died together with [Him], we shall also live together;
- 12 if we endure, we shall also reign together; if we shall deny [Him], He also will deny us;
- 13 if we are unfaithful, He abideth faithful, for He cannot deny Himself.
- 14 Of these things put in remembrance, testifying earnestly before the Lord that they fight not about words, to no profit, for subversion of those that hear.
- 15 Be diligent to present thyself approved to God, a workman not to be ashamed, cutting straightly the word of truth.
- 16 But shun profane babblings, for they will advance unto greater ungodliness,
- 17 and their word will eat up as a gangrene: of whom is Hymenaeus and Philetus,
- 18 [men] who concerning the truth went astray, saying that the resurrection hath already taken place, and overthrow the faith of some.
- 19 Nevertheless the firm foundation of God standeth, having this seal, [The] Lord knoweth those that are His; and, Let every one that nameth the name of [the] Lord depart from unrighteousness.
- 20 Now in a great house there are vessels not only of gold and of silver, but also of wood and of earthenware, and some unto honour, and some unto dishonour.
- 21 If one therefore purge himself from these, he shall be a vessel unto honour, sanctified, [^] serviceable for the master, prepared unto every good work.
- 22 But flee youthful lusts, and follow after righteousness, faith, love, peace, [^] with [^] those that call on the Lord out of a pure heart.
- 23 But [^] foolish and ignorant questionings avoid, knowing that they beget contentions.
- 24 And a bondman of [the] Lord must not contend, but be gentle towards all, apt to teach, forbearing,

2 Timothy

- 25 in meekness setting right those who oppose, if God perhaps may sometime give them repentance to acknowledgment of [the] truth,
26 and that they may awake up out of the snare of the devil, [who are] taken by him, for *his* will.

2 TIMOTHY 3 JND

- 1 But this know, that in [the] last days difficult times shall be there;
2 for men shall be lovers of self, lovers of money, boastful, arrogant, evil speakers, disobedient to parents, ungrateful, profane,
3 without natural affection, implacable, slanderers, of unsubdued passions, savage, having no love for what is good,
4 traitors, headlong, of vain pretensions, lovers of pleasure rather than lovers of God;
5 having a form of piety but denying the power of it: and from these turn away.
6 For of these are they who are getting into houses, and leading captive silly women, laden with sins, led by various lusts,
7 always learning, and never able to come to [the] knowledge of [the] truth.
8 Now in the same manner in which Jannes and Jambres withstood Moses, thus these also withstand the truth; men corrupted in mind, found worthless as regards the faith.
9 But they shall not advance farther; for their folly shall be completely manifest to all, as that of those also became.
10 But thou hast been thoroughly acquainted with my teaching, conduct, purpose, faith, longsuffering, love, endurance,
11 persecutions, sufferings: what [sufferings] happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all.
12 And all indeed who desire to live piously in Christ Jesus will be persecuted.
13 But wicked men and juggling impostors shall advance in evil, leading and being led astray.
14 But thou abide in those things which thou hast learned, and [of which] thou hast been fully persuaded, knowing of whom thou hast learned [them];
15 and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ Jesus.
16 Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness;
17 that the man of God may be complete, fully fitted to every good work.

2 TIMOTHY 4 JND

- 1 I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom,

- 25 in meekness instructing those that oppose, if haply God may give them repentance unto acknowledgment of [^] truth,
26 and they may wake up out of the snare of the devil, taken as they are by him, for His will.

2 TIMOTHY 3 WK

- 1 But this know, that in [the] last days grievous times shall be there.
2 For men shall be lovers of self, lovers of money, boastful, haughty, blasphemers, disobedient to parents, unthankful, unholy,
3 without natural affection, implacable, slanderers, uncontrolled, fierce, haters of good,
4 traitors, headstrong, puffed up, pleasure-lovers rather than God-lovers,
5 having a form of piety [godliness], but having denied the power thereof; and from these turn away.
6 For of these are they that enter into houses and lead captive [^] silly women, laden with sins, led by various lusts,
7 always learning and never able to come unto knowledge of truth.
8 And in the manner that Jannes and Jambres withstood Moses, so do these also withstand the truth, men corrupted in mind, reprobate concerning the faith.
9 But they shall not advance farther; for their folly shall be very manifest to all, as theirs also became.
10 But thou hast followed closely my teaching, course, purpose, faith, long-suffering, love, patience,
11 persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured, and out of all the Lord delivered me.
12 Yea, and all that desire to live piously in Christ Jesus shall be persecuted.
13 But wicked men and impostors shall advance for the worse, deceiving and being deceived.
14 But abide thou in those things which thou didst learn and wast persuaded of, knowing of whom thou didst learn [them];
15 and that from a babe thou knowest the sacred writings that are able to make thee wise unto salvation through faith that is in Christ Jesus.
16 Every scripture [is] God-inspired, and profitable for teaching, for conviction, for correction, for instruction that is in righteousness;
17 that the man of God may be complete, furnished thoroughly unto every good work.

2 TIMOTHY 4 WK

- 1 [^] I testify earnestly [or, charge] before God and Christ Jesus [^] that is about to judge living and dead, and by His appearing and His kingdom:

- 2 proclaim the word; be urgent in season [and] out of season, convict, rebuke, encourage, with all longsuffering and doctrine.
- 3 For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to themselves teachers, having an itching ear;
- 4 and they will turn away their ear from the truth, and will have turned aside to fables.
- 5 But thou, be sober in all things, bear evils, do [the] work of an evangelist, fill up the full measure of thy ministry.
- 6 For I am already being poured out, and the time of my release is come.
- 7 I have combated the good combat, I have finished the race, I have kept the faith.
- 8 Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing.
- 9 Use diligence to come to me quickly;
- 10 for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Cresces to Galatia, Titus to Dalmatia.
- 11 Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me for ministry.
- 12 But Tychicus I have sent to Ephesus.
- 13 The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parchments.
- 14 Alexander the smith did many evil things against me. The Lord will render to him according to his works.
- 15 Against whom be thou also on thy guard, for he has greatly withstood our words.
- 16 At my first defence no man stood with me, but all deserted me. May it not be imputed to them.
- 17 But the Lord stood with [me], and gave me power, that through me the proclamation might be fully made, and all [those of] the nations should hear; and I was delivered out of the lion's mouth.
- 18 The Lord shall deliver me from every wicked work, and shall preserve [me] for his heavenly kingdom; to whom [be] glory for the ages of ages. Amen.
- 19 Salute Prisca and Aquila, and the house of Onisephorus.
- 20 Erastus remained in Corinth, but Trophimus I left behind in Miletus sick.
- 21 Use diligence to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia, and the brethren all.
- 22 The Lord Jesus Christ [be] with your spirit. Grace [be] with you.
- 2 preach the word; be instant in season, out of season; convict, rebuke, encourage with all long-suffering and doctrine.
- 3 For the time will be when they will not endure sound teaching; but according to their own lusts they will heap up to themselves teachers, having an itching ear;
- 4 and from the truth they will turn away their ear, and will be turned aside unto fables.
- 5 But be thou sober in all things, suffer hardship [evils], do an evangelist's work, fully perform thy ministry.
- 6 For I am already being poured out, and the time of my departure is all but come.
- 7 The good combat I have combated, the course I have finished, the faith I have kept:
- 8 henceforth is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me in that day; and not to me only, but also to all those that love His appearing.
- 9 Use diligence to come unto me quickly;
- 10 for Demas, having loved the present age, forsook me and went unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia.
- 11 Luke alone is with me. Take up and bring Mark with thee, for he is useful to me for ministry.
- 12 But Tychicus I sent unto Ephesus.
- 13 The cloak which I left behind in Troas with Carpus bring when thou comest, and the books, especially the parchments.
- 14 Alexander, the coppersmith, did [*lit.* shewed] many evil things against me: the Lord will render to him according to his works;
- 15 of whom be thou ware also, for he exceedingly withstood our words.
- 16 At my first defence no one took my part, but all deserted me: may it not be laid to their account.
- 17 But the Lord stood by me and gave me power, that through me the proclamation might be fully made, and all the Gentiles might hear; and I was delivered out of a lion's mouth.
- 18 ^ The Lord will deliver me from every evil work, and will preserve for His heavenly kingdom; to Whom [be] the glory unto the ages of the ages. Amen.
- 19 Salute Prisca and Aquila and the house of Onesiphorus.
- 20 Erastus remained at Corinth, but Trophimus I left at Miletus sick.
- 21 Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
- 22 The Lord [Jesus Christ be] with thy spirit. Grace be with you.

TITUS 1 JND

- 1 Paul, bondman of God, and apostle of Jesus Christ according to [the] faith of God's elect, and knowledge of [the] truth which [is] according to piety;
- 2 in [the] hope of eternal life, which God, who cannot lie, promised before the ages of time,
- 3 but has manifested in its own due season his word in [the] proclamation with which I have been entrusted according to [the] commandment of our Saviour God;
- 4 to Titus, my own child according to [the] faith common [to us]: Grace and peace from God [the] Father, and Christ Jesus our Saviour.
- 5 For this cause I left thee in Crete, that thou mightest go on to set right what remained [unordered], and establish elders in each city, as I had ordered thee:
- 6 if any one be free from all charge [against him], husband of one wife, having believing children not accused of excess or unruly.
- 7 For the overseer must be free from all charge [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means;
- 8 but hospitable, a lover of goodness, discreet, just, pious, temperate,
- 9 clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers.
- 10 For there are many and disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision,
- 11 who must have their mouths stopped, who subvert whole houses, teaching things which ought not [to be taught] for the sake of base gain.
- 12 One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons.
- 13 This testimony is true; for which cause rebuke them severely, that they may be sound in the faith,
- 14 not turning [their] minds to Jewish fables and commandments of men turning away from the truth.
- 15 All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their conscience are defiled.
- 16 They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every good work.

TITUS 2 JND

- 1 But do thou speak the things that become sound teaching;
- 2 that the elder men be sober, grave, discreet, sound in faith, in love, in patience;
- 3 that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not

TITUS 1 WK

- 1 Paul, bondman of God and apostle of Jesus Christ according to faith of God's elect, and full knowledge [or acknowledgment] of truth that is according to piety.
- 2 Upon hope of life eternal which God that cannot lie promised before the times of the ages [or everlasting],
- 3 but manifested in its own seasons His word in a preaching, with which I was entrusted, according to command of our Saviour God.
- 4 To Titus, genuine child according to common faith: grace [^] and peace from God [the] Father and Christ Jesus our Saviour.
- 5 For this cause I left thee in Crete, that thou shouldest order further the things wanting, and appoint elders city by city, as I directed thee.
- 6 If any one is blameless [or, unaccused], husband of one wife, having children faithful, not under charge of profligacy, or unruly.
- 7 For the bishop [or, overseer] must be blameless [or, free from accusation], as God's steward; not self-willed, not passionate, not quarrelsome [lit. remaining over wine], not a striker, not a seeker of base lucre;
- 8 but hospitable, a lover of good, sober-minded, just, holy, temperate,
- 9 holding to the faithful word that is according to the teaching, that he may be able both to encourage in the healthful doctrine, and to convict the gainsayers.
- 10 For there are many [^] unruly ones, vain speakers and deceivers, specially those of [the] circumcision,
- 11 whose mouths must be stopped, who are such as overthrow whole houses, teaching things which they ought not for filthy lucre's sake.
- 12 One of themselves, a prophet of their own, said, 'Cretans [are] always liars, evil beasts, idle bellies' [i.e., gorged gluttons].
- 13 This testimony is true: for which cause rebuke them sharply, that they may be healthful in the faith,
- 14 not giving heed to Jewish fables and commandments of men turning away as they do from the truth.
- 15 To the pure all things [are] pure; but to the defiled and unfaithful [is] nothing pure; but both their mind and their conscience have been defiled.
- 16 They profess to know God; but in works they deny [him], being abominable and disobedient, and for every good work reprobate.

TITUS 2 WK

- 1 But speak thou the things which become the healthful teaching:
- 2 that elder men be sober, grave, discreet, healthful in their faith, in their love, in their patience.
- 3 That aged women likewise be in deportment reverent, not slanderers, not enslaved to much wine, teachers of

slanderers, not enslaved to much wine, teachers of what is right;

- 4 that they may admonish the young women to be attached to [their] husbands, to be attached to [their] children,
- 5 discreet, chaste, diligent in home work, good, subject to their own husbands, that the word of God may not be evil spoken of.
- 6 The younger men in like manner exhort to be discreet:
- 7 in all things affording thyself as a pattern of good works; in teaching uncorruptedness, gravity,
- 8 a sound word, not to be condemned; that he who is opposed may be ashamed, having no evil thing to say about us:
- 9 bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying;
- 10 not robbing [their masters], but shewing all good fidelity, that they may adorn the teaching which [is] of our Saviour God in all things.
- 11 For the grace of God which carries with it salvation for all men has appeared,
- 12 teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things,
- 13 awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ;
- 14 who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works.
- 15 These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

TITUS 3 JND

- 1 Put them in mind to be subject to rulers, to authorities, to be obedient to rule, to be ready to do every good work,
- 2 to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men.
- 3 For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another.
- 4 But when the kindness and love to man of our Saviour God appeared,
- 5 not on the principle of works which [have been done] in righteousness which we had done, but according to his own mercy he saved us through [the] washing of regeneration and renewal of [the] Holy Spirit,
- 6 which he poured out on us richly through Jesus Christ our Saviour;
- 7 that, having been justified by *his* grace, we should become heirs according to [the] hope of eternal life.
- 8 The word [is] faithful, and I desire that thou insist strenuously on these things, that they who have believed God may take care to pay diligent attention to good works. These things are good and profitable to men.

good;

- 4 that they may train the young women to be lovers of husbands, lovers of children,
- 5 discreet [or, right-minded], chaste, workers at home, good, subject to their own husbands, that the word of God be not ill-spoken of.
- 6 The younger men likewise exhort to be right-minded,
- 7 in all things showing thyself a pattern of good works, in the teaching uncorruptness, gravity, [^]
- 8 healthy speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil to say concerning us.
- 9 Bond-servants to be in subjection to their own masters, to be well-pleasing in all things, not gainsaying,
- 10 not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.
- 11 For the grace of God appeared bringing salvation to all men,
- 12 instructing us that, having denied ungodliness [or, impiety] and worldly lusts, we should live soberly [or, discreetly] and righteously and godlily [or, piously] in this present age.
- 13 Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ.
- 14 Who gave Himself for us, that He might redeem us from all lawlessness, and purify to himself a people for his own possession, zealous of good works.
- 15 These things speak, and exhort, and reprove, with all authority. Let no man despise thee.

TITUS 3 WK

- 1 Put them in mind to be in subjection to principalities, [^] to authorities; to obey, to be ready for every good work,
- 2 to speak evil of no one, to be uncontentious, gentle, showing all meekness toward all men.
- 3 [^] For at one time even we were foolish, disobedient, gone [or led] astray, in slavery to divers lusts and pleasures, passing time in malice and envy, abominable, hating one another.
- 4 But when the kindness and the love to man of our Saviour God appeared.
- 5 Not by works in righteousness which we ourselves did, but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Ghost. [^]
- 6 Which He poured out upon us richly through Jesus Christ our Saviour.
- 7 That, having been justified by His grace, we should become heirs according to hope of eternal life. [^]
- 8 Faithful [is] the saying; and concerning these things I will that thou affirm strongly, in order that those who have believed God may be careful to maintain good works. These things are good and profitable to men;

- | | |
|---|--|
| <p>9 But foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain.</p> <p>10 An heretical man after a first and second admonition have done with,</p> <p>11 knowing that such a one is perverted, and sins, being self-condemned.</p> <p>12 When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there.</p> <p>13 Zenas the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to them;</p> <p>14 and let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful.</p> <p>15 All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.</p> | <p>9 but foolish questionings and genealogies and strifes and legal fightings shun, for they are unprofitable and vain.</p> <p>10 An <u>heretical</u> man after a first and second admonition refuse,</p> <p>11 knowing that such a one is subverted and sinneth, being <u>self-condemned</u>.</p> <p>12 When I shall send Artemas unto thee or Tychicus, give diligence to come unto me at Nicopolis, for there I have determined to winter.</p> <p>13 Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting to them.</p> <p>14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.</p> <p>15 All that are with me salute thee. Salute them that love us in faith. Grace be with you all.</p> |
|---|--|

PHILEMON JND

- 1 Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman,
- 2 and to the sister Apphia and to Archippus our fellow-soldier, and to the assembly which [is] in thine house.
- 3 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
- 4 I thank my God, always making mention of thee at my prayers,
- 5 hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints,
- 6 in such sort that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ [Jesus].
- 7 For we have great thankfulness and encouragement through thy love, because the bowels of the saints are refreshed by thee, brother.
- 8 Wherefore having much boldness in Christ to enjoin thee what is fitting,
- 9 for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.
- 10 I exhort thee for *my* child, whom I have begotten in [my] bonds, Onesimus,
- 11 once unserviceable to thee, but now serviceable to thee and to me:
- 12 whom I have sent back to thee: [but do thou receive] him, that is, *my* bowels:
- 13 whom *I* was desirous of keeping with myself, that for thee he might minister to me in the bonds of the glad tidings;
- 14 but I have wished to do nothing without thy mind, that thy good might not be as of necessity but of willingness:
- 15 for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever;
- 16 not any longer as a bondman, but above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord?
- 17 If therefore thou holdest me to be a partner [with thee], receive him as me;
- 18 but if he have wronged thee anything or owe anything [to thee], put this to my account.
- 19 I Paul have written [it] with mine own hand; *I* will repay [it]: that I say not to thee that thou owest even thine own self also to me.
- 20 Yea, brother, *I* would have profit of *thee* in [the] Lord: refresh my bowels in Christ.
- 21 Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say.
- 22 But withal prepare me also a lodging; for I hope that I shall be granted to you through your prayers.
- 23 Epaphras salutes thee, my fellow-prisoner in Christ Jesus;
- 24 Mark, Aristarchus, Demas, Luke, my fellow-workmen.
- 25 The grace of our Lord Jesus Christ [be] with your spirit.

PHILEMON WK

- 1 Paul, prisoner of Christ Jesus, and Timothy the brother, to Philemon our beloved and fellow-worker,
- 2 and to Apphia the sister, and to Archippus our fellow-soldier, and to the assembly in thy house:
- 3 grace to you and peace from God our Father and [the] Lord Jesus Christ.
- 4 I thank my God always making mention of thee in my prayers,
- 5 hearing of thy love and of the faith which thou hast toward the Lord Jesus and toward all the saints,
- 6 so that the fellowship of thy faith may become effectual in the acknowledgment of every good thing that is in us toward Christ.
- 7 For we have great joy and encouragement in thy love, because the bowels of the saints are refreshed through thee, brother.
- 8 Wherefore, having much boldness to enjoin thee what is befitting,
- 9 for love's sake I rather entreat, being such a one as Paul aged and now also prisoner of Christ Jesus.
- 10 I entreat thee for my child whom I begot in [^] bonds, Onesimus,
- 11 the once unprofitable to thee but now [^] profitable both to thee and to me;
- 12 whom I send back to thee, in person, [^] that is my bowels;
- 13 whom I could wish to have kept with myself, that for thee he might minister to me in the bonds of the gospel.
- 14 But without thy mind I would do nothing, that thy good might not be as of necessity but of willingness.
- 15 For perhaps he was therefore parted for a time that thou mightest have him for ever,
- 16 no longer as a bondman but above a bondman, a brother beloved, specially to me but how much rather to thee, both in [the] flesh and in [the] Lord.
- 17 If then thou countest me a partner, receive him as me.
- 18 But if he wronged thee or oweth thee aught, put this to my account:
- 19 I Paul write with mine own hand, I will repay; that I say not to thee that thou owest to me besides even thine own self.
- 20 Yea, brother, let me have profit of thee in [the] Lord; refresh my bowels in Christ.
- 21 Having confidence of thine obedience I write to thee, knowing that thou wilt do even beyond what I say.
- 22 But withal prepare me also a lodging; for I hope that through your prayers I shall be granted to you.
- 23 Epaphras, my fellow-captive in Christ Jesus, saluteth thee;
- 24 Mark, Aristarchus, Demas, Luke, my fellow-workers.
- 25 The grace of our Lord Jesus Christ be with your spirit.

HEBREWS 1 JND

- 1 God having spoken in many parts and in many ways formerly to the fathers in the prophets,
- 2 at the end of these days has spoken to us in [the person of the] Son, whom he has established heir of all things, by whom also he made the worlds;
- 3 who being [the] effulgence of his glory and [the] expression of his substance, and upholding all things by the word of his power, having made [by himself] the purification of sins, set himself down on the right hand of the greatness on high,
- 4 taking a place by so much better than the angels, as he inherits a name more excellent than they.
- 5 For to which of the angels said he ever, Thou art my Son: this day have *I* begotten thee? and again, *I* will be to him for father, and *he* shall be to me for son?
- 6 and again, when he brings in the firstborn into the habitable world, he says, And let all God's angels worship him.
- 7 And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire;
- 8 but as to the Son, Thy throne, O God, [is] to the age of the age, and a sceptre of uprightness [is] the sceptre of thy kingdom.
- 9 Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with the oil of gladness above thy companions.
- 10 And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.
- 11 They shall perish, but thou continuest still; and they all shall grow old as a garment,
- 12 and as a covering shalt thou roll them up, and they shall be changed; but thou art the same, and thy years shall not fail.
- 13 But as to which of the angels said he ever, Sit at my right hand until I put thine enemies [as] footstool of thy feet?
- 14 Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

HEBREWS 2 JND

- 1 For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we should slip away.
- 2 For if the word which was spoken by angels was firm, and every transgression and disobedience received just retribution,
- 3 how shall *we* escape if we have been negligent of so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those who have heard;
- 4 God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Ghost, according to his will?
- 5 For he has not subjected to angels the habitable world which is to come, of which we speak;

HEBREWS 1 WK

- 1 In many measures and in many manners of old God having spoken to the fathers in the prophets
- 2 at [the] end of these days spoke to us in a [or, the] Son, whom he constituted heir of all things, by whom also he made the worlds;
- 3 who being effulgence of his glory and expression of his substance, and upholding all things by the word of his power, having made [by himself] purification of our sins sat down on the right hand of the Majesty on high,
- 4 having become by so much better than the angels as he hath by inheritance a name more excellent than they.
- 5 For to which of the angels did he ever say, My Son art *thou*: *I* this day have begotten thee? and again, *I* will be to him for father, and *he* shall be to me for Son?
- 6 But again, when he bringeth in the firstborn into the inhabited earth, he saith, And let all God's angels worship him.
- 7 And indeed as to the angels he saith, Who maketh his angels winds and his ministers a flame of fire;
- 8 but as to the Son, Thy throne, O God, [is] for ever and ever [or, unto the age of the age]; a sceptre of righteousness [is] the sceptre of thy kingdom.
- 9 Thou lovedst righteousness and hatedst lawlessness: for this reason, God, thy God, anointed thee with oil of gladness above thy companions.
- 10 And, *Thou* in the beginning, Lord, foundedst the earth, and the heavens are works of thy hands.
- 11 *They* shall perish, but *thou* continuest; and they all shall grow old as a garment,
- 12 and as a covering thou shalt roll them up [^], and they shall be changed; but *thou* art the same, and thy years shall not fail.
- 13 But as to which of the angels hath he ever said, Sit at my right hand until I set thine enemies a footstool of thy feet?
- 14 Are they not all ministering spirits sent forth for service on account of those who are about to inherit salvation?

HEBREWS 2 WK

- 1 For this reason we ought to give heed more abundantly to the things heard, lest in any way we should be carried [or, slip] away.
- 2 For if the word spoken by angels was made firm, and every transgression and disobedience received just retribution,
- 3 how shall *we* escape, if we neglect so great salvation, which, having begun to be spoken by the Lord, was confirmed unto us by those that heard,
- 4 God joining witness with both signs and wonders, and various powers, and distributions of the Holy Spirit according to his will.
- 5 For not to angels he subjected the inhabited earth that is to come whereof we speak;

- 6 but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him?
- 7 Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of thy hands;]
- 8 thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to *him*,
- 9 but we see Jesus, who [was] made some little inferior to angels on account of the suffering of death, crowned with glory and honour; so that by the grace of God he should taste death for every thing.
- 10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings.
- 11 For both he that sanctifies and those sanctified [are] all of one; for which cause he is not ashamed to call them brethren,
- 12 saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I sing thy praises.
- 13 And again, I will trust in him. And again, Behold, I and the children which God has given me.
- 14 Since therefore the children partake of blood and flesh, he also, in like manner, took part in the same, that through death he might annul him who has the might of death, that is, the devil;
- 15 and might set free all those who through fear of death were subject to bondage.
- 16 For he does not indeed take hold of angels [by the hand], but he takes hold of the seed of Abraham.
- 17 Wherefore it behoved him in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people;
- 18 for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

HEBREWS 3 JND

- 1 Wherefore, holy brethren, partakers of [the] heavenly calling, consider the Apostle and High Priest of our confession, Jesus,
- 2 who is faithful to him that has constituted him, as Moses also in all his house.
- 3 For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house.
- 4 For every house is built by some one; but he who has built all things [is] God.
- 5 And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after;
- 6 but Christ, as Son over his house, whose house are *we*, if indeed we hold fast the boldness and the boast of hope firm to the end.

- 6 but one somewhere testified, saying, What is man that thou rememberest him? or son of man that thou visitest him?
- 7 Thou madest him some little less than angels; thou crownest him with glory and honour [and didst set him over the works of thy hands];
- 8 thou didst subject all things under his feet. For in subjecting all things to him, he left nothing unsubject to him. But now we see not yet all things subjected to him;
- 9 but we behold Jesus that was made some little less than [^] angels on account of the suffering of death crowned with glory and honour; so that by God's grace he should taste of death for every thing [or, one].
- 10 For it became him for whom [are] all things and by whom [are] all things, in bringing many sons unto glory, to perfect through sufferings the leader of their salvation.
- 11 For both he that sanctifieth and those sanctified [are] all of one; for which cause he is not ashamed to call them brethren, saying,
- 12 I will declare thy name to my brethren, amidst the congregation [or, church] will I sing thy praise.
- 13 And again, I will trust in him; and again, Behold, I and the little children which God gave to me.
- 14 Since then the little children are partakers of blood and flesh, *he* also in like manner took part of the same, that through death he might annul him that hath the might of death, that is, the devil;
- 15 and might set free all those who through fear of death were through all their life subject to bondage.
- 16 For verily not of angels doth he take hold but of Abraham's seed he taketh hold.
- 17 Wherefore it behoved him in all things to be made like to his brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people;
- 18 for in that himself hath suffered, being tempted, he is able to help those that are tempted.

HEBREWS 3 WK

- 1 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus [^],
- 2 faithful as he was to him that appointed him, as also Moses in all his house.
- 3 For *he* hath been accounted worthy of more glory than Moses by how much he that built it hath more honour than the house.
- 4 For every house is builded by some one; but he that built all things [is] God.
- 5 And Moses indeed [was] faithful in all his house as an attendant, for a testimony of the things to be spoken,
- 6 but Christ as [^] Son over his house, whose house are *we* if indeed we hold fast the boldness and the boast of the hope firm unto the end.

- 7 Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice,
- 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness;
- 9 where your fathers tempted [me], by proving [me], and saw my works forty years.
- 10 Wherefore I was wroth with this generation, and said, They always err in heart; and they have not known my ways;
- 11 so I swore in my wrath, If they shall enter into my rest.
- 12 See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from [the] living God.
- 13 But encourage yourselves each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of sin.
- 14 For we are become companions of the Christ if indeed we hold the beginning of the assurance firm to the end;
- 15 in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation;
- 16 (for who was it, who, having heard, provoked? but [was it] not all who came out of Egypt by Moses?)
- 17 And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcasses fell in the wilderness?
- 18 And to whom sware he that they should not enter into his rest, but to those who had not hearkened to the word?
- 19 And we see that they could not enter in on account of unbelief;)

HEBREWS 4 JND

- 1 Let us therefore fear, lest, a promise being left of entering into his rest, any one of you might seem to have failed [of it].
- 2 For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit *them*, not being mixed with faith in those who heard.
- 3 For we enter into the rest who have believed; as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works had been completed from [the] foundation of [the] world.
- 4 For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works:
- 5 and in this again, If they shall enter into my rest.
- 6 Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word,
- 7 again he determines a certain day, saying, in David, To-day, after so long a time; (according as it has been said before), To-day, if ye will hear his voice, harden not your hearts.
- 8 For if Jesus had brought them into rest, he would not have spoken afterwards about another day.
- 9 There remains then a sabbatism to the people of God.

- 7 Wherefor even as the Holy Spirit saith, To-day, if ye will hear his voice,
- 8 harden not your hearts as in the provocation, through the day of temptation in the wilderness
- 9 when your fathers tempted [me], proved [me], and saw my works forty years.
- 10 Wherefore I was wroth with this generation and said, They always err in their heart, and *they* knew not my ways:
- 11 as I swore in my wrath, If they shall [or, They shall not] enter into my rest.
- 12 See, brethren, lest haply there shall be in any one of you a wicked heart of unbelief in falling away from a living God.
- 13 But encourage yourselves each day while it is called To-day, that none of you be hardened by [the] deceitfulness of sin.
- 14 For we are become companions of Christ if indeed we hold fast the beginning of the confidence firm unto the end.
- 15 In that it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation.
- 16 For who having heard provoked? But did not all that came out of Egypt by Moses?
- 17 And with whom was he wroth forty years? [Was it] not with those that sinned, whose carcasses fell in the wilderness?
- 18 And to whom swore he that they should not enter into his rest but to those that disobeyed?
- 19 And we see that they could not enter in on account of unbelief.

HEBREWS 4 WK

- 1 Let us therefore fear lest haply, a promise being left of entering into his rest, any one of you might seem to have failed [or, come short] of it.
- 2 For indeed we have had glad tidings presented to us, just as they also; but the word of the report did not profit them, not having been mixed with faith in those that heard.
- 3 For we that believed enter into the rest, even as he hath said, As I swore in my wrath, If they shall enter into my rest, although the works were done from the world's foundation.
- 4 For he hath said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works;
- 5 and in this again, If they shall enter into my rest.
- 6 Since therefore it remaineth that some enter into it, and those who first had the glad tidings entered not on account of disobedience,
- 7 again he determineth a certain day, saying in David, To-day after so long a time, even as it hath been said before, To-day, if ye will hear his voice, harden not your hearts.
- 8 For if Joshua [or, Jesus] had given them rest, he would not have spoken afterward of another day.
- 9 There remaineth therefore a sabbatism for the people of God.

- 10 For he that has entered into his rest, he also has rested from his works, as God did from his own.
- 11 Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word.
- 12 For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division of soul and spirit, both of joints and marrow, and a discernor of the thoughts and intents of [the] heart.
- 13 And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.
- 14 Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.
- 15 For we have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner, sin apart.
- 16 Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

HEBREWS 5 JND

- 1 For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices for sins;
- 2 being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity;
- 3 and, on account of this [infirmity], he ought, even as for the people, so also for himself, to offer for sins.
- 4 And no one takes the honour to himself but [as] called by God, even as Aaron also.
- 5 Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, I have to-day begotten thee.
- 6 Even as also in another [place] he says, Thou [art] a priest for ever according to the order of Melchisedec.
- 7 Who in the days of his flesh, having offered up both supplications and entreaties to him who was able to save him out of death, with strong crying and tears; (and having been heard because of his piety;)
- 8 though he were Son, he learned obedience from the things which he suffered;
- 9 and having been perfected, became to all them that obey him, author of eternal salvation;
- 10 addressed by God [as] high priest according to the order of Melchisedec.
- 11 Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing.
- 12 For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food.

- 10 For he that entered into his rest himself also rested from his works as God from his own.
- 11 Let us therefore use diligence to enter into that rest that no one fall in [or, after] the same example of disobedience.
- 12 For living [is] the word of God, and effectual, and sharper than any two-edged sword, and piercing even to division of soul and spirit, of both joints and marrow, and able to judge heart's thoughts and intents.
- 13 And not a creature is unmanifest in his sight; but all things [are] naked and laid bare to his eyes with whom [is] our account.
- 14 Having therefore a great high priest, passed as he hath through the heavens, Jesus the Son of God, let us hold fast the [or, our] confession.
- 15 For we have not a high priest unable to sympathise with our infirmities, but tempted as he hath been in all things alike [^] apart from sin.
- 16 Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

HEBREWS 5 WK

- 1 For every high priest taken from among men is constituted for men in things relating to God, that he may offer both gifts and sacrifices for sins;
- 2 being able to forbear with the ignorant and erring, since himself also is compassed with infirmity;
- 3 and on account of this he ought, even as for the people, so also for himself to offer for sins.
- 4 And no one taketh the honour to himself but [^] called by God, just as Aaron also.
- 5 So the Christ also glorified not himself to be made high priest; but he that spoke unto him, My Son art *thou*: I to-day have begotten thee;
- 6 even as also in another [place] he saith, *Thou* [art] priest for ever according to the order of Melchizedek;
- 7 who in the days of his flesh having offered up both supplications and entreaties to him that was able to save him out of death, with strong crying and tears, and having been heard because of his godly fear,
- 8 though being [^] Son, he learned obedience from the things which he suffered,
- 9 and, perfected, he became to all those that obey him [^] author of salvation everlasting,
- 10 addressed by God high priest according to the order of Melchizedek.
- 11 Of whom we have much to say and hard to be interpreted in speaking,
- 12 since ye have become dull of hearing. For when on account of the time ye ought to be teachers, ye have need again that some one teach you the elements of the beginning of the oracles of God, and have become such as have need of milk, not of solid food.

- 13 For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe;
- 14 but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

HEBREWS 6 JND

- 1 Wherefore, leaving the word of the beginning of the Christ, let us go on [to what belongs] to full growth, not laying again a foundation of repentance from dead works and faith in God,
- 2 of [the] doctrine of washings, and of imposition of hands, and of resurrection of [the] dead, and of eternal judgment;
- 3 and this will we do if God permit.
- 4 For it is impossible to renew again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of [the] Holy Spirit,
- 5 and have tasted the good word of God, and [the] works of power of [the] age to come,
- 6 and have fallen away, crucifying for themselves [as they do] the Son of God, and making a show of [him].
- 7 For ground which drinks the rain which comes often upon it, and produces useful herbs for those for whose sakes also it is tilled, partakes of blessing from God;
- 8 but bringing forth thorns and briars it is found worthless and nigh to a curse, whose end [is] to be burned.
- 9 But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus.
- 10 For God [is] not unrighteous to forget your work, and the love which ye have shewn to his name, having ministered to the saints, and [still] ministering.
- 11 But we desire earnestly that each one of you shew the same diligence to the full assurance of hope unto the end;
- 12 that ye be not sluggish, but imitators of those who through faith and patience have been inheritors of the promises.
- 13 For God, having promised to Abraham, since he had no greater to swear by, swore by himself,
- 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee;
- 15 and thus having had long patience he got the promise.
- 16 For men indeed swear by a greater, and with them the oath is a term to all dispute, as making matters sure.
- 17 Wherein God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose,
- 18 intervened by an oath, that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement who have fled for refuge to lay hold on the hope set before us,
- 19 which we have as anchor of the soul, both secure and firm, and entering into that within the veil,
- 20 where Jesus is entered as forerunner for us, become for ever a high priest according to the order of Melchisedec.

HEBREWS 7 JND

- 13 For every one that partaketh of milk [is] unskilled in the word of righteousness; for he is an infant.
- 14 But solid food belongeth to perfect [or, full-grown], those that on account of habit have their senses exercised for distinguishing both good and evil.

HEBREWS 6 WK

- 1 Wherefore leaving the word of the beginning of the Christ, let us go on to perfection [or, full growth], not laying again a foundation of repentance from dead works, and of faith Godward,
- 2 of teaching of washings, and of imposition of hands, and of resurrection of dead [men], and of judgment everlasting;
- 3 and this will we do if God permit.
- 4 For [it is] impossible to renew again unto repentance those that were once enlightened
- 5 and tasted of the heavenly gift, and were made partakers of the Holy Spirit and tasted God's good word, and powers of an age to come,
- 6 and have fallen away, while for themselves crucifying and making a show of the Son of God.
- 7 For ground [or, land] that drank the rain coming oft upon it, and bringeth forth herbs meet for those for whose sake also it is tilled, participateth in blessing from God;
- 8 but if bringing forth thorns and briars, [is] worthless and near a curse, whose end [is] for burning.
- 9 But of you, beloved, we are persuaded things better and connected with salvation, if even thus we speak.
- 10 For God is not unrighteous to forget your work, and the [^]love which ye shewed unto his name, in that ye ministered to his saints and do minister.
- 11 But we desire earnestly that each of you should shew the same diligence unto the full assurance of hope until the end,
- 12 that ye become not sluggish but imitators of those who through faith and long-suffering inherit the promises.
- 13 For God when he made promise to Abraham, since he had no greater to swear by, swore by himself,
- 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee,
- 15 and thus after long-suffering he obtained the promise.
- 16 For men, indeed, swear by the greater, and to them the oath for confirmation [is] an end of all dispute.
- 17 Wherein God willing to shew more abundantly to the heirs of the promise the unchangeableness of his counsel,
- 18 intervened by an oath, that by two unchangeable things in which [it was] impossible that God should lie we might have strong encouragement that fled for refuge to lay hold of the hope set before us,
- 19 which we have as the soul's anchor both secure and firm and entering into the inner [side] of the veil,
- 20 where entered [^]forerunner for us Jesus, become for ever high priest according to the order of Melchizedek.

HEBREWS 7 WK

1 For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him;
 2 to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace;
 3 without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated to the Son of God, abides a priest continually.
 4 Now consider how great this [personage] was, to whom [even] the patriarch Abraham gave a tenth out of the spoils.
 5 And they indeed from among the sons of Levi, who receive the priesthood, have commandment to take tithes from the people according to the law, that is from their brethren, though these are come out of the loins of Abraham:
 6 but he who has no genealogy from them has tithed Abraham, and blessed him who had the promises.
 7 But beyond all gainsaying, the inferior is blessed by the better.
 8 And here dying men receive tithes, but there [one] of whom the witness is that he lives;—
 9 and, so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes.
 10 For he was yet in the loins of his father when Melchisedec met him.
 11 If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with *it*, what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron?
 12 For, the priesthood being changed, there takes place of necessity a change of law also.
 13 For he, of whom these things are said, belongs to a different tribe, of which no one has [ever] been attached to the service of the altar.
 14 For it is clear that our Lord has sprung out of Juda, as to which tribe Moses spake nothing as to priests.
 15 And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec,
 16 who has been constituted not according to law of fleshly commandment, but according to power of indissoluble life.
 17 For it is borne witness, Thou art a priest for ever according to the order of Melchisedec.
 18 For there is a setting aside of the commandment going before for its weakness and unprofitableness,
 19 (for the law perfected nothing,) and the introduction of a better hope by which we draw nigh to God.
 20 And by how much [it was] not without the swearing of an oath;
 21 (for they are become priests without the swearing of an oath, but he with the swearing of an oath, by him who said, as to him, The Lord has sworn, and will not repent [of it], Thou [art] priest for ever [according to the order of Melchisedec];)

1 For this Melchizedek, king of Salem, priest of the most high God, that met Abraham returning from smiting the kings, and blessed him;
 2 to whom also Abraham divided a tenth from all, first being interpreted King of righteousness, and then also King of Salem, which is peace,
 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but assimilated to the Son of God, abideth a priest continuously.
 4 Now consider how great he [was] to whom the patriarch Abraham gave a tenth out of the spoils.
 5 And they indeed from among the sons of Levi that receive the priesthood have a commandment to take tithes from the people according to the law, that is, from their brethren, though these have come out of the loins of Abraham;
 6 but he who hath no genealogy from them hath tithed Abraham, and hath blessed him that hath the promises.
 7 Now apart from all dispute the less is blessed by the better.
 8 And here dying men receive tithes, but there one witnessed of that he liveth;
 9 and, so to speak, through Abraham even Levi that receiveth tithes hath been tithed.
 10 For he was yet in the loins of his father when Melchizedek met him.
 11 If therefore perfection were through the Levitical priesthood, for [based] on it the people had the law, what further need that a different priest should arise according to the order of Melchizedek, and not be said according to the order of Aaron?
 12 For the priesthood being changed there cometh of necessity a change of law also.
 13 For he of whom these things are said hath part in a different tribe from which no one hath attended to the altar;
 14 for [it is] evident beforehand that our Lord hath sprung out of Judah, as to which tribe Moses spoke nothing about priests.
 15 And it is yet more abundantly evident if according to the similitude of Melchizedek there ariseth a different priest
 16 who hath been made not according to law of fleshly commandment but according to power of indissoluble life.
 17 For the witness is, *Thou* [art] priest for ever according to the order of Melchizedek.
 18 For there cometh a setting aside of foregoing commandment on account of its weakness and unprofitableness
 19 (for the law perfected nothing), and an introduction of a better hope a through which we draw near to God.
 20 And by how much not apart from oath-swearing
 21 (for they indeed apart from oath-swearing are become priests, but he with oath-swearing by him that saith unto him, The Lord [Jehovah] swore and will not repent, *Thou* [art] priest for ever [according to the order of Melchizedek]),

Hebrews

- 22 by so much Jesus became surety of a better covenant.
23 And they have been many priests, on account of being hindered from continuing by death;
24 but he, because of his continuing forever, has the priesthood unchangeable.
25 Whence also he is able to save completely those who approach by him to God, always living to intercede for them.

26 For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens:
27 who has not day by day need, as the high priests, first to offer up sacrifices for his own sins, then [for] those of the people; for this he did once for all [in] having offered up himself.
28 For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfected for ever.

HEBREWS 8 JND

- 1 Now a summary of the things of which we are speaking [is], We have such a one high priest who has sat down on [the] right hand of the throne of the greatness in the heavens;
2 minister of the holy places and of the true tabernacle, which the Lord has pitched, [and] not man.
3 For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer.
4 If then indeed he were upon earth, he would not even be a priest, there being those who offer the gifts according to the law,
5 (who serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn to thee in the mountain.)
6 But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established on the footing of better promises.
7 For if that first was faultless, place had not been sought for a second.
8 For finding fault, he says to them, Behold, days come, saith the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house of Juda;

9 not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they* did not continue in my covenant, and *I* did not regard them, saith [the] Lord.
10 Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving the laws into their mind, I will write them also upon their

- 22 by so much [^] Jesus hath become [^] surety of a better covenant.
23 And they indeed are become many more priests, because by death they are hindered from continuing;
24 but he because of his abiding for ever hath the priesthood untransferable.
25 Whence also he is able to save completely those that approach God through him, as ever living to intercede for them.
26 For such a high priest [^] became us, holy [or, pious], guileless, undefiled, separated from sinners, and become higher than the heavens,
27 who hath no need day by day as the high priests, first to offer up sacrifices for his own sins, then [for] those of the people; for this he did once for all when he offered up himself.
28 For the law constituteth men high priests, having infirmity; but the word of the oath-swearing that [was] after the law, a Son perfected for ever.

HEBREWS 8 WK

- 1 Now a chief point [in connection] with the things said [is]: We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens;
2 minister of the holies and of the true tabernacle which the Lord pitched, [^] not man.
3 For every high priest is constituted for the offering both gifts and sacrifices, whence necessity [is] that *he* also have something which he may offer.
4 If then indeed he were on earth, he would not even be a priest, as there are those that offer the gifts according to [^] law;
5 being such as serve for example and shadow of the heavenly things, even as Moses is oracularly told when about to make [or, effect] the tabernacle, for, See, saith he, thou shalt make all things according to the pattern that was shewn to thee in the mountain.
6 But now he hath obtained a more excellent ministry, by how much also he is mediator of a better covenant which hath been enacted upon better promises.
7 For if that first was faultless, no place had been sought for a second.
8 For finding fault he saith to them, Behold, days come, saith Jehovah, and [or, that] I will make [or, consummate] a new covenant on [or, with] the house of Israel and with the house of Judah;
9 not according to the covenant which I made with their fathers in a day when I took their hand to lead them out of Egypt's land; because *they* continued not in my covenant, and *I* disregarded them, saith Jehovah.
10 Because this [is] the covenant which I will covenant to the house of Israel after those days, saith Jehovah, giving my laws into their mind, I will also write them upon their

hearts; and I will be to them for God, and they shall be to me for people.

- 11 And they shall not teach each his fellow-citizen, and each his brother, saying, Know the Lord; because all shall know me in themselves, from [the] little one [among them] unto [the] great among them.
- 12 Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses I will never remember any more.
- 13 In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.

HEBREWS 9 JND

- 1 The first therefore also indeed had ordinances of service, and the sanctuary, a worldly one.
- 2 For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy;
- 3 but after the second veil a tabernacle which is called Holy of holies,
- 4 having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant;
- 5 and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.
- 6 Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the services;
- 7 but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors of the people:
- 8 the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle has [its] standing;
- 9 the which [is] an image for the present time, according to which both gifts and sacrifices, unable to perfect as to conscience him that worshipped, are offered,
- 10 [consisting] only of meats and drinks and divers washings, ordinances of flesh, imposed until [the] time of setting things right.
- 11 But Christ being come high priest of the good things to come, by the better and more perfect tabernacle not made with hand, (that is, not of this creation,)
- 12 nor by blood of goats and calves, but by his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption.
- 13 For if the blood of goats and bulls, and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh,
- 14 how much rather shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works to worship [the] living God?

hearts, and I will be to them for God, and *they* shall be to me for people.

- 11 And they shall not teach each his fellow-citizen and each his brother, saying, Know the Lord, because all shall inwardly know me from little of them unto great of them;
- 12 because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses I will never remember more.
- 13 In his saying, New, he hath made the first old; but that which growth old and aged [is] near disappearing.

HEBREWS 9 WK

- 1 The first [^] then also had ordinances of service, and its sanctuary worldly.
- 2 For a tabernacle was constituted, the first, in which [were, or are] both the candlestick and the table and the setting forth of the loaves, which is called Holy;
- 3 but after the second veil a tabernacle that is called Holy of holies,
- 4 having a golden censer and the ark of the covenant covered round everywhere with gold, in which [were] a golden pot having the manna, and the rod of Aaron that sprouted, and the tables of the covenant,
- 5 and above over it cherubim of glory overshadowing the mercy-seat, concerning which things it is not now [opportune] to speak in detail [or, severally].
- 6 Now these things having been thus constituted, into the first tabernacle indeed the priests enter at all times accomplishing the services,
- 7 but into the second the high priest alone once the year, not apart from blood, which he offereth for himself and for the errors [or, ignorances] of the people:
- 8 the Holy Spirit showing this that the way of the holies hath not yet been manifested, while yet the first tabernacle hath a standing:
- 9 the which [is] a parable for the time present, according to which are offered both gifts and sacrifices, unable as to conscience to perfect the worshipper [or, him that serveth],
- 10 only with meats and drinks and different [or, divers] washings, ordinances of flesh imposed until a season of rectification.
- 11 But Christ having come high priest of the good things to come by the better and more perfect tabernacle, not handmade (that is, not of this creation),
- 12 neither by blood of goats and calves but by his own blood, [^] entered once for all into the holies, having found an everlasting redemption. [^]
- 13 For if the blood of goats and bulls and a heifer's ashes sprinkling the defiled sanctifieth for the purity of the flesh,
- 14 by how much rather shall the blood of the Christ, who by [the] eternal Spirit offered himself spotless to God, purify your conscience from dead works to serve [or, worship] a living [^] God?

- 15 And for this reason he is mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance.
- 16 (For where [there is] a testament, the death of the testator must needs come in.
- 17 For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.)
- 18 Whence neither the first was inaugurated without blood.
- 19 For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people,
- 20 saying, This [is] the blood of the covenant which God has enjoined to you.
- 21 And the tabernacle too and all the vessels of service he sprinkled in like manner with blood;
- 22 and almost all things are purified with blood according to the law, and without blood-shedding there is no remission.
- 23 [It was] necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these.
- 24 For the Christ is not entered into holy places made with hand, figures of the true, but into heaven itself, now to appear before the face of God for us:
- 25 nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own;
- 26 since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice.
- 27 And forasmuch as it is the portion of men once to die, and after this judgment;
- 28 thus the Christ also, having been once offered to bear the sins of many, shall appear to those that look for him the second time without sin for salvation.

HEBREWS 10 JND

- 1 For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach.
- 2 Since, would they not indeed have ceased being offered, on account of the worshippers once purged having no longer any conscience of sins?
- 3 But in these [there is] a calling to mind of sins yearly.
- 4 For blood of bulls and goats [is] incapable of taking away sins.
- 5 Wherefore coming into the world he says, Sacrifice and offering thou wilt not; but thou hast prepared me a body.

- 15 And for this reason he is mediator of a new covenant, so that, [^] death having taken place for redemption of the transgressions under [or, upon] the first covenant, those that are called might receive the promise of the everlasting inheritance.
- 16 For where a testament [is], the death of the testator must be brought in;
- 17 for a testament [is] valid after men [are] dead: since it is in no wise hath force while the testator liveth.
- 18 Whence neither the first hath been inaugurated without blood.
- 19 For when every commandment was spoken according to law by Moses to all the people, having taken the blood of calves and of goats with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people,
- 20 saying, This [is] the blood of the covenant which God enjoined on you.
- 21 And the tabernacle too, and all the vessels of service he sprinkled alike with the blood;
- 22 and almost all things are purified with [^] blood according to the law, and apart from blood-shedding cometh no remission.
- 23 Necessity therefore [was] that the examples of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.
- 24 For the Christ entered not into handmade holies, figures of the true, but into the heaven itself now to appear to the face of God for us;
- 25 neither that he should offer himself often, as the high priest entereth into the holies yearly with blood not his own,
- 26 since he were bound often to suffer from [the] world's foundation. But now once on consummation of the ages he hath been manifested for putting away of sin by his sacrifice.
- 27 And forasmuch as it is appointed to men once to die, and, after this, [^] judgment;
- 28 so also the Christ, having been once offered to bear sins of many, shall appear a second time apart from sin to those that look for him unto salvation.

HEBREWS 10 WK

- 1 For the law, having a shadow of the coming good things, not the image itself of the things, [^] can never by the same sacrifices, which they offer yearly continuously, perfect those that approach.
- 2 Since would they not have ceased being offered on account of the worshippers once purified having no longer any conscience of sins?
- 3 But in these [is] a calling to mind of sins yearly.
- 4 For [^] blood of bulls and goats [is] incapable of taking away sins.
- 5 Wherefore entering into the world he saith, Sacrifice and offering thou wilt not, but a body thou preparedst for me:

6 Thou tookest no pleasure in burnt-offerings and sacrifices for sin.

7 Then I said, Lo, I come (in [the] roll of the book it is written of me) to do, O God, thy will.

8 Above, saying Sacrifices and offerings and burnt-offerings and sacrifices for sin thou willedst not, neither tookest pleasure in (which are offered according to the law);

9 then he said, Lo, I come to do thy will. He takes 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 stands daily ministering, and offering often the same sacrifices, which can never take away sins.

12 But *he*, having offered one sacrifice for sins, sat down in perpetuity at [the] right hand of God,

13 waiting from henceforth until his enemies be set [for the] footstool of his feet.

14 For by one offering he has perfected in perpetuity the sanctified.

15 And the Holy Spirit also bears us witness [of it]; for after what was said:

16 This [is] the covenant which I will establish towards them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their understandings;

17 and their sins and their lawlessnesses I will never remember any more.

18 But where there [is] remission of these, [there is] no longer a sacrifice for sin.

19 Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus,

20 the new and living way which he has dedicated for us through the veil, that is, his flesh,

21 and [having] a great priest over the house of God,

22 let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water.

23 Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promised;)

24 and let us consider one another for provoking to love and good works;

25 not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye see the day drawing near.

26 For where we sin wilfully after receiving the knowledge of the truth, there no longer remains any sacrifice for sins,

27 but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.

28 Any one that has disregarded Moses' law dies without mercy on [the testimony of] two or three witnesses:

29 of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common, and has insulted the Spirit of grace?

6 in whole burnt-offerings and [sacrifices] for sin thou hadst no pleasure.

7 Then I said, Lo, I am come (in the book-roll it is written of me) to do thy will, O God.

8 Above saying, Sacrifice and offering and whole burnt-offerings and sacrifices for sin thou willedst not nor hadst pleasure in (the which are offered according to the law),

9 then he hath said, Lo, I am come 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 indeed standeth daily ministering and offering often the same sacrifices, the which can never take away sins;

12 but he having offered one sacrifice for sins, continuously sat down on God's right hand,

13 henceforth waiting until his enemies be set as footstool of his feet.

14 For by one offering he hath perfected continuously the sanctified.

15 And the Holy Spirit also witnesseth to us; for after he had said [^],

16 This [is] the covenant which I will covenant unto them after those days, saith Jehovah, Giving my laws on their hearts, I will also write them on their understanding; [^]

17 and their sins and their lawlessnesses I will never remember more.

18 But where remission of these [is] [there is] no longer an offering for sin.

19 Having therefore, brethren, boldness for the entrance into the holies by the blood of Jesus,

20 [^] a new and living way which he inaugurated for us through the veil, that is, his flesh,

21 and [having] a great priest over the house of God,

22 let us approach with true heart in full assurance of faith, having our hearts sprinkled from a wicked conscience, and our body washed with pure water.

23 Let us hold fast the confession of the hope unwavering, for [he is] faithful that promised;

24 and let us consider one another for provoking love and good works,

25 not forsaking the gathering of ourselves together as [is] a custom for some, but encouraging, and by so much rather as ye see the day drawing near.

26 For if we sin wilfully after receiving the full knowledge of the truth, there no longer remaineth a sacrifice for sins,

27 but a certain fearful expectation of judgment and heat of fire about to devour the adversaries.

28 Any one if he set at nought Moses' law dieth apart from mercy on two or three witnesses:

29 of how much worse punishment, think ye, shall he be judged worthy that trod down the Son of God, and counted common the blood of the covenant whereby he was sanctified, and insulted the Spirit of grace?

- 30 For we know him that said, To me [belongs] vengeance; *I* will recompense, saith the Lord: and again, The Lord shall judge his people.
- 31 [It is] a fearful thing falling into [the] hands of [the] living God.
- 32 But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings;
- 33 on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them.
- 34 For ye both sympathised with prisoners and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better substance, and an abiding one.
- 35 Cast not away therefore your confidence, which has great recompense.
- 36 For ye have need of endurance in order that, having done the will of God, ye may receive the promise.
- 37 For yet a very little while he that comes will come, and will not delay.
- 38 But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him.
- 39 But *we* are not drawers back to perdition, but of faith to saving [the] soul.

HEBREWS II JND

- 1 Now faith is [the] substantiating of things hoped for, [the] conviction of things not seen.
- 2 For in [the power of] this the elders have obtained testimony.
- 3 By faith we apprehend that the worlds were framed by [the] word of God, so that that which is seen should not take its origin from things which appear.
- 4 By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, having died, he yet speaks.
- 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his] translation he has the testimony that he had pleased God.
- 6 But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out.
- 7 By faith, Noe, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.
- 8 By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where he was going.
- 9 By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same promise;

- 30 For we know him that said, To me [is] vengeance; *I* will recompense, saith Jehovah; and again, Jehovah shall judge his people.
- 31 Fearful [it is] to fall into a living God's hands.
- 32 But call to mind the former days, in which enlightened as ye were ye endured a great fight of afflictions,
- 33 on this side made a spectacle in both reproaches and afflictions, and on that become companions of those so used;
- 34 for ye both sympathised with prisoners and accepted with joy the plunder of your goods, knowing that ye have for yourselves a better and abiding substance. ^Λ
- 35 Cast not away therefore your confidence, the which hath great recompense.
- 36 For ye have need of endurance, that having done the will of God ye may receive the promise.
- 37 For yet a very little while: he that cometh will have come and will not delay.
- 38 But the [or, my] just shall live by faith; and if he [or, one] draw back, my soul hath no pleasure in him.
- 39 But *we* are not of drawing back unto perdition but of faith unto soul-saving.

HEBREWS II WK

- 1 Now faith is substance [or, substantiating] of [things] hoped for, demonstration [or, test] of things not seen.
- 2 For in [virtue of] this the elders were witnessed of.
- 3 By faith we apprehend that the worlds were framed by God's word, so that the [things] beheld have not derived their being out of [things] apparent [or, phenomena].
- 4 By faith Abel offered to God a more excellent sacrifice than Cain by which it was witnessed that he was righteous, God witnessing in respect of his gifts; and through it he, having died, yet speaketh.
- 5 By faith Enoch was translated that he should not see death, and was not found because God translated him; for before the translation, it hath been witnessed that he had pleased God.
- 6 But apart from faith [it is] impossible to please [him], for he that approacheth to God must believe that he is, and becometh a rewarder of those that seek him out.
- 7 By faith Noah, oracularly warned of things not yet beheld, moved with fear, constructed an ark for saving his house, by which he condemned the world and became heir of righteousness that is according to faith.
- 8 By faith Abraham, when called, obeyed to go out into a place which he was to receive for an inheritance, and went out not knowing where he was going.
- 9 By faith he sojourned in the land of promise as not his own, dwelling as he did in tents with Isaac and Jacob, the joint-heirs of the same promise;

- 10 for he waited for the city which has foundations, of which God is [the] artificer and constructor.
- 11 By faith also Sarah herself received strength for [the] conception of seed, and [that] beyond a seasonable age; since she counted him faithful who promised.
- 12 Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.
- 13 All these died in faith, not having received the promises, but having seen them from afar off and embraced [them], and confessed that they were strangers and sojourners on the earth.
- 14 For they who say such things shew clearly that they seek [their] country.
- 15 And if they had called to mind that from whence they went out, they had had opportunity to have returned;
- 16 but now they seek a better, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he has prepared for them a city.
- 17 By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself the promises offered up his only begotten [son],
- 18 as to whom it had been said, In Isaac shall thy seed be called:
- 19 counting that God [was] able to raise [him] even from among [the] dead, whence also he received him in a figure.
- 20 By faith Isaac blessed Jacob and Esau concerning things to come.
- 21 By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff.
- 22 By faith Joseph [when] dying called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.
- 23 By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king.
- 24 By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter;
- 25 choosing rather to suffer affliction along with the people of God than to have [the] temporary pleasure of sin;
- 26 esteeming the reproach of the Christ greater riches than the treasures of Egypt, for he had respect to the recompense.
- 27 By faith he left Egypt, not fearing the wrath of the king; for he persevered, as seeing him who is invisible.
- 28 By faith he celebrated the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.
- 29 By faith they passed through the Red sea as through dry land; of which the Egyptians having made trial were swallowed up.
- 30 By faith the walls of Jericho fell, having been encircled for seven days.
- 31 By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in peace.

- 10 for he waited for the city that hath the foundations, of which God is architect and master-builder.
- 11 By faith also Sarah herself received power for deposition of seed even beyond season of age, since she counted faithful him that promised.
- 12 Wherefore also there were born from one, and that one become dead, even as the stars of the heaven in multitude, and as the countless sand that is by the sea-shore.
- 13 All these died in faith, not having received the promises, but having seen them from afar, [^] and greeted [or, embraced], and confessed that they were strangers and sojourners on the earth.
- 14 For they that say such things make plain that they seek out a country.
- 15 And if indeed they called to mind that from which they went out, they might have had opportunity to return;
- 16 but now they desire a better, that is, a heavenly: wherefore God is not ashamed of them, to be called their God, for he prepared for them a city.
- 17 By faith Abraham when tried offered up Isaac, and he that received to himself the promises was offering his only-begotten
- 18 as to whom it was spoken, In Isaac shall thy seed be called;
- 19 accounting that God [is] able to raise even from out of dead [men], whence also he received him back in parable [or, figure].
- 20 By faith Isaac blessed Jacob and Esau concerning things to come.
- 21 By faith Jacob when dying blessed each of the sons of Joseph, and worshipped on the top of his staff.
- 22 By faith Joseph when ending life called to mind the going forth of the sons of Israel and gave commandment concerning his bones.
- 23 By faith Moses when born was hid three months by his parents, because they saw the child beautiful; and they did not fear the order of the king.
- 24 By faith Moses when become great refused to be called son of Pharaoh's daughter,
- 25 choosing rather to be ill-treated with the people of God than to have temporary pleasure of sin,
- 26 counting the Christ's reproach greater riches than the treasures of Egypt, for he looked off unto the recompense.
- 27 By faith he left Egypt, not afraid of the wrath of the king; for he persevered as seeing the Invisible.
- 28 By faith he hath celebrated the passover and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
- 29 By faith they passed through the Red Sea, as through dry land, of which the Egyptians made trial and were swallowed up.
- 30 By faith the walls of Jericho fell, having been encircled seven days.
- 31 By faith Rahab the harlot perished not along with the disobedient, having received the spies with peace.

- 32 And what more do I say? For the time would fail me telling of Gedeon, and Barak, and Samson, and Jephthae, and David and Samuel, and of the prophets:
- 33 who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths,
- 34 quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weakness, became mighty in war, made [the] armies of strangers give way.
- 35 Women received their dead again by resurrection; and others were tortured, not having accepted deliverance, that they might get a better resurrection;
- 36 and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.
- 37 They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated,
- 38 (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.
- 39 And these all, having obtained witness through faith, did not receive the promise,
- 40 God having foreseen some better thing for us, that they should not be made perfect without us.

HEBREWS 12 JND

- 1 Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, run with endurance the race that lies before us,
- 2 looking stedfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down at the right hand of the throne of God.
- 3 For consider well him who endured so great contradiction from sinners against himself, that ye be not weary, fainting in your minds.
- 4 Ye have not yet resisted unto blood, wrestling against sin.
- 5 And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by him;
- 6 for whom [the] Lord loves he chastens, and scourges every son whom he receives.
- 7 Ye endure for chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not?
- 8 But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons.
- 9 Moreover we have had the fathers of our flesh as chasteners, and we revered [them]; shall we not much rather be in subjection to the Father of spirits, and live?
- 10 For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.

- 32 And what more do I say? For the time would fail me telling of Gideon, Barak, Samson, Jephthah, of David ^Λ and Samuel and the prophets;
- 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped lions' mouths,
- 34 quenched fire's power, escaped sword's edge, were strengthened from weakness, became mighty in war, put to flight armies of aliens.
- 35 Women received their dead again by [or, out of] resurrection; and others were tortured, not having accepted their deliverance that they might obtain a better resurrection;
- 36 and others had trial of mockings and scourgings, yea and of bonds and imprisonment.
- 37 They were stoned, they were sawn asunder, they were tempted, they died by slaughter of sword. They went about in sheepskins, in goatskins, destitute, afflicted, ill-treated
- 38 (of whom the world was not worthy), wandering in deserts and mountains and caves and the chinks of the earth.
- 39 And these all having been witnessed of through their faith received not the promise,
- 40 God having foreseen some better thing concerning us ^Λ that apart from us they should not be perfected.

HEBREWS 12 WK

- 1 Therefore let us also, having so great a cloud of witnesses surrounding us, laying aside every weight and the readily besetting sin, run with [or, through] endurance the race that is set before us,
- 2 looking off unto Jesus the leader and completer of [or, the] faith; who for the joy set before him endured cross, despising shame, and is set down on the right hand of the throne of God.
- 3 For consider well him that endured so great contradiction by sinners against himself, that ye weary not, fainting in your souls.
- 4 Not yet unto blood resisted ye, wrestling against sin.
- 5 And ye have quite forgotten the exhortation the which discourseth with you as sons, My son, regard not lightly Jehovah's chastening, nor faint when reproved of him:
- 6 for whom Jehovah loveth, he chasteneth, and scourgeth every son whom he receiveth.
- 7 For chastisement ye are enduring: God dealeth with you as with sons; for what son [is he] whom a father chasteneth not?
- 8 But if ye are apart from chastisement of which all have been made partakers, then are ye bastards and not sons.
- 9 Then indeed we had fathers of our flesh as chasteners, and we revered them: shall we not much rather be in subjection to the Father of the spirits and live?
- 10 For they indeed chastened ^Λ for a few days, as seemed good to them; but he for ^Λ profit in order to the partaking of his holiness.

- 11 But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.
- 12 Wherefore lift up the hands that hang down, and the failing knees;
- 13 and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed.
- 14 Pursue peace with all, and holiness, without which no one shall see the Lord:
- 15 watching lest [there be] any one who lacks the grace of God; lest any root of bitterness springing up trouble [you], and many be defiled by it;
- 16 lest [there be] any fornicator, or profane person, as Esau, who for one meal sold his birthright;
- 17 for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for repentance) although he sought it earnestly with tears.
- 18 For ye have not come to [the mount] that might be touched and was all on fire, and to obscurity, and darkness, and tempest,
- 19 and trumpet's sound, and voice of words; which they that heard excusing themselves, declined [the] word being addressed to them any more:
- 20 (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be stoned;
- 21 and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;)
- 22 but ye have come to mount Zion; and to [the] city of [the] living God, heavenly Jerusalem; and to myriads of angels,
- 23 the universal gathering; and to [the] assembly of the firstborn [who are] enregistered in heaven; and to God, judge of all; and to [the] spirits of just [men] made perfect;
- 24 and to Jesus, mediator of a new covenant; and to [the] blood of sprinkling, speaking better than Abel.
- 25 See that ye refuse not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from him [who does so] from heaven:
- 26 whose voice then shook the earth; but now he has promised, saying, Yet once will I shake not only the earth, but also the heaven.
- 27 But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain.
- 28 Wherefore let us, receiving a kingdom not to be shaken, have grace, by which let us serve God acceptably with reverence and fear.
- 29 For also our God [is] a consuming fire.

HEBREWS 13 JND

- 1 Let brotherly love abide. Be not forgetful of hospitality;
- 2 for by it some have unawares entertained angels.

- 11 Now no chastisement for the time seemeth to be of joy but of grief; yet afterward it yieldeth peaceable fruit of righteousness to those that have been exercised thereby.
- 12 Wherefore lift up the exhausted hands and the enfeebled knees,
- 13 and make straight paths for your feet that what is lame be not turned out of the way but rather be healed.
- 14 Pursue peace with all, and holiness apart from which no one shall see the Lord,
- 15 looking carefully lest [there be] any one falling short of the grace of God; lest any root of bitterness springing up give trouble and through it [the] many be defiled;
- 16 lest [there be] any fornicator or profane one as Esau who for one meal sold his own birthright;
- 17 for ye know that even when afterward desiring to inherit the blessing he was rejected (for he found no place of repentance), though he sought it earnestly with tears.
- 18 For ye have not approached to a palpable thing and all aglow with fire, and to obscurity and gloom and tempest,
- 19 and to trumpet's sound, and a voice of words, which those that heard deprecated that a word more should be addressed to them;
- 20 for they could not bear what was enjoined, And if a beast touch the mountain, it shall be stoned [^];
- 21 and, so fearful was the appearance, Moses said, I am affrighted and trembling all over.
- 22 But ye have approached to mount Zion; and to a living God's city, heavenly Jerusalem; and to myriads of angels, a universal assemblage;
- 23 and to an assembly of firstborns, enrolled in heavens; and to God judge of all; and to spirits of just ones made perfect;
- 24 and to Jesus mediator of a new covenant, and to blood of sprinkling speaking better than [^] Abel.
- 25 Look that ye refuse not him that speaketh. For if *those* did not escape, refusing as they did him speaking oracularly on earth, much more we that turn away from him from [the] heavens;
- 26 whose voice then shook the earth, but now hath he promised, saying, Yet once will I shake not only the earth but also the heaven.
- 27 But this Yet once signifieth the removing of what are shaken as being made that what are not shaken may remain.
- 28 Wherefore let us, receiving a kingdom not to be shaken, have grace by which we may [or, let us] serve God acceptably with reverence and fear.
- 29 For also our God is a consuming fire.

HEBREWS 13 WK

- 1 Let brotherly love abide.
- 2 Be not forgetful of hospitality; for by it some unawares entertained angels.

- 3 Remember prisoners, as bound with [them]; those that are evil-treated, as being yourselves also in [the] body.
 - 4 [Let] marriage [be held] every way in honour, and the bed [be] undefiled; but fornicators and adulterers will God judge.
 - 5 [Let your] conversation [be] without love of money, satisfied with [your] present circumstances; for *he* has said, I will not leave thee, neither will I forsake thee.
 - 6 So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?
 - 7 Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith.
 - 8 Jesus Christ [is] the same yesterday, and to-day, and to the ages [to come].
 - 9 Be not carried away with various and strange doctrines; for [it is] good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by [them].
 - 10 We have an altar of which they have no right to eat who serve the tabernacle;
 - 11 for of those beasts whose blood is carried [as sacrifices for sin] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.
 - 12 Wherefore also Jesus, that he might sanctify the people by his own blood, suffered without the gate:
 - 13 therefore let us go forth to him without the camp, bearing his reproach:
 - 14 for we have not here an abiding city, but we seek the coming one.
 - 15 By him therefore let us offer [the] sacrifice of praise continually to God, that is, [the] fruit of [the] lips confessing his name.
 - 16 But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices God is well pleased.
 - 17 Obey your leaders, and be submissive; for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.
 - 18 Pray for us: for we persuade ourselves that we have a good conscience, in all things desirous to walk rightly.
 - 19 But I much more beseech [you] to do this, that I may the more quickly be restored to you.
 - 20 But the God of peace, who brought again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power of the] blood of [the] eternal covenant,
 - 21 perfect you in every good work to the doing of his will, doing in you what is pleasing before him through Jesus Christ; to whom [be] glory for the ages of ages. Amen.
 - 22 But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.
- 3 Remember prisoners as bound with [them]; the ill-treated, as being yourselves also in a body.
 - 4 [Be] marriage in all [things] held in honour, and the bed undefiled; but [or, for] fornicators and adulterers God will judge.
 - 5 Free from love of money [be] your course of life, satisfied with present things, for *he* hath said, I will not leave thee, neither will I in any wise forsake thee:
 - 6 so that *we* courageously say, Jehovah [is] my helper, and I will not be afraid: what shall man do to me?
 - 7 Remember your leaders the which spoke to you the word of God; and considering the issue of their conduct imitate their faith.
 - 8 [^] Jesus Christ [is] the same yesterday and to-day, and unto the ages [or, for ever].
 - 9 Be not carried away with divers and strange doctrines; for [it is] good that the heart be confirmed with grace; not with meats, in which those that walked were not profited.
 - 10 We have an altar of which they have no right to eat that serve the tabernacle.
 - 11 For the bodies of those beasts, whose blood is brought into the holies for sin, are burned without the camp.
 - 12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.
 - 13 Therefore let us go forth unto him without the camp, bearing his reproach.
 - 14 For here we have not an abiding city, but we seek after the coming one.
 - 15 Through him then let us offer sacrifice of praise to God continually, that is, fruit of lips confessing his name.
 - 16 But to do good and communicate forget not; for with such sacrifices God is well pleased.
 - 17 Obey your leaders, and be submissive, for *they* watch over [or, in behalf of] your souls, as those that shall give account; that they may do this with joy, and not groaning, for this [were] unprofitable for you.
 - 18 Pray for us: for we persuade ourselves that we have a good conscience, in all things desiring to walk well [or, honourably].
 - 19 And more exceedingly I exhort [you] to do this, that I may be more quickly restored to you.
 - 20 But the God of peace, that brought again from among [the] dead our Lord Jesus the great Shepherd of the sheep in virtue of blood of an everlasting covenant,
 - 21 perfect you in every good work unto the doing of his will, working in you [or, us] what is well-pleasing in his sight through Jesus Christ; to whom [be] the glory unto the ages of the ages [or, for ever and ever]. Amen.
 - 22 But I exhort you, brethren, bear with the word of exhortation, for also briefly do I write to you.

-
- 23 Know that our brother Timotheus is set at liberty; with whom, if he should come soon, I will see you.
- 24 Salute all your leaders, and all the saints. They from Italy salute you.
- 25 Grace [be] with you all. Amen.

- 23 Know that our brother Timothy is set at liberty [or, let go]; with whom if he come soon I will see you.
- 24 Salute all your leaders, and all the saints. They from Italy salute you.
- 25 Grace [be] with you all. Amen.

JAMES 1 JND

- 1 James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the dispersion, greeting.
- 2 Count it all joy, my brethren, when ye fall into various temptations,
- 3 knowing that the proving of your faith works endurance.
- 4 But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing.
- 5 But if any one of you lack wisdom, let him ask of God, who gives to all freely and reproaches not, and it shall be given to him:
- 6 but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about;
- 7 for let not that man think that he shall receive anything from the Lord;
- 8 [he is] a double-minded man, unstable in all his ways.
- 9 But let the brother of low degree glory in his elevation,
- 10 and the rich in his humiliation, because as [the] grass's flower he will pass away.
- 11 For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings.
- 12 Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He has promised to them that love him.
- 13 Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one.
- 14 But every one is tempted, drawn away, and enticed by his own lust;
- 15 then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.
- 16 Do not err, my beloved brethren.
- 17 Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variation nor shadow of turning.
- 18 According to his own will begat he us by the word of truth, that we should be a certain firstfruits of *his* creatures.
- 19 So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;
- 20 for man's wrath does not work God's righteousness.
- 21 Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls.
- 22 But be ye doers of [the] word and not hearers only, beguiling yourselves.
- 23 For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face in a mirror:
- 24 for he has considered himself and is gone away, and straightway he has forgotten what he was like.

JAMES 1 WK ^Λ

- 1 James, bondman of God and of [the] Lord Jesus Christ. to the twelve tribes that [are] in the dispersion, greeting.
- 2 Count [it] all joy, my brethren, when ye fall into various temptations,
- 3 knowing that the proving of your faith worketh out endurance;
- 4 but let endurance have a ^Λ perfect work, that ye may be perfect and entire, lacking in nothing.
- 5 If any of you lack wisdom, let him ask of God that giveth to all freely and reproacheth not; and it shall be given him.
- 6 But let him ask in faith, nothing doubting. For he that doubteth is like a wave of the sea wind-driven and tossed
- 7 (for let not that man think that he shall receive anything of the Lord):
- 8 a double-minded man, unstable in all his ways.
- 9 But let the lowly brother glory in his elevation,
- 10 and the rich in his humiliation, because as ^Λ flower of ^Λ grass, he will pass away.
- 11 For the sun arose with its scorching, and withered the grass, and its flower fell away, and the comeliness of its look perished: thus also will the rich one fade in his goings.
- 12 Blest [is] a man who endureth trial; because, having been put to the proof, he shall receive the crown of life which He promised to those that love Him.
- 13 Let none when tempted say, I am tempted of God; for God cannot be tempted by evils, and Himself tempteth none.
- 14 But each is tempted when by his own lust drawn away and enticed;
- 15 then lust having conceived bringeth forth sin; and ^Λ sin when completed giveth birth to death.
- 16 Do not err, my beloved brethren.
- 17 Every good giving and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation nor shadow of turning.
- 18 Having purposed He begot us by [the] word of truth, that we should be a certain first-fruits of His creatures.
- 19 Ye know [it], my brethren beloved, but let every man be swift to hear, slow to speak, slow to wrath;
- 20 for man's wrath worketh not God's righteousness.
- 21 Wherefore, having laid aside every sort of filthiness and overflowing of wickedness, receive with meekness the implanted word which is able to save your souls.
- 22 But be word-doers, and not hearers only, deluding yourselves.
- 23 Because if any one is a word-hearer, and not a doer, he is like a man considering his natural face in a mirror:
- 24 for he considered himself and is gone away, and straightway forgot of what sort he was.

- 25 But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not a forgetful hearer but a doer of [the] work, he shall be blessed in his doing.
- 26 If any one think himself to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain.
- 27 Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

JAMES 2 JND

- 1 My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of persons:
- 2 for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel,
- 3 and ye look upon him who wears the splendid apparel, and say, Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool:
- 4 have ye not made a difference among yourselves, and become judges having evil thoughts?
- 5 Hear, my beloved brethren: Has not God chosen the poor as to the world, rich in faith, and heirs of the kingdom, which he has promised to them that love him?
- 6 But ye have despised the poor [man]. Do not the rich oppress you, and [do not] *they* drag you before [the] tribunals?
- 7 And [do not] *they* blaspheme the excellent name which has been called upon you?
- 8 If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.
- 9 But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.
- 10 For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [breaking] all.
- 11 For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost not commit adultery, but killest, thou art become transgressor of [the] law.
- 12 So speak ye, and so act, as those that are to be judged by [the] law of liberty;
- 13 for judgment [will be] without mercy to him that has shewn no mercy. Mercy glories over judgment.
- 14 What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him?
- 15 Now if a brother or a sister is naked and destitute of daily food, and
- 16 and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the body, what [is] the profit?
- 17 So also faith, if it have not works, is dead by itself.
- 18 But some one will say, Thou hast faith and I have works. Shew me thy faith without works, and I from my works will shew thee my faith.

- 25 But he that closely looked into perfect law, that of liberty, and abode close, being not a quite forgetful hearer, but a work-doer, he shall be blessed in his doing.
- 26 If any one [^] thinks he is religious, not bridling his tongue, but deceiving his heart, this [man's] religion is vain.
- 27 A religious service pure and undefiled before Him that is [^] God and Father is this, to visit orphans and widows in their affliction, to keep himself unspotted from the world.

JAMES 2 WK

- 1 My brethren, do not with respectings of persons have the faith of our Lord Jesus Christ, [Lord] of glory.
- 2 For if there come into your meeting [*lit. synagogue*] a man gold-ringed in splendid clothing, and there come in also a poor one in vile clothing;
- 3 and ye look upon him that weareth the splendid clothing, and say, Sit thou here well [or, in a good place]; and ye say to the poor one, Stand thou there, or sit under my footstool,
- 4 did you not make a difference among yourselves and become judges of evil thoughts?
- 5 Hear, my beloved brethren; did not God choose the poor as to the world rich in faith, and heirs of the kingdom which He promised to those that love Him?
- 6 But ye dishonoured the poor [man]. Do not the rich oppress you, and *they* drag you before tribunals?
- 7 Do not *they* blaspheme the worthy name that was called on you?
- 8 If however ye fulfil law royal according to the scripture, Thou shalt love thy neighbour as thyself, ye do well;
- 9 but if ye have respect to persons, ye work sin, being convicted by the law as transgressors.
- 10 For whoever shall keep the law as a whole, but shall offend in one [point] is become guilty of all.
- 11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou commit not adultery but killest, thou art become a transgressor of law.
- 12 So speak, and so act, as about to be judged by a law of liberty;
- 13 for the judgment [is] merciless to him that [^] showed no mercy. Mercy glorieth over judgment.
- 14 What [is] the profit, my brethren, if one say he have [^] faith, but have not works? Can faith save him?
- 15 If a brother or a sister be naked, and destitute of daily food,
- 16 and one from among you say to them, Go in peace, be warmed and filled, but ye give them not the things needful for the body, what [is] the profit?
- 17 So also faith, if it have not works, is dead in [or, by] itself.
- 18 But some one will say, Thou hast faith, and I have works. Show me thy faith apart from [^] works, and out of [or, by] my works I will show thee my faith.

- 19 Thou believest that God is one. Thou doest well. The demons even believe, and tremble.
- 20 But wilt thou know, O vain man, that faith without works is dead?
- 21 Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?
- 22 Thou seest that faith wrought with his works, and that by works faith was perfected.
- 23 And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God.
- 24 Ye see that a man is justified on the principle of works, and not on the principle of faith only.
- 25 But was not in like manner also Rahab the harlot justified on the principle of works, when she had received the messengers and put [them] forth by another way?
- 26 For as the body without a spirit is dead, so also faith without works is dead.

JAMES 3 JND

- 1 Be not many teachers, my brethren, knowing that we shall receive greater judgment.
- 2 For we all often offend. If any one offend not in word, he [is] a perfect man, able to bridle the whole body too.
- 3 Behold, we put the bits in the mouths of the horses, that they may obey us, and we turn round their whole bodies.
- 4 Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will.
- 5 Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles!
- 6 and the tongue [is] fire, the world of unrighteousness; the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell.
- 7 For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;
- 8 but the tongue can no one among men tame; [it is] an unsettled evil, full of death-bringing poison.
- 9 Therewith bless we the Lord and Father, and therewith curse we men made after [the] likeness of God.
- 10 Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.
- 11 Does the fountain, out of the same opening, pour forth sweet and bitter?
- 12 Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.
- 13 Who [is] wise and understanding among you; let him shew out of a good conversation his works in meekness of wisdom;

- 19 Thou believest that God is one; thou doest well; the demons also believe and shudder.
- 20 But art thou willing to learn [know], O vain man, that faith apart from works is dead [or, idle]?
- 21 Was not Abraham our father justified by works, when [or, in that] he offered Isaac his son upon the altar?
- 22 Thou seest that faith wrought with his works, and by works faith was perfected.
- 23 And the scripture was fulfilled which saith, Abraham believed God, and it was reckoned to him for righteousness, and he was called ^ Friend of God.
- 24 Ye see that a man is justified by works and not by faith only.
- 25 And likewise was not also Rahab the harlot justified by [out of] works, in that she received the messengers and sent [them] out another way?
- 26 For as the body without a spirit is dead, so also ^faith without ^ works is dead.

JAMES 3 WK

- 1 Be not many ^ teachers, my brethren, knowing that we shall receive greater judgment.
- 2 For in many things [or, often] we all offend. If any one offendeth not in word, he [is] a perfect man, able to bridle the whole body also.
- 3 Now if we put the horses' bridles [or, bits] in their mouths, that they may obey us, we turn about their whole body also.
- 4 Behold, the ships also, ^ though they are so great and are driven by rough winds, are turned about by a very small rudder, where the impulse of the helmsman may purpose.
- 5 So also the tongue is a little member, and boasteth great things. See how large a wood how little a fire kindleth!
- 6 And the tongue [is] fire, the world of iniquity; ^ the tongue cometh to be in our members that which defileth the whole body, and setteth in a blaze the course [*lit.* wheel] of nature, and is set in a blaze by gehenna.
- 7 For every nature of both wild beasts and birds, of both things that creep and things in the sea, is tamed and hath been tamed by the nature of man;
- 8 but the tongue is none of men able to tame; an unsettled evil, full of deadly poison.
- 9 Therewith we bless the Lord and [the] Father, and therewith we curse men that are made according to God's likeness.
- 10 Out of the same mouth cometh blessing and cursing. Not so, my brethren, ought these things to be.
- 11 Doth the fountain out of the same opening pour forth the sweet and the bitter?
- 12 Can, my brethren, a figtree produce olives, or a vine, figs? ^ Neither [can] ^ salt water produce sweet.
- 13 ^ Who [is] wise and understanding among you? Let him show out of his good conduct his works in meekness of wisdom.

- 14 but if ye have bitter emulation and strife in your hearts, do not boast and lie against the truth.
- 15 This is not the wisdom which comes down from above, but earthly, natural, devilish.
- 16 For where emulation and strife [are], there [is] disorder and every evil thing.
- 17 But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning, unfeigned.
- 18 But [the] fruit of righteousness in peace is sown for them that make peace.

JAMES 4 JND

- 1 Whence [come] wars and whence fightings among you? [Is it] not thence, — from your pleasures, which war in your members?
- 2 Ye lust and have not: ye kill and are full of envy, and cannot obtain; ye fight and war; ye have not because ye ask not.
- 3 Ye ask and receive not, because ye ask evilly, that ye may consume [it] in your pleasures.
- 4 Adulteresses, know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be [the] friend of the world is constituted enemy of God.
- 5 Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire enviously?
- 6 But he gives more grace. Wherefore he says, God sets himself against [the] proud, but gives grace to [the] lowly.
- 7 Subject yourselves therefore to God. Resist the devil, and he will flee from you.
- 8 Draw near to God, and he will draw near to you. Cleanse [your] hands, sinners, and purify [your] hearts, ye double-minded.
- 9 Be wretched, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.
- 10 Humble yourselves before [the] Lord, and he shall exalt you.
- 11 Speak not against one another, brethren. He that speaks against [his] brother, or judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer of [the] law, but judge.
- 12 One is the lawgiver and judge, who is able to save and to destroy: but who art thou who judgest thy neighbour?
- 13 Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year there, and traffic and make gain,
- 14 ye who do not know what will be on the morrow, ([for] what [is] your life? It is even a vapour, appearing for a little while, and then disappearing,)
- 15 instead of your saying, If the Lord should [so] will and we should live, we will also do this or that.
- 16 But now ye glory in your vauntings: all such glorying is evil.
- 17 To him therefore who knows how to do good, and does it not, to him it is sin.

- 14 But if ye have bitter emulation and faction in your heart, do not boast and lie against the truth.
- 15 This wisdom is not descending from above, but earthly, natural, demoniacal.
- 16 For where envying and faction [are], there disorder [is] and every bad deed.
- 17 But the wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, uncontentious, impartial [or, unfeigned].
- 18 And righteousness' fruit in peace is being sown for those that make peace.

JAMES 4 WK

- 1 Whence [are] wars and whence fightings among you? [Are they] not hence, from your pleasures that combat in your members?
- 2 Ye lust and have not; ye kill and are jealous, and cannot obtain; ye fight and war; ye have not because ye ask not;
- 3 ye ask and receive not, because ye ask amiss, that ye may spend [it] in your pleasures.
- 4 Adulteresses, know ye not that friendship with the world is enmity with God? Whosoever therefore shall be minded to be friend of the world is constituted enemy of God.
- 5 Or think ye that the scripture saith in vain? [^] Doth the Spirit that took his dwelling in us long unto envy?
- 6 But he giveth more grace; wherefore he saith, God setteth himself against haughty [men], but giveth grace to lowly.
- 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
- 8 Draw nigh to God, and he will draw nigh to you. Cleanse hands, sinners, and purify hearts, ye double-minded.
- 9 Sorrow, and mourn, and weep; let your laughter be turned unto mourning, and [your] joy unto heaviness.
- 10 Humble yourselves before [the] Lord, and he will exalt you.
- 11 Speak not against one another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against law and judgeth law; but if thou judgest law, thou art not a doer of law but a judge.
- 12 One is the law-giver and judge that is able to save and destroy; but who art thou that judgest [thy] neighbour?
- 13 Go to now, ye that say, To-day or to-morrow we will go to this city here, and spend there a year, and traffic and make gain,
- 14 whereas ye know not what [will be] the morrow. [^] Of what sort [is] your life? Why, it is [^] a vapour that appeareth for a little and then disappeareth,
- 15 instead of your saying, If the Lord will, we shall both live and do this or that.
- 16 But now ye glory in your vauntings; all such glorying is wicked.
- 17 To one therefore knowing to do a comely [thing], and not doing [it], it is a sin to him.

JAMES 5 JND

- 1 Go to now, ye rich, weep, howling over your miseries that [are] coming upon [you].
- 2 Your wealth is become rotten, and your garments motheaten.
- 3 Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure in [the] last days.
- 4 Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of [the] Lord of sabaoth.
- 5 Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts [as] in a day of slaughter;
- 6 ye have condemned, ye have killed the just; he does not resist you.
- 7 Have patience, therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive [the] early and [the] latter rain.
- 8 Ye also have patience: stablish your hearts, for the coming of the Lord is drawn nigh.
- 9 Complain not one against another, brethren, that ye be not judged. Behold, the judge stands before the door.
- 10 Take [as] an example, brethren, of suffering and having patience, the prophets, who have spoken in the name of [the] Lord.
- 11 Behold, we call them blessed who have endured. Ye have heard of the endurance of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful.
- 12 But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment.
- 13 Does any one among you suffer evil? let him pray. Is any happy? let him sing psalms.
- 14 Is any sick among you? let him call to [him] the elders of the assembly, and let them pray over him anointing him with oil in the name of [the] Lord;
- 15 and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, it shall be forgiven him.
- 16 Confess therefore your offences to one another, and pray for one another, that ye may be healed. [The] fervent supplication of the righteous [man] has much power.
- 17 Elias was a man of like passions to us, and he prayed with prayer that it should not rain; and it did not rain upon the earth three years and six months;
- 18 and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.
- 19 My brethren, if any one among you err from the truth, and one bring him back,

JAMES 5 WK

- 1 Come then, ye rich, weep howling over your miseries that are coming on.
- 2 Your wealth is corrupted, and your garments are become moth-eaten.
- 3 Your gold and [your] silver are rusted through, and their rust shall be for a witness to you, and shall eat your flesh as fire. Ye laid up treasure in [the] last days.
- 4 Behold, the hire of the labourers who reaped your fields, that is kept back of you [or, from you], calleth out, and the cries of those that reaped entered into the ears of Jehovah of hosts.
- 5 Ye lived luxuriously on the earth and indulged yourselves; ye nourished your hearts [^] in a day of slaughter.
- 6 Ye condemned, ye slew the just one; he doth not resist you.
- 7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient for [or, over] it, until it receive early and latter rain.
- 8 Be ye also patient; stablish your hearts; for the coming of the Lord is at hand.
- 9 Murmur [or, groan] not, brethren, one against another, that ye be not judged. Behold, the judge standeth before the door.
- 10 Take, brethren, [for] an example of suffering and of patience, the prophets who spoke in the name of [the] Lord.
- 11 Behold, we call them blessed who endured. Ye heard of the endurance of Job, and saw [the] Lord's end; for the Lord is full of compassion, and merciful.
- 12 But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and nay nay, lest ye fall under judgment.
- 13 Doth any among you suffer trouble? Let him pray. Is any happy? Let him sing praise.
- 14 Is any sick among you? Let him call to [him] the elders of the assembly, and let them pray over him, anointing him with oil, in the name of the Lord.
- 15 And the prayer of faith shall save [heal] the sick, and the Lord will raise him up, and if he have committed sins, it shall be forgiven him.
- 16 Confess therefore your sins [or, 'offences'] to one another, and pray for one another, that ye may be healed. A righteous [one's] supplication hath much power if it work.
- 17 Elijah was a man of like passions with us, and he prayed prayerfully that it might not rain; and it rained not on the earth for three years and six months.
- 18 And he prayed again; and the heaven gave rain, and the earth sprouted forth its fruit.
- 19 My brethren, if any among you should err from the [^] truth, and one turn him back,

20 let him know that he that brings back a sinner from [the] error of his way shall save a soul from death and shall cover a multitude of sins.

20 let him know that he that turneth back a sinner from the error of his way shall save a [or, his] soul from death, and shall cover a multitude of sins.

I PETER I JND

- 1 Peter, apostle of Jesus Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] obedience and sprinkling of [the] blood of Jesus Christ: Grace to you and peace be multiplied.
- 3 Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope through [the] resurrection of Jesus Christ from among [the] dead,
- 4 to an incorruptible and undefiled and unfading inheritance, reserved in [the] heavens for you,
- 5 who are kept guarded by [the] power of God through faith for salvation ready to be revealed in [the] last time.
- 6 Wherein ye exult, for a little while at present, if needed, put to grief by various trials,
- 7 that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour in [the] revelation of Jesus Christ:
- 8 whom, having not seen, ye love; on whom [though] not now looking but believing ye exult with joy unspeakable and filled with the glory,
- 9 receiving the end of your faith, [the] salvation of [your] souls.
- 10 Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out;
- 11 searching what, or what manner, of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories after these.
- 12 To whom it was revealed, that not to themselves but to you they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by [the] Holy Ghost, sent from heaven, which angels desire to look into.
- 13 Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect stedfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ;
- 14 as children of obedience, not conformed to [your] former lusts in your ignorance;
- 15 but as he who has called you is holy, be ye also holy in all [your] conversation;
- 16 because it is written, Be ye holy, for I am holy.
- 17 And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear,
- 18 knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers,
- 19 but by precious blood, as of a lamb without blemish and without spot, [the blood] of Christ,

I PETER I WK

- 1 Peter, [^] apostle of Jesus Christ to [^] elect [^] sojourners scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia.
- 2 Elect according to foreknowledge of God [the] Father, in [or, by] [the] Spirit's sanctification, unto [^] obedience and blood-sprinkling of Jesus Christ: grace to you and peace be multiplied.
- 3 Blessed [be] the God and Father of our Lord Jesus Christ, that according to his abundant mercy begot us again unto a living hope through Jesus Christ's resurrection out of [the] dead,
- 4 unto an inheritance incorruptible, and undefiled, and unfading, reserved in [the] heavens for you,
- 5 that are being guarded by God's power through faith unto a salvation ready to be revealed in a [or, the] last season.
- 6 Wherein ye exult, now for a little (if it is needful) put to grief in manifold trials,
- 7 that the proof of your faith, much more precious than [^] gold that perisheth though proved by fire, might be found unto praise and honour and glory at [the] revelation of Jesus Christ.
- 8 Whom, having not seen, ye love; in whom, though not now seeing but believing, ye exult with joy unspeakable and glorified [or, full of glory],
- 9 receiving the end of your faith, salvation of souls.
- 10 Of which salvation [^] prophets that prophesied of the grace that [was] toward you sought out and searched out.
- 11 Searching what or what sort of time the Spirit of Christ that [was] in them did indicate when testifying beforehand the sufferings that [were] for Christ, and the glories after them.
- 12 To whom it was revealed that not to themselves but to you they were ministering the very things which have now been announced to you through those that brought you glad tidings by [the] Holy Spirit sent forth from heaven; which things angels desire to look into.
- 13 Wherefore, having girded up the loins of your mind, being sober, hope perfectly for the grace that is to be brought to you at Jesus Christ's revelation.
- 14 As children of obedience, not conformed to the former lusts in your ignorance,
- 15 but according to the Holy One that called you, be ye also holy in every [part of] conduct,
- 16 because it is written, Holy ye shall be, because I [am] holy.
- 17 And if as Father ye call on Him that impartially judgeth according to the work of each, pass the time of your sojourning [^] in fear.
- 18 Knowing that not by corruptibles, silver or gold, ye were redeemed, from your vain course ancestrally handed down,
- 19 but by precious blood of Christ, as of a lamb unblemished and spotless,

- 20 foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end of times for your sakes,
- 21 who by him do believe on God, who has raised him from among [the] dead and given him glory, that your faith and hope should be in God.
- 22 Having purified your souls by obedience to the truth to unfeigned brotherly love, love one another out of a pure heart fervently.
- 23 Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.
- 24 Because all flesh [is] as grass, and all its glory as [the] flower of grass. The grass has withered and [its] flower has fallen;
- 25 but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

1 PETER 2 JND

- 1 Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings,
- 2 as newborn babes desire earnestly the pure mental milk of the word, that by it ye may grow up to salvation,
- 3 if indeed ye have tasted that the Lord [is] good.
- 4 To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious
- 5 yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.
- 6 Because it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him shall not be put to shame.
- 7 To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,
- 8 and a stone of stumbling and rock of offence; [who] stumble at the word, being disobedient, to which also they have been appointed.
- 9 But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light;
- 10 who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.
- 11 Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which war against the soul;
- 12 having your conversation honest among the Gentiles, that [as to that] in which they speak against you as evildoers, they may through [your] good works, [themselves] witnessing [them], glorify God in [the] day of visitation.
- 13 Be in subjection [therefore] to every human institution for the Lord's sake; whether to [the] king as supreme,
- 14 or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well.
- 15 Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men;

- 20 ^Λ foreknown indeed before [the] world's foundation, but manifested at [the] last of the times for your sake,
- 21 that through him believe on God that raised him out of [the] dead and gave him glory, so that your faith and hope are in God.
- 22 Purified your souls as ye have in your obedience to the truth ^Λ unto brotherly affection unfeigned, love one another out of a pure heart fervently.
- 23 Having been begotten again, not of corruptible seed but of incorruptible, through God's living and abiding word ^Λ.
- 24 Because all flesh [is] as grass, and all its glory as a flower of grass. The grass withered and the flower fell away;
- 25 but the word of [the] Lord [Jehovah] abideth for ever. And this is the word that as glad tidings was preached unto you.

1 PETER 2 WK

- 1 Putting away therefore all malice and all guile and hypocrisies and envyings and all evil-speakings,
- 2 as new-born babes long for the guileless intelligent milk that by it ye may grow unto salvation,
- 3 if indeed ye tasted that the Lord is good.
- 4 Unto whom approaching, a living stone, by men indeed rejected but with God chosen, precious,
- 5 yourselves also as living stones are being builded up a spiritual house, ^Λ a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 6 Because it is contained in scripture, Behold, I lay in Zion a corner-stone, elect, precious; and he that believeth on him [or, it] shall in no way be shamed.
- 7 To you therefore that believe [is] the preciousness; but to disobedient [ones] a stone which the builders rejected, this became head of corner,
- 8 and stone of stumbling, and rock of offence; stumbling as they do at the word, being disobedient, unto which also they were appointed.
- 9 But ye [emphatically, are] a chosen race, a royal priesthood, a holy nation, a people for a ^Λ possession, that ye might set out the excellencies of him who called you out of darkness unto his marvellous light;
- 10 who once [were] no people but now God's people, the unpitied, but now pitied.
- 11 Beloved, I exhort [you] as strangers and sojourners to abstain from the fleshly lusts such as war against the soul,
- 12 having your behaviour comely among the Gentiles; that in what they speak against you as evil-doers, they, as observing, may from your comely works glorify God in [the] day of visitation.
- 13 Be subject ^Λ to every human institution for the Lord's sake; whether to a king as supreme,
- 14 or to rulers as being sent through him, for vengeance on evil-doers and for praise to those that do well.
- 15 Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men;

1 Peter

- 16 as free, and not as having liberty as a cloak of malice, but as God's bondmen.
- 17 Shew honour to all, love the brotherhood, fear God, honour the king.
- 18 Servants, [be] subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered.
- 19 For this [is] acceptable, if one, for conscience sake towards God, endure griefs, suffering unjustly.
- 20 For what glory [is it], if sinning and being buffeted ye shall bear [it]? but if, doing good and suffering, ye shall bear [it], this is acceptable with God.
- 21 For to this have ye been called; for Christ also has suffered for you, leaving you a model that ye should follow in his steps:
- 22 who did no sin, neither was guile found in his mouth;
- 23 who, [when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into the hands of him who judges righteously;
- 24 who himself bore our sins in his body on the tree, in order that, being dead to sins, we may live to righteousness: by whose stripes ye have been healed.
- 25 For ye were going astray as sheep, but have now returned to the shepherd and overseer of your souls.

1 PETER 3 JND

- 1 Likewise, wives, [be] subject to your own husbands, that, even if any are disobedient to the word, they may be gained without [the] word by the conversation of the wives,
- 2 having witnessed your pure conversation [carried out] in fear;
- 3 whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on apparel;
- 4 but the hidden man 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 also the holy women who have hoped in God heretofore adorned themselves, being subject to their own husbands;
- 6 as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any kind of consternation.
- 7 [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.
- 8 Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble minded; not rendering evil for evil,
- 9 or railing for railing; but on the contrary, blessing [others], because ye have been called to this, that ye should inherit blessing.
- 10 For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile.

- 16 as free, and not having liberty as a cloak of [^] malice, but as God's bondmen.
- 17 Honour all, love the brotherhood, fear God, honour the king.
- 18 Household servants, be in subjection with all fear to your masters, not only to the good and gentle, but also to the crooked.
- 19 For this [is] grace if for conscience toward God one endureth griefs, suffering unjustly.
- 20 For what glory [is it] if when ye sin and are buffeted ye shall endure? but if when ye do well and suffer ye shall endure, this [is] grace with God.
- 21 For to this were ye called; because Christ also suffered for you, leaving you a model that ye should follow up his steps;
- 22 who did no sin, neither was guile found in his mouth;
- 23 who when reviled did not again revile, when suffering did not threaten, but gave over [^] to him that judgeth righteously.
- 24 Who himself bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose stripes ye were healed.
- 25 For ye were going astray as sheep, but are now returned unto the Shepherd and Overseer of your souls.

1 PETER 3 WK

- 1 Likewise, ye wives, [be] subject to your own husbands, that even if any are disobedient to the word, they may be gained without word through the behaviour of the wives,
- 2 having beheld your chaste behaviour in fear;
- 3 whose adornment let it not be the outward one of plaiting the hair, and of wearing [^] gold, or of putting on apparel,
- 4 but the hidden man of the heart, in the incorruptible of the meek and quiet spirit which is in the sight of God very precious.
- 5 For thus also heretofore the holy women that hoped in God adorned themselves, being subject to their own husbands;
- 6 as Sarah obeyed Abraham, calling him lord, whose children ye became, doing good and not being afraid of any dismay.
- 7 Ye husbands, likewise, dwelling with [them] according to knowledge, awarding honour as to a weaker vessel — the female, as also fellow-heirs of the grace of life, that your prayers be not hindered.
- 8 Finally [be] all likeminded, sympathetic, brother-loving, tender-hearted, humble-minded;
- 9 not rendering evil for evil, or reviling for reviling, but on the contrary blessing, because hereunto ye were called, that ye should inherit blessing.
- 10 For he that will love life and see good days, let him stop his tongue from evil and his lips that they speak no guile;

- 11 And let him avoid evil, and do good; let him seek peace and pursue it;
- 12 because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil.
- 13 And who shall injure you if ye have become imitators of that which [is] good?
- 14 But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their fear, neither be troubled;
- 15 but sanctify [the] Lord the Christ in your hearts, and [be] always prepared to [give] an answer [to] every one that asks you to give an account of the hope that [is] in you, but with meekness and fear;
- 16 having a good conscience, that [as to that] in which they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.
- 17 For [it is] better, if the will of God should will it, to suffer [as] well-doers than [as] evildoers;
- 18 for Christ indeed has once suffered for sins, [the] just for [the] unjust, that he might bring us to God; being put to death in flesh, but made alive in [the] Spirit,
- 19 in which also going he preached to the spirits [which are] in prison,
- 20 heretofore disobedient, when the longsuffering of God waited in [the] days of Noe while [the] ark was preparing, into which few, that is, eight souls, were saved through water:
- 21 which figure also now saves you, [even] baptism, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience, by [the] resurrection of Jesus Christ,
- 22 who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

1 PETER 4 JND

- 1 Christ, then, having suffered for us in [the] flesh, do ye also arm yourselves with the same mind; for he that has suffered in [the] flesh has done with sin,
- 2 no longer to live the rest of [his] time in [the] flesh to men's lusts, but to God's will.
- 3 For the time past [is] sufficient [for us] to have wrought the will of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries.
- 4 Wherein they think it strange that ye run not with [them] to the same sink of corruption, speaking injuriously [of you];
- 5 who shall render account to him who is ready to judge [the] living and [the] dead.
- 6 For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the] Spirit.
- 7 But the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers;
- 8 but before all things having fervent love among yourselves, because love covers a multitude of sins;

- 11 and let him turn away from evil and do good; let him seek peace and pursue it;
- 12 because [the] Lord's eyes [are] on the righteous and his ears unto their supplication; but [the] Lord's face is against evil-doers.
- 13 And who shall injure you if ye become zealous of the good?
- 14 But if even ye should suffer for righteousness, blessed [are ye]; and be not afraid of their fear, nor be troubled,
- 15 but sanctify the Christ as Lord in your hearts, ready always for answer [or, defence] to every one that asketh you a reason for the hope that is in you, but with meekness and fear,
- 16 having a good conscience, that in what they speak against you as evil-doers, they may be ashamed that revile your good behaviour in Christ.
- 17 For [it is] better, if the will of God should will [it], to suffer [for] well-doing than [for] evil-doing.
- 18 Because even Christ once suffered for sins, just for unjust, that He might bring us to God, put to death indeed in flesh, but made alive in [the] Spirit.
- 19 In [virtue of] which also he went and preached to the spirits in prison,
- 20 in disobedient aforetime when the long-suffering of God was waiting in Noah's days, while an ark was being prepared, in which few, that is eight souls, were brought safe through water.
- 21 Which figure [or, antitype] also now saveth you, baptism, not a putting away of filth of flesh, but a request of a good conscience toward God through Jesus Christ's resurrection;
- 22 who is at God's right hand, having proceeded into heaven, angels, and authorities, and powers being subjected to him.

1 PETER 4 WK

- 1 Since Christ then suffered [for us] in the flesh, arm yourselves also with the same mind; because he that suffered in flesh hath ceased from sin,
- 2 no longer to live the rest of time in flesh to men's lusts but to God's will.
- 3 For the past time in [is] sufficient to have wrought out [or, purposed] the will of the Gentiles, walking as ye had done in lasciviousness, lusts, wine-bibbings, revels, carousings, and unhallowed idolatries;
- 4 wherein they think it strange that ye run not with [them] into the same excess of profligacy, speaking injuriously,
- 5 who shall render account to him that is ready to judge in living and in dead.
- 6 For to this end was the gospel preached to dead men also, that they might be judged according to men in flesh, and live according to God in spirit.
- 7 But the end of all things hath drawn nigh. Be discreet therefore and watch [or, be sober] unto prayers,
- 8 and before all things having your love toward each other fervent, for love covereth a multitude of sins;

- 9 hospitable one to another, without murmuring;
 10 each according as he has received a gift, ministering it to one another, as good stewards of [the] various grace of God.
 11 If any one speak — as oracles of God; if any one minister — as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.
 12 Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you;
 13 but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation.
 14 If ye are reproached in [the] name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God rests upon you: [on their part he is blasphemed, but on your part he is glorified.]
 15 Let none of you suffer indeed as murderer, or thief, or evil-doer, or as overseer of other people's matters;
 16 but if as a christian, let him not be ashamed, but glorify God in this name.
 17 For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey not the glad tidings of God?
 18 And if the righteous is difficultly saved, where shall the impious and [the] sinner appear?
 19 Wherefore also let them who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

1 PETER 5 JND

- 1 The elders which [are] among your I exhort, who [am their] fellow-elder and witness of the sufferings of the Christ, who also [am] partaker of the glory about to be revealed:
 2 shepherd the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily;
 3 not as lording it over your possessions, but being models for the flock.
 4 And when the chief shepherd is manifested ye shall receive the unfading crown of glory.
 5 Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility towards one another; for God sets himself against [the] proud, but to [the] humble gives grace.
 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in [the due] time;
 7 having cast all your care upon him, for he cares about you.
 8 Be vigilant, watch. Your adversary [the] devil as a roaring lion walks about seeking whom he may devour.

- 9 hospitable toward one another without murmuring;
 10 according as each received a gift, ministering it toward each other as good stewards of God's various grace:
 11 if one speak, [let it be] as oracles of God; if one ministereth, as of strength which God supplieth; that God in all things may be glorified through Jesus Christ, whose is the glory and the might unto the ages of the ages. Amen.
 12 Beloved, be not surprised at [count not strange] the fire among you that cometh for your trial, as though a strange thing were happening to you;
 13 but inasmuch as ye share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice exultingly.
 14 If ye are reproached in Christ's name, blessed [are ye], because the [Spirit] of glory and the Spirit of God [^] resteth upon you: [on their part he is blasphemed, but on your part he is glorified].
 15 For let none of you suffer as murderer or thief or evil-doer, or as spy on another's matter;
 16 but if as a Christian, let him not be ashamed but glorify God in this name.
 17 Because the time [is] that judgment begin from the house of God; and if first from us, what [shall be] the end of those that obey not the gospel of God?
 18 And if the righteous is with difficulty saved, where shall the impious and sinful appear?
 19 Wherefore also let those that suffer according to the will of God commit their souls in well-doing [^] to a faithful Creator.

1 PETER 5 WK

- 1 [^] Elders [therefore] that [are] among you I exhort that [am] fellow-elder, and witness of the sufferings of Christ, that [am] also partaker of the glory about to be revealed.
 2 Tend [or, shepherd] the flock of God that [is] among you, exercising oversight, not by necessity but willingly, [^] not for base gain, but readily,
 3 nor as lording it over your [^] allotments, but becoming models of the flock.
 4 And when the Chief-shepherd is manifested, ye shall receive the unfading crown of glory.
 5 Likewise, ye younger, be subject to elders; and all of you [^] bind on humility to one another; because God setteth himself against haughty ones, and giveth grace to lowly.
 6 Humble yourselves [or, Be humbled] therefore under the mighty hand of God, that he may exalt you in due time,
 7 having cast all your anxiety upon him, because he careth for you.
 8 Be vigilant, watch: [^] your adversary [the] devil as a roaring lion walketh about, seeking whom he may devour;

- 9 Whom resist, stedfast in faith, knowing that the selfsame sufferings are accomplished in your brotherhood which [is] in [the] world.
- 10 But the God of all grace who has called you to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall make perfect, stablish, strengthen, ground:
- 11 to him [be] the glory and the might for the ages of the ages. Amen.
- 12 By Sylvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true grace of God in which ye stand.
- 13 She that is elected with [you] in Babylon salutes you, and Marcus my son.
- 14 Salute one another with a kiss of love. Peace be with you all who [are] in Christ.

- 9 whom resist, steadfast in faith, knowing that the same sufferings are accomplished in your brotherhood that [is] in the world.
- 10 But the God of all grace that called you unto his everlasting glory in Christ Jesus, after having suffered a little while, shall himself perfect, stablish, strengthen, ground:
- 11 to him [be or, is] the glory and the might for the ages of the ages. Amen.
- 12 By Silvanus, the faithful brother, as I account, I write to you in [by] few [words], exhorting and testifying that this is God's true grace in which stand [or, ye stand].
- 13 She that is in Babylon elect with [you] saluteth you, and Mark my son.
- 14 Salute one another with a kiss of love. Peace to you all that are in Christ.

2 PETER 1 JND

- 1 Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through [the] righteousness of our God and Saviour Jesus Christ:
- 2 Grace and peace be multiplied to you in [the] knowledge of God and of Jesus our Lord.
- 3 As his divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue,
- 4 through which he has given to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust.
- 5 But for this very reason also, using therewith all diligence, in your faith have also virtue, in virtue knowledge,
- 6 in knowledge temperance, in temperance endurance, in endurance godliness,
- 7 in godliness brotherly love, in brotherly love love:
- 8 for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ;
- 9 for he with whom these things are not present is blind, shortsighted, and has forgotten the purging of his former sins.
- 10 Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ye will never fall;
- 11 for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.
- 12 Wherefore I will be careful to put you always in mind of these things, although knowing [them] and established in the present truth.
- 13 But I account it right, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance,
- 14 knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has manifested to me;
- 15 but I will use diligence, that after my departure ye should have also, at any time, [in your power] to call to mind these things.
- 16 For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eye-witnesses of his majesty.
- 17 For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom *I* have found my delight;
- 18 and this voice *we* heard uttered from heaven, being with him on the holy mountain.
- 19 And we have the prophetic word [made] surer, to which ye do well taking heed (as to a lamp shining in an obscure

2 PETER 1 WK

- 1 Simon Peter, [^] bondman and apostle of Jesus Christ to them that obtained like precious faith with us in virtue of [the] righteousness of our God and [^] Saviour Jesus Christ.
- 2 Grace to you and peace be multiplied in knowledge of God and of Jesus our Lord.
- 3 As his divine power hath granted to us all things that [are] for life and godliness through the knowledge of him that called us by his own glory and excellence.
- 4 Through which he hath granted to us the greatest and precious promises, that through these ye may become partakers of a divine nature, having escaped the corruption that is in the world in [or, by] lust.
- 5 But for this very thing also, bringing in besides all diligence, in your faith supply virtue, and in virtue knowledge,
- 6 and in [^] knowledge temperance, and in [^] temperance endurance, and in [^] endurance godliness,
- 7 and in [^] godliness brotherly affection, and in [^] brotherly affection love.
- 8 For these things being in you and abounding make [you] [^] not idle nor unfruitful for the knowledge of our Lord Jesus Christ:
- 9 for he with whom they are not present is blind, shortsighted, having forgotten the cleansing of his old sins.
- 10 Wherefore the rather, brethren, use diligence to make your calling and election sure; for in doing these things ye shall never stumble.
- 11 For thus shall be richly furnished to you the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- 12 Wherefore I shall be ready always to put you in mind of those things, though knowing [these] and established in the present truth.
- 13 And I deem [it] right, as long as I am in this tabernacle, to stir you up by putting [you] in mind,
- 14 knowing that the putting off of my tabernacle is speedy, according as our Lord Jesus Christ manifested to me.
- 15 And I will be diligent also that at every time ye may have [it, or the power] after my departure to call to mind these things.
- 16 For we made known to you the power and coming of our Lord Jesus Christ, not following cleverly devised fables, but made eyewitnesses of his majesty.
- 17 For he received [literally, having received] from God the Father honour and glory, when such a voice was borne to him by the magnificent glory, This is my beloved Son, in whom *I* found my delight [or, complacency].
- 18 And this voice *we* heard uttered [or, brought] out of heaven, being with him on the holy mountain.
- 19 And we have the prophetic word firmer, to which ye do well in paying heed, as to a lamp shining in a dark place,

place) until [the] day dawn and [the] morning star arise in your hearts;

- 20 knowing this first, that [the scope of] no prophecy of scripture is had from its own particular interpretation,
21 for prophecy was not ever uttered by [the] will of man, but holy men of God spake under the power of [the] Holy Ghost.

2 PETER 2 JND

- 1 But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift destruction;
2 and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed.
3 And through covetousness, with well-turned words, will they make merchandise of you: for whom judgment of old is not idle, and their destruction slumbers not.
4 For if God spared not [the] angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness [to be] kept for judgment;
5 and spared not [the] old world, but preserved Noe, [the] eighth, a preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly;
6 and having reduced [the] cities of Sodom and Gomorrha to ashes, condemned [them] with an overthrow, setting [them as] an example to those that should [afterwards] live an ungodly life;
7 and saved righteous Lot, distressed with the abandoned conversation of the godless,
8 (for the righteous man through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their] lawless works,)
9 [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished;
10 and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking injuriously of dignities:
11 when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge.

12 But these, as natural animals without reason, made to be caught and destroyed, speaking injuriously in things they are ignorant of, shall also perish in their own corruption,
13 receiving [the] reward of unrighteousness; accounting ephemeral indulgence pleasure; spots and blemishes, rioting in their own deceits, feasting with you;

14 having eyes full of adultery, and that cease not from sin, alluring unestablished souls; having a heart practised in covetousness, children of curse;

until day dawn and a [or, the] morning star arise in your hearts.

- 20 Knowing this first that no prophecy of scripture is for, becometh of its own interpretation.
21 For no prophecy was ever brought [^] by will of man, but [holy] men spoke from God, moved [or, borne along] by [the] Holy Spirit.

2 PETER 2 WK

- 1 But there were false prophets also among the people, as there shall be also false teachers among you, such as shall bring in by-the-bye sects of perdition, denying even the Sovereign Master that bought them, bringing on themselves swift perdition;
2 and many shall follow their dissolutenesses; because of whom the way of the truth shall be blasphemed.
3 And in covetousness with feigned [or, well-turned] words, they shall make merchandise of you: for whom judgment from of old is not idle, and their perdition slumbereth not.
4 For if God spared not angels when they sinned, but cast them down to lowest hell and gave them up to chains [or, pits] of gloom reserved for judgment,

5 and spared not an ancient world but preserved Noah an eighth, [i.e., with seven others], a preacher of righteousness, having brought a flood upon a world of ungodly ones.
6 And reducing to ashes [the] cities of Sodom and Gomorrah, he condemned [them] with overthrow, having set an example to those that should live ungodlily,

7 and rescued righteous Lot, distressed by the behaviour of those abandoned in licentiousness;
8 for the righteous [man] dwelling among them, in seeing and hearing was tormenting a righteous soul day after day with lawless works.
9 [The] Lord [or, Jehovah] knoweth to deliver the godly out of trial, and to keep unjust [men] for judgment-day to be punished;
10 and especially those that walk after flesh in lust of uncleanness, and despise lordship. Daring, selfwilled, they tremble not speaking railingly of dignities [or, glories],
11 when angels, being greater in might and power, bring not against them before [the] Lord [or, Jehovah] a railing charge.

12 But these, as irrational animals born by nature for capture and destruction, speaking evil in what things they are ignorant, shall also perish in their corruption,
13 receiving as they shall wages of unrighteousness, accounting [their] ephemeral luxury pleasure; spots and blemishes, luxuriating in their love feasts [or, deceits], feasting with you;

14 having eyes full of an adulteress and without cessation from sin; setting baits for unstable souls; having a heart practised in covetousness, children of curse;

2 Peter

- 15 having left [the] straight way they have gone astray, having followed in the path of Balaam [the son] of Bosor, who loved [the] reward of unrighteousness;
16 but had reproof of his own wickedness — [the] dumb ass speaking with man's voice forbad the folly of the prophet.
- 17 These are springs without water, and mists driven by storm, to whom the gloom of darkness is reserved [for ever].
18 For [while] speaking great highflown words of vanity, they allure with [the] lusts of [the] flesh, by dissoluteness, those who have just fled those who walk in error,
19 promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by him is he also brought into slavery.
20 For if after having escaped the pollutions of the world through [the] knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first.
21 For it were better for them not to have known the way of righteousness, than having known [it] to turn back from the holy commandment delivered to them.
22 But that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud.

2 PETER 3 JND

- 1 This, a second letter, beloved, I already write to you, in [both] which I stir up, in the way of putting you in remembrance, your pure mind,
2 to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour by your apostles;
3 knowing this first, that there shall come at [the] close of the days mockers with mocking, walking according to their own lusts,
4 and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus from [the] beginning of [the] creation.
- 5 For this is hidden from them through their own wilfulness, that heavens were of old, and an earth, having its subsistence out of water and in water, by the word of God,
6 through which [waters] the then world, deluged with water, perished.
7 But the present heavens and the earth by his word are laid up in store, kept for fire unto a day of judgment and destruction of ungodly men.
8 But let not this one thing be hidden from you, beloved, that one day with [the] Lord [is] as a thousand years, and a thousand years as one day.
9 [The] Lord does not delay his promise, as some account of delay, but is longsuffering towards you, not willing that any should perish, but that all should come to repentance.
10 But the day of [the] Lord will come as a thief, in which the heavens will pass away with a rushing noise, and [the]

- 15 abandoning as they did a straight way, they went astray, following out in the way of Balaam [son] of Beor, who loved wages of unrighteousness,
16 but had reproof of his own iniquity; a dumb beast of burden speaking with man's voice forbade the madness of the prophet.
- 17 These are springs without water, and mists driven by storm, to whom the gloom of darkness is reserved. [^]
18 For uttering overswellings of vanity, they allure in lusts of the flesh, by dissolutenesses, those that are just escaping from them that walk in error,
19 promising them liberty while they themselves are slaves of corruption; for by whom a man is worsted, by him is he also held in bondage.
20 For if after having escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, but again entangled and worsted thereby, the last for them is become worse than the first.
21 For it were better for them not to have known well the way of righteousness than knowing well to have turned back from the holy commandment delivered to them.
22 [But] there hath happened to them the [saying] of the true proverb, A dog returned to his own vomit, and A sow washed into rolling in mire.

2 PETER 3 WK

- 1 This already a second epistle, beloved, I write to you, in both which I stir up your pure mind by putting in remembrance,
2 that ye be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour [by] your apostles.
3 Knowing this first, that in the last of the days mockers shall come with mockery walking according to their own lusts,
4 and saying, Where is the promise of his coming [or presence]? for from the [day] that the fathers fell asleep, all things continue thus [or, as they were] from beginning of creation.
- 5 For this willingly escapeth their notice that heavens were of old and an earth having its subsistence out of water and through water by the Word of God;
6 by means of which [waters] the then world being overflowed with water perished.
7 But the now heavens and the earth by the same word have been stored with fire, being kept for a day of judgment and destruction of ungodly men.
- 8-10 ^{^ . . .}
9 [^]
10 [^]

elements, burning with heat, shall be dissolved, and [the] earth and the works in it shall be burnt up.

- 11 All these things then being to be dissolved, what ought ye to be in holy conversation and godliness,
- 12 waiting for and hastening the coming of the day of God, by reason of which [the] heavens, being on fire, shall be dissolved, and [the] elements, burning with heat, shall melt?
- 13 But, according to his promise, we wait for new heavens and a new earth, wherein dwells righteousness.
- 14 Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without spot and blameless;
- 15 and account the longsuffering of our Lord [to be] salvation; according as our beloved brother Paul also has written to you according to the wisdom given to him,
- 16 as also in all [his] epistles, speaking in them of these things; among which some things are hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction.
- 17 Ye therefore, beloved, knowing [these] things before, take care lest, being led away along with the error of the wicked, ye should fall from your own steadfastness:
- 18 but grow in grace, and in [the] knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and to [the] day of eternity. Amen.

- 11 All these things being thus to be dissolved, of what sort ought ye to be in [^] holy ways and godliness,
- 12 waiting for and hastening the coming of the day of God, by reason of which (day) heavens being on fire shall be dissolved and elements in fervent heat shall melt?
- 13 But according to his promise we wait for new heavens and a new earth, wherein dwelleth righteousness.
- 14 Wherefore, beloved, as ye wait for these things, use diligence, spotless and blameless to be found by Him in peace;
- 15 and count the long-suffering of our Lord salvation, even as our beloved brother Paul wrote to you according to the wisdom given to him,
- 16 as also in all [his] epistles, speaking in them of these things; in which (epistles) some things are hard to understand, which the untaught and unestablished wrest, as also the rest of the scriptures, to their own destruction.
- 17 Ye therefore, beloved, knowing beforehand, be on your guard lest, led away along with the error of the wicked, ye fall from your own steadfastness.
- 18 But grow in grace and knowledge of our Lord and Saviour Jesus Christ: to him [be] the glory both now and unto eternity's day. Amen.

1 JOHN 1 JND

- 1 That which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word of life;
- 2 (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which was with the Father, and has been manifested to us:)
- 3 that which we have seen and heard we report to you, that ye also may have fellowship with us; and our fellowship [is] indeed with the Father, and with his Son Jesus Christ.
- 4 And these things write we to you that your joy may be full.
- 5 And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.
- 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not practice the truth.
- 7 But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin.
- 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- 9 If we confess our sins, he is faithful and righteous to forgive us [our] sins, and cleanse us from all unrighteousness.
- 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN 2 JND

- 1 My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron with the Father, Jesus Christ [the] righteous;
- 2 and he is the propitiation for our sins; but not for ours alone, but also for the whole world.
- 3 And hereby we know that we know him, if we keep his commandments.
- 4 He that says, I know him, and does not keep his commandments, is a liar, and the truth is not in him;
- 5 but whoever keeps his word, in him verily the love of God is perfected. Hereby we know that we are in him.
- 6 He that says he abides in him ought, even as *he* walked, himself also [so] to walk.
- 7 Beloved, I write no new commandment to you, but an old commandment, which ye have had from the beginning. The old commandment is the word which ye heard.
- 8 Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines.
- 9 He who says he is in the light, and hates his brother, is in the darkness until now.
- 10 He that loves his brother abides in light, and there is no occasion of stumbling in him.

1 JOHN 1 WK

- 1 What was from [the] beginning, what we have heard, what we have seen with our eyes, what we looked on, and our hands handled, concerning the Word of life
- 2 (and the life was manifested, and we have seen, and bear witness, and report to you the eternal life, the which was with the Father and was manifested to us);
- 3 that which we have seen and have heard we report to you also, that ye also may have fellowship with us; yea, and [or, and also] our fellowship [is] with the Father, and with his Son Jesus Christ.
- 4 And these things [we] write [to you] that your joy may be made full.
- 5 And this is the message which we have heard from him, and announce to you, that God is light, and in him is no darkness at all.
- 6 If we say that we have fellowship with him, and walk in [^] darkness, we lie and do not the truth.
- 7 But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus [Christ] his Son cleanseth us from all [or, every] sin.
- 8 If we say that we have no sin, we mislead ourselves, and the truth is not in us.
- 9 If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all [or, every] unrighteousness.
- 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN 2 WK

- 1 My dear children, these things I write to you, that ye may not sin. And if any one sin, we have an Advocate with the Father, Jesus Christ [the] righteous;
- 2 and *he* is [the] propitiation for our sins, and not only for ours, but also for [^] the whole world.
- 3 And herein we know that we have known [or, have the knowledge of] him, if we keep his commandments.
- 4 He that saith, I have known him, and keepeth not his commandments, is a liar, and the truth is not in him.
- 5 But whoso keepeth his word, in him verily the love of God hath been perfected. Herein we know that we are in him.
- 6 He that saith he abideth in him ought, even as *he* walked, himself also to walk.
- 7 Beloved [^], no new commandment I write to you, but an old commandment, which ye had from [the] beginning: the old commandment is the word which ye heard. [^]
- 8 Again, a new commandment I write to you, which thing is true in him and in you; because the darkness is passing, and the true light already shineth.
- 9 He that saith he is in the light, and hateth his brother, is in the darkness until now.
- 10 He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

- 11 But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.
- 12 I write to you, children, because [your] sins are forgiven you for his name's sake.
- 13 I write to you, fathers, because ye have known him [that is] from the beginning. I write to you, young men, because ye have overcome the wicked [one]. I write to you, little children, because ye have known the Father.
- 14 I have written to you, fathers, because ye have known him [that is] from the beginning.
I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked [one].
- 15 Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him;
- 16 because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
- 17 And the world is passing, and its lust, but he that does the will of God abides for eternity.
- 18 Little children, it is [the] last hour, and, according as ye have heard that antichrist comes, even now there have come many antichrists, whence we know that it is [the] last hour.
- 19 They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of us.
- 20 And ye have [the] unction from the holy [one], and ye know all things.
- 21 I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the truth.
- 22 Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son.
- 23 Whoever denies the Son has not the Father either; he who confesses the Son has the Father also.
- 24 As for you let that which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, ye also shall abide in the Son and in the Father.
- 25 And this is the promise which *he* has promised us, life eternal.
- 26 These things have I written to you concerning those who lead you astray:
- 27 and yourselves, the unction which ye have received from him abides in you, and ye have no need that any one should teach you; but as the same unction teaches you as to all things, and is true and is not a lie, and even as it has taught you, ye shall abide in him.
- 28 And now, children, abide in him, that if he be manifested we may have boldness, and not be put to shame from before him as his coming.
- 29 If ye know that he is righteous, know that every one who practices righteousness is begotten of him.
- 11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not where he goeth, because the darkness [^] blinded his eyes.
- 12 I write to you, dear children, because your sins have been forgiven you for his name's sake.
- 13 I write to you, fathers, because ye have known him [that is] from [the] beginning; I write to you, young men, because ye have overcome the wicked one; I write to you, little children, because ye have known the Father.
- 14 I wrote [or, write, the epistolary aorist] to you, fathers, because ye have known Him [that is] from [the] beginning.
I wrote to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
- 15 Love not the world nor the things in the world. If anyone loveth the world, the love of the Father is not in him:
- 16 because all that [is] in the world, the lust of the flesh, the lust of the eyes, and the pride [or, boasting] of life, is not of the Father, but is of the world.
- 17 And the world is passing, and its lust; but he that doeth the will of God abideth for ever.
- 18 Little children, it is [the] last hour, and even as ye heard that antichrist cometh, even now many antichrists have come, whence we know that it is [the] last hour.
- 19 From us they went out, but they were not of us; for if they had been of us, they would have abode with us, but [they went out] that they might be manifested that none are of us.
- 20 And ye have anointing from the Holy One, and know all things.
- 21 I wrote not to you, because ye know not the truth, but because ye know it, and that [or, because] no lie is of the truth.
- 22 Who is the liar but he that denieth that Jesus is the Christ? *He* is the antichrist that denieth the Father and the Son.
- 23 Every one that denieth the Son hath not the Father either; he that confesseth the Son hath the Father also.
- 24 As for you, let [^] what ye heard from [the] beginning abide in you: if what ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father.
- 25 And this is the promise which *He* promised us, life eternal.
- 26 These things I wrote to you concerning those that lead you astray.
- 27 And as for you, the anointing which ye received from Him abideth in you, and ye have no need that anyone should teach you; but as the same anointing teacheth you, and is true, and is no lie, and even as it taught you, ye [or, do ye, or, ye shall] abide in Him.
- 28 And now, dear children, abide in him that, if he be manifested, we may have boldness, and not be put to shame from before him at his coming.
- 29 If ye know that he is righteous, know that every one [^] that doeth righteousness hath been begotten of him.

1 JOHN 3 JND

- 1 See what love the Father has given to us, that we should be called [the] children of God. For this reason the world knows us not, because it knew him not.
- 2 Beloved, now are we children of God, and what we shall be has not yet been manifested; we know that if it is manifested we shall be like him, for we shall see him as he is.
- 3 And every one that has this hope in him purifies himself, even as he is pure.
- 4 Every one that practices sin practices also lawlessness; and sin is lawlessness.
- 5 And ye know that he has been manifested that he might take away our sins; and in him sin is not.
- 6 Whoever abides in him does not sin: whoever sins has not seen him or known him.
- 7 Children, let no man lead you astray; he that practices righteousness is righteous, even as he is righteous.
- 8 He that practices sin is of the devil; for from [the] beginning the devil sins. To this end the Son of God has been manifested, that he might undo the works of the devil.
- 9 Whoever has been begotten of God does not practice sin, because his seed abides in him, and he cannot sin, because he has been begotten of God.
- 10 In this are manifest the children of God and the children of the devil. Whoever does not practice righteousness is not of God, and he who does not love his brother.
- 11 For this is the message which ye have heard from the beginning, that we should love one another:
- 12 not as Cain was of the wicked one, and slew his brother; and on account of what slew he him? because his works were wicked, and those of his brother righteous.
- 13 Do not wonder, brethren, if the world hate you.
- 14 We know that we have passed from death to life, because we love the brethren. He who does not love [his] brother abides in death.
- 15 Every one that hates his brother is a murderer, and ye know that no murderer has eternal life abiding in him.
- 16 Hereby we have known love, because he has laid down his life for us; and we ought for the brethren to lay down [our] lives.
- 17 But whoso may have the world's substance, and see his brother having need, and shut up his bowels from him, how abides the love of God in him?
- 18 Children, let us not love with word, nor with tongue, but in deed and in truth.
- 19 And hereby we shall know that we are of the truth, and shall persuade our hearts before him —
- 20 that if our heart condemn us, God is greater than our heart and knows all things.
- 21 Beloved, if our heart condemn us not, we have boldness towards God,

1 JOHN 3 WK

- 1 See what [or, what manner of] love the Father hath given us, that we should be called children of God [and we are]. For this reason, the world knoweth us not, because it knew him not.
- 2 Beloved, now are we God's children, and not yet was it manifested what we shall be. [^] We know that if he should be manifested we shall be like him, because we shall see him even as he is.
- 3 And every one that hath this hope [^] on him purifieth himself even as he is pure.
- 4 Every one that doeth sin doeth also lawlessness; and sin is lawlessness.
- 5 And ye know that he was manifested that he might take away our sins; and in him is no sin.
- 6 Every one that abideth in him sinneth not; every one that sinneth hath not seen him, nor known him.
- 7 Dear children, let no one lead you astray: he that doeth righteousness is righteous even as he is righteous.
- 8 He that doeth sin is of the devil, for from [the] beginning the devil sinneth. To this end was manifested the Son of God that he might undo the works of the devil.
- 9 Every one that hath been born of God doeth not sin, because his seed abideth in him; and he cannot sin, because he hath been begotten of God.
- 10 Herein are manifest the children of God and the children of the devil. [^]
- 11 For this is the message which ye heard from the beginning, that we should love one another:
- 12 not as Cain was of the wicked one, and slew his brother; and for what did he slay him? Because his works were wicked, and those of his brother righteous.
- 13 Wonder not, [^] brethren, if the world hateth you.
- 14 We know that we have passed out of death into life, because we love the brethren. He that loveth not the brother abideth in death.
- 15 Every one that hateth his brother is a murderer; and ye know that no murderer hath life eternal abiding in him.
- 16 Herein we know love, because he laid down his life for us; and we ought for the brethren to lay down our lives.
- 17 But whoso may have the world's means of living, and behold his brother having need, and shut up his bowels from him, how abideth the love of God in him?
- 18 [^] Dear children, let us not love with word nor with the tongue, but in deed and truth.
- 19 And herein we shall know that we are of the truth, and shall persuade our hearts before him,
- 20 that if our heart condemn us, [it is] that God is greater than our heart, and knoweth all things.
- 21 Beloved, if our heart condemn us not, we have boldness toward God,

- 22 and whatsoever we ask we receive from him, because we keep his commandments, and practice the things which are pleasing in his sight.
- 23 And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he has given us commandment.
- 24 And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us.

1 JOHN 4 JND

- 1 Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world.
- 2 Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God;
- 3 and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that [power] of the antichrist, [of] which ye have heard that it comes, and now it is already in the world.
- 4 Ye are of God, children, and have overcome them, because greater is he that [is] in you than he that [is] in the world.
- 5 *They* are of the world; for this reason they speak [as] of the world, and the world hears them.
- 6 *We* are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error.
- 7 Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God.
- 8 He that loves not has not known God; for God is love.
- 9 Herein as to us has been manifested the love of God, that God has sent his only begotten Son into the world, that we might live through him.
- 10 Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.
- 11 Beloved, if God has so loved us, we also ought to love one another.
- 12 No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us.
- 13 Hereby we know that we abide in him and he in us, that he has given to us of his Spirit.
- 14 And we have seen, and testify, that the Father has sent the Son [as] Saviour of the world.
- 15 Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God.
- 16 And we have known and have believed the love which God has to us. God is love, and he that abides in love abides in God, and God in him.
- 17 Herein has love been perfected with us that we may have boldness in the day of judgment, that even as he is, we also are in this world.

- 22 and whatsoever we ask we receive from him, because we keep his commandments, and do the things pleasing in his sight.
- 23 And this is his commandment, that we believe the name of his Son Jesus Christ, and that we love one another, even as he gave us commandment.
- 24 And he that keepeth his commandments abideth in him, and he in him. And herein we know that he abideth in us, by the Spirit which he gave to us.

1 JOHN 4 WK

- 1 Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are [or, have] gone out into the world.
- 2 Herein ye know the Spirit of God: every spirit which confesseth [^] Jesus Christ [^] come in flesh is of God;
- 3 and every spirit which confesseth not [^] Jesus [^] is not of God; and this is the [spirit or principle] of the antichrist whereof ye have heard that it cometh; and now it is already in the world.
- 4 Ye are of God, dear children, and have overcome them, because greater is he that [is] in you than he that [is] in the world.
- 5 *They* are of the world: for this reason they speak [as] of the world, and the world heareth them.
- 6 *We* are of God: he that knoweth God heareth us; he that is not of God doth not hear us. From this we know the spirit of truth, and the spirit of error.
- 7 Beloved, let us love one another; because love is of God; and every one that loveth hath been begotten of God, and knoweth God.
- 8 He that loveth not knew not God, because God is love.
- 9 Herein was manifested the love of God in us [or, in our case], that God hath sent His only-begotten Son into the world, that we might live through him.
- 10 Herein is love, not that *we* loved God but that *he* loved us, and sent his Son [as] propitiation for our sins.
- 11 Beloved, if God so loved us, *we* also ought to love one another.
- 12 No one hath beheld God at any time: if we love one another, God abideth in us, and his love hath been perfected in us.
- 13 Herein we know that we abide in him, and he in us, because he hath given to us of his Spirit.
- 14 And we have beheld, and testify that the Father hath sent his Son as Saviour of the world.
- 15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.
- 16 And we have known and have believed the love which God hath in us. God is love, and he that abideth in love abideth in God, and God in him.
- 17 Herein hath love been perfected with us, that we may have boldness in the day of judgment, because even as *he* is, *we* also are in this world.

- 18 There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love.
- 19 We love because *he* has first loved us.
- 20 If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen?
- 21 And this commandment have we from him, That he that loves God love also his brother.

1 JOHN 5 JND

- 1 Every one that believes that Jesus is the Christ is begotten of God; and every one that loves him that has begotten loves also him that is begotten of him.
- 2 Hereby know we that we love the children of God, when we love God and keep his commandments.
- 3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.
- 4 For all that has been begotten of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith.
- 5 Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?
- 6 This is he that came by water and blood, Jesus [the] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the truth.
- 7 For they that bear witness are three:
- 8 the Spirit, and the water, and the blood; and the three agree in one.
- 9 If we receive the witness of men, the witness of God is greater. For this is the witness of God [which] he has witnessed concerning his Son.
- 10 He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son.
- 11 And this is the witness, that God has given to us eternal life; and this life is in his Son.
- 12 He that has the Son has life: he that has not the Son of God has not life.
- 13 These things have I written to you that ye may know that ye have eternal life who believe on the name of the Son of God.
- 14 And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us.
- 15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions which we have asked of him.
- 16 If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request.

- 18 There is no fear in love, but perfect love casteth out fear, because fear hath punishment; and he that feareth hath not been perfected in love.
- 19 We love, [^] because he first loved us.
- 20 If any one say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
- 21 And this commandment have we from him, that he that loveth God love also his brother.

1 JOHN 5 WK

- 1 Every one that believeth that Jesus is the Christ is begotten of God, and every one that loveth him that begot loveth also him that is begotten of him.
- 2 Herein we know that we love the children of God when we love God and keep his commandments.
- 3 For this is the love of God that we keep his commandments; and his commandments are not grievous.
- 4 For all that is begotten of God overcometh the world, and this is the victory that overcame the world, our faith.
- 5 [^] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- 6 This is he that came through water and blood, Jesus Christ; not by [or, in the power of] the water only but by the water and [^] the blood; and it is the Spirit that beareth witness, because the Spirit is the truth.
- 7 Because three are those that bear witness, [^]
- 8 the Spirit, and the water, and the blood; and the three agree in one.
- 9 If we receive the witness of men, the witness of God is greater; because this is the witness of God which he hath witnessed concerning his Son.
- 10 He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he hath not believed in the witness which God hath witnessed concerning his Son.
- 11 And this is the witness that God gave to us life eternal, and this life is in his Son.
- 12 He that hath the Son hath life; he that hath not the Son of God hath not life.
- 13 These things I wrote [or, write] to you that ye may know that ye that believe on the name of the Son of God have life eternal.
- 14 And this is the boldness which we have toward him, that if we ask anything according to his will he heareth us.
- 15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we have asked of him.
- 16 If anyone see his brother sinning a sin not unto death, he shall ask, and he will give him life for those that sin not unto death. There is sin unto death: I do not say that he should request for it.

- 17 Every unrighteousness is sin; and there is a sin not to death.
- 18 We know that every one begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked one does not touch him.
- 19 We know that we are of God, and the whole world lies in the wicked [one].
- 20 And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and eternal life.
- 21 Children, keep yourselves from idols.

- 17 Every unrighteousness is sin, and there is sin not unto death.
- 18 We know that everyone that is begotten of God sinneth not, but the begotten of God keepeth himself, and the wicked one toucheth him not.
- 19 We know that we are of God, and the whole world lieth in the wicked one.
- 20 And we know that the Son of God came, and hath given to us understanding that we should know the true one; and we are in the true one, in his Son Jesus Christ. This is the true God and life eternal.
- 21 Dear children, keep yourselves from idols.

2 JOHN JND

- 1 The elder to [the] elect lady and her children, whom I love in truth, and not I only but also all who have known the truth,
- 2 for the truth's sake which abides in us and shall be with us to eternity.
- 3 Grace shall be with you, mercy, peace from God [the] Father, and from [the] Lord Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from the Father.
- 5 And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from [the] beginning, that we should love one another.
- 6 And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it.
- 7 For many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh — this is the deceiver and the antichrist.
- 8 See to yourselves, that we may not lose what we have wrought, but may receive full wages.
- 9 Whosoever goes forward and abides not in the doctrine of the Christ has not God. He that abides in the doctrine, he has both the Father and the Son.
- 10 If any one come to you and bring not this doctrine, do not receive him into [the] house, and greet him not;
- 11 for he who greets him partakes in his wicked works.
- 12 Having many things to write to you, I would not with paper and ink; but hope to come to you, and to speak mouth to mouth, that our joy may be full.
- 13 The children of thine elect sister greet thee.

2 JOHN WK

- 1 The elder to an elect lady and her children, whom I love in truth, and not I only but also all who have known the truth,
- 2 for the truth's sake, which abideth in us, and it shall be with us for ever.
- 3 Grace shall be with you, mercy, peace, from God [the] Father and from [^] Jesus Christ the Son of the Father, in truth and love.
- 4 I rejoiced exceedingly that I have found of thy children walking in truth even as we received commandment from the Father.
- 5 And now I beseech thee, lady, not as writing to thee a new commandment but that which we had from [the] beginning that we should love one another.
- 6 And this is love that we should walk according to his commandments. This is the commandment even as ye heard from [the] beginning that ye should walk in it.
- 7 Because many misleaders went forth into the world, they that confess not [^] Jesus Christ coming in flesh. This is the misleader and the antichrist.
- 8 Look to yourselves, that we may not lose what we wrought but receive full reward.
- 9 Every one that goeth onward and abideth not in the doctrine of the Christ hath not God. He that abideth in the doctrine [^], he hath both the Father and the Son.
- 10 If any one cometh to you and bringeth not this doctrine, receive him not at [^] home and greet him not;
- 11 for he that greeteth him partaketh in his wicked works.
- 12 Having many things to write to you, I would not with paper and ink; but I hope to come unto you and to speak mouth unto mouth that our joy may be made full.
- 13 The children of thine elect sister greet thee.

3 JOHN JND

- 1 The elder to the beloved Gaius, whom I love in truth.
- 2 Beloved, I desire that in all things thou shouldest prosper and be in health, even as thy soul prospers.
- 3 For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast the] truth, even as *thou* walkest in truth.
- 4 I have no greater joy than these things that I hear of my children walking in the truth.
- 5 Beloved, thou doest faithfully [in] whatever thou mayest have wrought towards the brethren and that strangers,
- 6 (who have witnessed of thy love before [the] assembly,) in setting forward whom on their journey worthily of God, thou wilt do well;
- 7 for for the name have they gone forth, taking nothing of those of the nations.
- 8 We therefore ought to receive such, that we may be fellow-workers with the truth.
- 9 I wrote something to the assembly; but Diotrephes, who loves to have the first place among them, receives us not.
- 10 For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with wicked words; and not content with these, neither does he himself receive the brethren; and those who would he prevents, and casts [them] out of the assembly.
- 11 Beloved, do not imitate what is evil, but what is good. He that does good is of God. He that does evil has not seen God.
- 12 Demetrius has witness borne to him by all, and by the truth itself; and we also bear witness, and thou knowest that our witness is true.
- 13 I have many things to write to thee, but I will not with ink and pen write to thee;
- 14 but I hope soon to see thee, and we will speak mouth to mouth. Peace [be] to thee. The friends greet thee. Greet the friends by name.

3 JOHN WK

- 1 The elder to the beloved Gaius [or, Caius] whom I love in truth.
- 2 Beloved, I desire that in all things thou shouldest prosper and be in health, even as thy soul prospereth.
- 3 For I rejoiced exceedingly when [^]brethren came and bore witness to thy truth, even as *thou* walkest in truth.
- 4 I have no greater joy than these things, that I hear of my children walking in the truth.
- 5 Beloved, thou doest a faithful thing whatsoever thou mayest do unto the brethren and this strangers
- 6 who bore witness to thy love before the church [or, assembly]; in setting forward whom on their journey worthily of God thou wilt do well;
- 7 for they went forth for the name's sake, taking nothing of the Gentiles.
- 8 We therefore ought to receive [or, welcome] such, that we may be fellow-workers with the truth.
- 9 I wrote something to the church; but Diotrephes that loveth pre-eminence among them receiveth us not.
- 10 For this reason if I come, I will bring to remembrance his works which he doeth, babbling against us with wicked words; and not content with these things, neither himself receiveth the brethren, and those who would he hindereth and casteth out of the church.
- 11 Beloved, imitate not the evil but the good. The good-doer is of God; [^]the evil-doer hath not seen God.
- 12 Demetrius hath been witnessed to by all, and by the truth itself; and *we* also bear witness, and thou knowest that our witness is true.
- 13 Many things I had to write to thee, but with ink and pen I will not write to thee;
- 14 but I hope soon to see thee, and we will speak mouth unto mouth. Peace [be] to thee. The friends greet thee. Greet the friends by name.

JUDE JND

- 1 Jude, bondman of Jesus Christ, and brother of James, to the called ones beloved in God [the] Father and preserved in Jesus Christ:
- 2 Mercy to you, and peace, and love be multiplied.
- 3 Beloved, using all diligence to write to you of our common salvation, I have been obliged to write to you exhorting [you] to contend earnestly for the faith once delivered to the saints.
- 4 For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence, ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master and Lord Jesus Christ.
- 5 But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who had not believed.
- 6 And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to [the] judgment of [the] great day;
- 7 as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire.
- 8 Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.
- 9 But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke thee.
- 10 But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.
- 11 Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.
- 12 These are spots in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along by [the] winds; autumnal trees, without fruit, twice dead, rooted up;
- 13 raging waves of the sea, foaming out their own shames; wandering stars, to whom has been reserved the gloom of darkness for eternity.
- 14 And Enoch, [the] seventh from Adam, prophesied also as to these, saying, Behold, [the] Lord has come amidst his holy myriads,
- 15 to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard [things] which ungodly sinners have spoken against him.

JUDE WK

- 1 Jude, [^] servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and preserved by [or for] Jesus Christ.
- 2 Mercy unto you, and peace and love be multiplied.
- 3 Beloved, when I gave all diligence to write unto you of the [^] common salvation, it was needful for me to write unto you, and exhort that ye should earnestly contend for the faith which was once delivered to the saints.
- 4 For certain men have crept in unawares.
They, who before of old were ordained to this sentence ungodly men turning the grace of our God into lasciviousness and denying our only Master [^] and Lord Jesus Christ.
- 5 But I would remind you, though once for all knowing all things, that [the] Lord [^] having saved a people out of Egypt's land, in the second place destroyed those that believed not.
- 6 And [^] angels which kept not their own original estate, but abandoned their proper dwelling, He hath kept in everlasting bonds under gloom unto [the] great day's judgment;
- 7 as Sodom and Gomorrah and the cities around them, having in the like manner with them greedily committed fornication and gone after strange flesh, lie there an example, undergoing [^] judgment of eternal fire.
- 8 Yet likewise, these [^] dreamers also defile [^] flesh, and set at nought lordship and rail at dignities.
- 9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
- 10 But these rail at whatever things they know not; but whatever they understand naturally, as the irrational animals, in these things they corrupt themselves [or, perish].
- 11 Woe unto them! because they went in the way of Cain, and rushed greedily into the error of Balaam's hire, and perished in the gainsaying of Korah.
- 12 These are [^] spots [or, hidden rocks] in your love-feasts, feasting together, fearlessly pasturing themselves; clouds without water, carried along by winds; autumnal trees without fruit, twice dead, rooted up;
- 13 raging sea-waves, foaming out their own shames; wandering stars for whom hath been reserved the gloom of darkness for ever.
- 14 And Enoch, seventh from Adam, prophesied also as to these, saying, Behold, [the] Lord came amid His holy myriads,
- 15 to execute judgment against all, and to convict all the ungodly [of them] of all their works of ungodliness which they ungodlily wrought, and of all the hard things which ungodly sinners spoke against him.

- 16 These are murmurers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit.
- 17 But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ,
- 18 that they said to you, that at [the] end of the time there should be mockers, walking after their own lusts of ungodliness.
- 19 These are they who set [themselves] apart, natural [men], not having [the] Spirit.
- 20 But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,
- 21 keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.
- 22 And of some have compassion, making a difference,
- 23 but others save with fear, snatching [them] out of the fire; hating even the garment spotted by the flesh.
- 24 But to him that is able to keep you without stumbling, and to set [you] with exultation blameless before his glory,
- 25 to the only God our Saviour, through Jesus Christ our Lord, [be] glory, majesty, might, and authority, from before the whole age, and now, and to all the ages. Amen.

- 16 These are murmurers, complainers, walking after their lusts, and their mouth speaketh swelling things, admiring persons for the sake of profit.
- 17 But ye, beloved, remember ye the words that were spoken before by the apostles of our Lord Jesus Christ,
- 18 that they said to you, In [the] end of the time shall be mockers walking after their own lusts of ungodliness.
- 19 These are they that make ^ separations, natural [or, soulish], not having [the] Spirit.
- 20 But ye, beloved, building up yourselves on your most holy faith, praying in [the] Holy Spirit,
- 21 keep yourselves in [the] love of God, awaiting the mercy of our Lord Jesus Christ unto life eternal.
- 22 And some convict when contending.
- 23 Others save, pulling them out of [the] fire.
And others pity with fear, hating even the garment spotted by the flesh.
- 24 But to Him that is able to keep you without stumbling, and to set you with exultation blameless before His glory;
- 25 to an only ^ God our Saviour through Jesus Christ our Lord [be] glory, majesty, might, and authority, before all times, and now, and unto all the ages. Amen.

REVELATION I JND

- 1 Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place; and he signified [it], sending by his angel, to his bondman John,
- 2 who testified the word of God and the testimony of Jesus Christ, all things that he saw.
- 3 Blessed [is] he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time [is] near.
- 4 John to the seven assemblies which [are] in Asia: Grace to you and peace from [him] who is, and who was, and who is to come; and from the seven Spirits which [are] before his throne;
- 5 and from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth. To him who loves us, and has washed us from our sins in his blood,
- 6 and made us a kingdom, priests to his God and Father: to him [be] the glory and the might to the ages of ages. Amen.
- 7 Behold, he comes with the clouds, and every eye shall see him, and they which have pierced him, and all the tribes of the land shall wail because of him. Yea, amen.
- 8 I am the Alpha and the Ω, saith [the] Lord God, he who is, and who was, and who is to come, the Almighty.
- 9 I John, your brother and fellow-partaker in the tribulation and kingdom and patience, in Jesus, was in the island called Patmos, for the word of God and for the testimony of Jesus.
- 10 I became in [the] Spirit on the Lord's day, and I heard behind me a great voice as of trumpet, saying,
- 11 What thou seest write in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
- 12 And I turned back to see the voice which spoke with me; and having turned, I saw seven golden lamps,
- 13 and in the midst of the [seven] lamps [one] like [the] Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle:
- 14 his head and hair white like white wool, as snow; and his eyes as a flame of fire;
- 15 and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters;
- 16 and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.
- 17 And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last,
- 18 and the living one: and I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades.

REVELATION I WK

- 1 REVELATION of Jesus Christ which God gave him to shew his servants [^] things which must shortly come to pass; and sending by his angel [^] he signified it to his servant John;
- 2 who testified the word of God and the testimony of Jesus Christ — [^] whatsoever things he saw. [^]
- 3 Blessed is he that readeth, and they that hear the words of the prophecy and keep the things written in it; for the time is at hand.
- 4 JOHN to the seven churches that are in Asia: Grace to you and peace from him that is and that was and that is to come; and from the seven Spirits who are before his throne;
- 5 and from Jesus Christ, the faithful witness, the first-born of the dead, and the prince of the kings of the earth. To him that loveth us and washed us from our sins in his blood,
- 6 and he made us a kingdom, priests to his God and Father: to him be the glory and the might unto the ages of the ages. Amen.
- 7 Behold, he cometh with the clouds, and every eye shall see him, and those which pierced him; and all the tribes of the earth shall wail on account of him. Yea, Amen.
- 8 I am the Alpha and the Omega, [^] saith the Lord [^] God, that is and that was and that is to come, the Almighty.
- 9 I, John, [^] your brother and joint-partaker in tribulation and [^] the kingdom and patience in Christ [Jesus], was in the isle that is called Patmos, because of the word of God and [because of] the testimony of Jesus [Christ].
- 10 I was in the Spirit on the Lord's day, and heard behind me a loud voice as of a trumpet,
- 11 saying, [^] What thou seest write in a book, and send to the seven churches [^]; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- 12 And [^] I turned to see the voice which was speaking with me. And having turned I saw seven golden lamp-stands,
- 13 and in the midst of the [seven] lamp-stands one like the Son of man, clad in a garment down to the foot, and girt about at the paps with a golden girdle:
- 14 his head and his hairs white as white wool, as snow; and his eyes as a flame of fire;
- 15 and his feet like fine brass, as glowing in a furnace; and his voice as a voice of many waters:
- 16 and he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword: and his countenance as the sun shineth in [^] its strength.
- 17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying [^], Fear not; I am the first and the last,
- 18 and the living one: and I was dead, and, behold, I am alive unto the ages of the ages [^]; and I have the keys of death and of hades.

- 19 Write therefore what thou hast seen, and the things that are, and the things that are about to be after these.
- 20 The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps. — The seven stars are angels of the seven assemblies; and the seven lamps are seven assemblies.

REVELATION 2 JND

- 1 To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:
- 2 I know thy works and [thy] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not, and hast found them liars;
- 3 and endurest, and hast borne for my name's sake, and hast not wearied:
- 4 but I have against thee that thou hast left thy first love.
- 5 Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee, and I will remove thy lamp out of its place, except thou shalt repent.
- 6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.
- 7 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of God.
- 8 And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived:
- 9 I know thy tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan.
- 10 Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give to thee the crown of life.
- 11 He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise be injured of the second death.
- 12 And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:
- 13 I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas my faithful witness [was], who was slain among you, where Satan dwells.
- 14 But I have a few things against thee: that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and commit fornication.

- 19 Write therefore the things which thou sawest, and the things which are, and the things which are about to come to pass after these:
- 20 [^] the mystery of the seven stars which thou sawest on my right hand, and the seven golden lamp-stands; the seven stars are [^] angels of the seven churches, and the seven lamp-stands [^] are [^] seven churches.

REVELATION 2 WK

- 1 To the angel of the church that is in Ephesus write, These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden lamp-stands:
- 2 I know thy works and [thy] toil and thy patience, and that thou canst not bear evil men; and thou hast tried those that call themselves apostles and are not, and hast found them liars:
- 3 and hast patience, and hast borne for my name's sake, [^] and art not wearied.
- 4 But I have [^] against thee that thou hast relaxed thy first love.
- 5 Remember therefore whence thou art fallen, and repent, and practise the first works; but if not, I am coming to thee [quickly], and will remove thy lamp-stand out of its place, except thou repent.
- 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.
- 7 He that hath an ear, let him hear what the Spirit saith to the [^] churches. To him that overcometh I will give him to eat of the tree of life, which is in [^] the paradise of [my] God.
- 8 And to the angel of the church that is in Smyrna write, These things saith the first and the last, who was dead and lived:
- 9 I know [thy works and] thy tribulation and poverty (but thou art rich), and the blasphemy of those who say they are Jews and are not, but a synagogue of Satan.
- 10 Fear not the things which thou art about to suffer: behold, [^] the devil is about to cast of you into prison that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life.
- 11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall in no wise be hurt of the second death.
- 12 And to the angel of the church that is in Pergamos write, These things saith he that hath the sharp two-edged sword:
- 13 I know [thy works, and] where thou dwellest, where the throne of Satan is; and thou holdest fast my name and hast not denied my faith, even in those days wherein was Antipas, [^] my faithful witness who was killed among you, where Satan dwelleth.
- 14 But I have a few things against thee, [because] thou hast there some that hold the doctrine of Balaam, who taught [^] Balak to cast a stumbling-block before the sons of Israel, [^] to eat things sacrificed to idols and to commit fornication.

Revelation

- 15 So thou also hast those who hold the doctrine of Nicolaitanes in like manner.
- 16 Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.
- 17 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives [it].
- 18 And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:
- 19 I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more than the first.
- 20 But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices.
- 21 And I gave her time that she should repent, and she will not repent of her fornication.
- 22 Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works,
- 23 and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your works.
- 24 But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden;
- 25 but what ye have hold fast till I shall come.
- 26 And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations,
- 27 and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father;
- 28 and I will give to him the morning star.
- 29 He that has an ear, let him hear what the Spirit says to the assemblies.

REVELATION 3 JND

- 1 And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God and the seven stars:
I know thy works, that thou hast a name that thou livest, and art dead.
- 2 Be watchful, and strengthen the things that remain, which are about to die, for I have not found thy works complete before my God.
- 3 Remember therefore how thou hast received and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come [upon thee] as a thief, and thou shalt not know at what hour I shall come upon thee.

- 15 So hast thou also *some that* hold the doctrine of the Nicolaitanes in like manner.
- 16 [^] Repent therefore; but if not, I am coming to thee quickly, and will fight with them with the sword of my mouth.
- 17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, I will give him [^] of the hidden manna, and will give him a white stone, and upon the stone a new name written, which no one knoweth save he that receiveth *it*.
- 18 And to the angel of the church that is in Thyatira write, These things saith the Son of God, that hath his eyes as a flame of fire, and his feet *are* like fine brass:
- 19 I know thy works and love and faith and service, and thy patience, and thy last works more than the first.
- 20 But I have [^] against thee that thou lettest alone the woman Jezebel that calleth herself a prophetess; and she teacheth and deceiveth my servants to commit fornication and to eat things sacrificed to idols.
- 21 And I gave her space to repent, and she willeth not to repent of her fornication.
- 22 Behold, I cast her into a bed, and those that commit fornication with her into great tribulation, except they repent of her works.
- 23 And I will kill her children with death; and all the churches shall know that I am he that searcheth reins and hearts; and I will give you each according to your [^] works.
- 24 But to you I say, [^] the rest that are in Thyatira, as many as have not this doctrine [^] which have not known the depths of Satan (as they say): I put upon you no other burden:
- 25 but that which ye have hold fast till I shall come.
- 26 And he that overcometh and he that keepeth my works until the end, I will give him authority over the nations;
- 27 and he shall rule them with an iron rod, — as the vessels of a potter [^] are broken to shivers: as I also received of my Father.
- 28 And I will give him the morning star.
- 29 He that hath an ear, let him hear what the Spirit saith to the churches.

REVELATION 3 WK

- 1 And to the angel of the church that is in Sardis write, These things saith he that hath the seven Spirits of God and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.
- 2 Be watchful, and strengthen the things that remain which were about to die: for I have not found thy [^] works complete before my God.
- 3 Remember therefore how thou hast received and heard; and keep it, and repent. If therefore thou watch not, I will come [upon thee] as a thief, and thou shalt in no wise know what hour I will come upon thee.

- 4 But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy.
- 5 He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.
- 6 He that has an ear, let him hear what the Spirit says to the assemblies.
- 7 And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open:
- 8 I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name.
- 9 Behold, I make them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved thee.
- 10 Because thou hast kept the word of my patience, I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth.
- 11 I come quickly: hold fast what thou hast, that no one take thy crown.
- 12 He that overcomes, him will I make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name.
- 13 He that has an ear, let him hear what the Spirit says to the assemblies.
- 14 And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God:
- 15 I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.
- 16 Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.
- 17 Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that *thou* art the wretched and the miserable, and poor, and blind, and naked;
- 18 I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see.
- 19 I rebuke and discipline as many as I love; be zealous therefore and repent.
- 20 Behold, I stand at the door and am knocking; if any one hear my voice and open the door, I will come in unto him and sup with him, and he with me.

- 4 But thou hast a few names [^] in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy.
- 5 He that overcometh, he shall be clothed in white garments; and I will in no wise blot out his name from the book of life, and I will confess his name before my Father and before his angels.
- 6 He that hath an ear, let him hear what the Spirit saith to the churches.
- 7 And to the angel of the church that is in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of [^] David, he that openeth and no one shall shut, and that shutteth and no one shall open:
- 8 I know thy works. Behold, I have set before thee an open door which no one can shut: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- 9 Behold, I give of the synagogue of Satan those that say they are Jews and are not but lie: behold, I will make them to come and do homage before thy feet, and know that I have loved thee.
- 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of trial that is about to come on all the habitable *world*, to try those that dwell on the earth.
- 11 [^] I am coming quickly: hold fast that which thou hast, that no one take thy crown.
- 12 He that overcometh, I will make him a pillar in the temple of my God, and he shall never go out more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, that cometh down out of the heaven from my God, and my new name.
- 13 He that hath an ear, let him hear what the Spirit saith to the churches.
- 14 And to the angel of the church that is in Laodicea write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God:
- 15 I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.
- 16 So, because thou art lukewarm and neither hot nor cold, I am about to spue thee out of my mouth.
- 17 Because thou sayest, [^] I am rich and am become rich and have need of nothing; and knowest not that thou art the wretched and the pitiable and poor and blind and naked;
- 18 I counsel thee to buy of me gold purified by fire that thou mayest wax rich, and white garments that thou mayest be clothed and the shame of thy nakedness may not be manifested; and eye-salve to anoint thine eyes that thou mayest see.
- 19 I, as many as I love, rebuke and chasten: be zealous therefore and repent.
- 20 Behold, I stand at the door and knock: if any one hear my voice, and open the door, I will [both] come in to him, and will sup with him, and he with me.

Revelation

- 21 He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.
- 22 He that has an ear, let him hear what the Spirit says to the assemblies.

REVELATION 4 JND

- 1 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.
- 2 Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne one sitting,
- 3 and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round the throne like in appearance to an emerald.
- 4 And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns.
- 5 And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven Spirits of God;
- 6 and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around the throne, four living creatures, full of eyes, before and behind;
- 7 and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of a man, and the fourth living creature like a flying eagle.
- 8 And the four living creatures, each one of them having respectively six wings; round and within they are full of eyes; and they cease not day and night saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.
- 9 And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne, who lives to the ages of ages,
- 10 the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying,
- 11 Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for thou hast created all things, and for thy will they were and they have been created.

REVELATION 5 JND

- 1 And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals.
- 2 And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the book, and to break its seals?

- 21 He that overcometh, I will give him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne.
- 22 He that hath an ear, let him hear what the Spirit saith to the churches.

REVELATION 4 WK

- 1 After these things I saw, and, behold, a door [^] opened in the heaven; and the first voice which I heard [^] as of a trumpet talking with me said, Come up hither, and I will shew thee the things which must come to pass after these.
- 2 [And] immediately I was in the Spirit; and, behold, a throne was set in the heaven, and upon the throne one sitting:
- 3 and he that sat [^] in appearance like a jasper stone and a sardius: and a rainbow round about the throne in appearance like an emerald.
- 4 And round about the throne were twenty-four thrones: and upon the twenty-four thrones I saw elders sitting clothed in white garments, and [^] upon their heads golden crowns.
- 5 And out of the throne proceeded lightnings and voices and thunders; and seven lamps of fire burning before the throne, which are the seven Spirits of God;
- 6 and before the throne as a sea of glass like crystal; and in the midst of the throne, and around the throne, four living creatures full of eyes before and behind:
- 7 and the first living creature like a lion, and the second living creature like a calf, and the third living creature had the face as of a man, and the fourth living creature like a flying eagle.
- 8 And the four living creatures, having each of them six wings, round about and [^] within are full of eyes; and they have no rest day and night, saying, Holy, holy, holy, the Lord God the Almighty that [^] was and that is and that is to come.
- 9 And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne unto the ages of the ages,
- 10 the twenty-[^]-four elders shall fall down before him that sitteth on the throne, and shall worship him that liveth unto the ages of the ages, and shall cast their crowns before the throne, saying,
- 11 Thou art worthy, O Lord [and our God], to receive the glory and the honour and the power: for thou createdest [^] all things, and because of thy will they were and were created.

REVELATION 5 WK

- 1 And I saw upon the right hand of him that sat on the throne a book written within and on the back, sealed up with seven seals.
- 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

- 3 And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it.
- 4 And I wept much because no one had been found worthy to open the book nor to regard it.
- 5 And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.
- 6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God [which are] sent into all the earth:
- 7 and it came and took [it] out of the right hand of him that sat upon the throne.
- 8 And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers of the saints.
- 9 And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed to God, by thy blood, out of every tribe, and tongue, and people, and nation,
- 10 and made them to our God kings and priests; and they shall reign over the earth.
- 11 And I saw, and I heard [the] voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands;
- 12 saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
- 13 And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages.
- 14 And the four living creatures said, Amen; and the elders fell down and did homage.

REVELATION 6 JND

- 1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come [and see].
- 2 And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer.
- 3 And when it opened the second seal, I heard the second living creature, saying, Come [and see].
- 4 And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword.
- 5 And when it opened the third seal, I heard the third living creature saying, Come [and see]. And I saw: and

- 3 And no one in the heaven [^] nor on the earth nor under the earth was able to open the book neither to look thereon.
- 4 And I wept much, because no one was able to open the book [^] neither to look thereon.
- 5 And one of the elders saith to me, Weep not: behold, the lion hath overcome that is of the tribe of Judah, the root of David, that openeth the book and [^] the seven seals thereof.
- 6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as slain, having seven horns and seven eyes which are the [seven] Spirits of God sent forth into all the earth.
- 7 And he came and took [the book] out of the right hand of him that sat upon the throne.
- 8 And when he took the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each a harp and golden bowls full of incense, which is the prayers of the saints.
- 9 And they sing a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast bought [us] to God by thy blood out of every tribe and tongue and people and nation;
- 10 and hast made them to our God kings and priests; and they shall reign over the earth.
- 11 And I saw, and I heard [^] the voice of many angels around the throne and the living creatures and the elders: and the number of them was myriads of myriads and thousands of thousands,
- 12 saying with a loud voice, Worthy is the Lamb that is slain to receive the power and [^] riches and wisdom and strength and honour and glory and blessing.
- 13 And every creature which is in the heaven and on the earth and under the earth and [such as are] on the sea and all things in them heard I saying, To him that sitteth on the throne and to the Lamb be the blessing and the honour and the glory and the might unto the ages of the ages. [^]
- 14 And the four living creatures said, [^] Amen: and the [^] elders fell down and worshipped. [^]

REVELATION 6 WK

- 1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come.
- 2 And I saw, and, behold, a white horse, and he that sat upon him having a bow; and there was given him a crown: and he came out [^] conquering and that he might conquer. [^]
- 3 And when he [^] opened the second seal, I heard the second living creature saying, Come. [^]
- 4 And there came out another horse that was red: and to him that sat upon him it was given him to take peace from the earth, and that they should slay one another; and there was given him a great sword.
- 5 And when he [^] opened the third seal, I heard the third living creature saying, Come. [^] And I saw, and, behold, a

Revelation

behold, a black horse, and he that sat upon it having a balance in his hand.

6 And I heard as a voice in the midst of the four living creatures saying, A choenix of wheat for a denarius, and three choenices of barley for a denarius: and do not injure the oil and the wine.

7 And when it opened the fourth seal, I heard [the voice of] the fourth living creature saying, Come [and see].

8 And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

9 And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held;

10 and they cried with a loud voice, saying, How long, O sovereign ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?

11 And there was given to them, to each one a white robe; and it was said to them that they should rest yet a little while until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled.

12 And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood,

13 and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs.

14 And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places.

15 And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;

16 and they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of him that sits upon the throne, and from the wrath of the Lamb;

17 because the great day of his wrath is come, and who is able to stand?

REVELATION 7 JND

1 And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor upon any tree.

2 And I saw another angel ascending from [the] sun-rising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the earth and the sea,

3 saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God upon their foreheads.

black horse, and he that sat upon him had a balance in his hand.

6 And I heard [as] a voice in the midst of the four living creatures saying, A choenix of wheat for a denarius, and three choenices of barley for a denarius; and the oil and the wine thou must not hurt.

7 And when he [^] opened the fourth seal, I heard the fourth living creature's voice saying, Come. [^]

8 And I saw, and, behold, a pale horse, and his name that sat on him was death, and hades followed with him; and there was given him authority over the fourth part of the earth, to kill with sword and with hunger and with death and by [^] the beasts of the earth.

9 And when he [^] opened the fifth seal, I saw [^] under the altar the souls [^] of those slain because of the word of God and because of the testimony [^] which they held.

10 And they cried with a loud voice, saying, How long, O Master, the holy and [^] true, dost thou not judge and avenge our blood on those that dwell on the earth?

11 And there was given them [each] a white robe; and it was said to them that they should rest yet for a [little] space, until [^] their fellow-servants also and their brethren should be completed [^] that were to be killed even as they.

12 And I saw [^] when he [^] 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;

13 and the stars of the heaven fell unto the earth, as a fig tree shaken by a great wind casteth its untimely figs.

14 And the heaven departed as a scroll rolled up; and every mountain and island were moved out of their places.

15 And the kings of the earth and the great men and the chiliarchs and the rich and the mighty and every bondman and [^] freeman hid themselves in the caves and in the rocks of the mountains;

16 and they say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 for the great day of his wrath is come; and who is able to stand?

REVELATION 7 WK

1 [And] after this I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that no [^] wind should blow on the earth nor on the sea nor upon any tree.

2 And I saw another angel rising 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,

3 saying, Hurt not the earth nor the sea nor the trees, till we have sealed the servants of our God on their foreheads.

- 4 And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons of Israel:
- 5 out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve thousand;
- 6 out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Nephthalim, twelve thousand; out of [the] tribe of Manasseh, twelve thousand;
- 7 out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve thousand;
- 8 out of [the] tribe of Zabulon, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed.
- 9 After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palm branches in their hands.
- 10 And they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb.
- 11 And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne upon their faces and worshipped God,
- 12 saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.
- 13 And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they?
- 14 And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.
- 15 Therefore are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his tabernacle over them.
- 16 They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat;
- 17 because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

REVELATION 8 JND

- 1 And when it opened the seventh seal, there was silence in the heaven about half an hour.
- 2 And I saw the seven angels who stand before God, and seven trumpets were given to them.
- 3 And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [efficacy] to the prayers of all saints at the golden altar which [was] before the throne.

- 4 And I heard the number of the sealed — a hundred and forty-four thousand sealed out of every tribe of the sons of Israel;
- 5 out of the tribe of Juda twelve thousand sealed; out of the tribe of Reuben twelve thousand Λ; out of the tribe of Gad twelve thousand Λ;
- 6 out of the tribe of Aser twelve thousand Λ; out of the tribe of Nephthalim twelve thousand Λ; out of the tribe of Manasses twelve thousand Λ;
- 7 out of the tribe of Simeon twelve thousand Λ; out of the tribe of Levi twelve thousand Λ; out of the tribe of Issachar twelve thousand Λ;
- 8 out of the tribe of Zabulon twelve thousand Λ; out of the tribe of Joseph twelve thousand Λ; out of the tribe of Benjamin twelve thousand sealed.
- 9 After these things I saw, and, behold, a great multitude, which no one could number Λ, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands;
- 10 and they cry with a loud voice, saying, The salvation to our God that sitteth on the throne and to the Lamb.
- 11 And all the angels stood around the throne and the elders and the four living creatures, and they fell before the Λ throne upon their faces, and worshipped God,
- 12 saying, Amen: The blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the strength to our God unto the ages of the ages. [Amen.]
- 13 And one of the elders answered, saying to me, These that are clothed with Λ white robes, who are they, and whence came they?
- 14 And I said to him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.
- 15 Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall tabernacle over them.
- 16 They shall hunger no more neither thirst any more nor in any wise shall the sun fall upon them nor any heat.
- 17 For the Lamb that is in the midst of the throne shall tend them and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

REVELATION 8 WK

- 1 And when he Λ opened the seventh seal, there was silence in the heaven about half an hour.
- 2 And I saw the seven angels who stand before God; and there were given to them seven trumpets.
- 3 And another angel came and stood at the altar, having a golden censer; and there was given him much incense, that he should give efficacy to the prayers of all the saints upon the golden altar that was before the throne.

Revelation

- 4 And the smoke of the incense went up with the prayers of the saints, out of the hand of the angel before God.
- 5 And the angel took the censer, and filled it from the fire of the altar, and cast [it] on the earth: and there were voices, and thunders and lightnings, and an earthquake.
- 6 And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.
- 7 And the first sounded [his] trumpet: and there was hail and fire, mingled with 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 all green grass was burnt up.
- 8 And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into the sea, and the third part of the sea became blood;
- 9 and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed.
- 10 And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters.
- 11 And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the 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 should be darkened, and that the day should not appear [for] the third part of it, and the night the same.
- 13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

REVELATION 9 JND

- 1 And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to the earth; and there was given to it the key of the pit of the abyss.
- 2 And it opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.
- 3 And out of the smoke came forth locusts on the earth, and power was given to them as the scorpions of the earth have power;
- 4 and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God on their foreheads:
- 5 and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes a man.
- 6 And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees from them.

- 4 And the smoke of the incense [^] rose up with the prayers of the saints out of the angel's hand before God.
- 5 And the angel took the censer and filled it with the fire of the altar and cast it unto the earth; and there were thunders and lightnings and voices and an earthquake.
- 6 And the seven angels that had the seven trumpets prepared themselves that they should sound.
- 7 And the first [^] sounded; and there was hail and fire mingled with blood, and they were cast unto the earth; and the third of the earth was burnt up, and the third of the trees was burnt up, and all the green grass was burnt up.
- 8 And the second angel sounded; and as a great mountain burning with fire was cast into the sea; and the third of the sea became blood:
- 9 and the third of the creatures that were in the sea that had life died; and the third of the ships were destroyed.
- 10 And the third angel sounded; and there fell out of the heaven a great star burning as a torch, and it fell upon the third of the rivers and upon the fountains of the waters.
- 11 And the name of the star is called [^] Wormwood; and the third of the waters became wormwood; and many of the men died of the waters because they were made bitter.
- 12 And the fourth angel sounded; and the third of the sun was smitten and the third of the moon and the third of the stars, that the third of them might be darkened, and the day should not shine for the third thereof and the night likewise.
- 13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe to those that dwell on the earth from the rest of the voices of the trumpet of the three angels that are to sound!

REVELATION 9 WK

- 1 And the fifth angel sounded; and I saw a star fallen out of the heaven unto the earth, and there was given him the key of the pit of the abyss.
- 2 And he opened the pit of the abyss, and smoke arose out of the pit as the smoke of a great furnace: and the sun was darkened and the air by the smoke of the pit.
- 3 And out of the smoke came forth locusts unto the earth, and there was given them power as the scorpions of the earth have power.
- 4 And it was said to them that they should not hurt the grass of the earth nor any green thing nor any tree, but the men [^] which have not the seal of God on their foreheads.
- 5 And it was given them that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when it strikes a man.
- 6 And in those days shall men seek death and shall in no wise find it, and shall desire to die, and death fleeth from them.

- 7 And the likenesses of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces as faces of men;
- 8 and they had hair as women's hair, and their teeth were as of lions,
- 9 and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses running to war;
- 10 and they have tails like scorpions, and stings; and their power [was] in their tails to hurt men five months.
- 11 They have a king over them, the angel of the abyss: his name in Hebrew Abaddon, and in Greek he has [for] name Apollyon.
- 12 The first woe has past. Behold, there come yet two woes after these things.
- 13 And the sixth angel sounded [his] trumpet: and I heard a voice from the four horns of the golden altar which [is] before God,
- 14 saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates.
- 15 And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men;
- 16 and the number of the hosts of horse [was] twice ten thousand times ten thousand. I heard their number.
- 17 And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke and brimstone.
- 18 By these three plagues were the third part of men killed, by the fire and the smoke and the brimstone which goes out of their mouths.
- 19 For the power of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with them they injure.
- 20 And the rest of men who were not killed with these plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor hear nor walk.
- 21 And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

REVELATION 10 JND

- 1 And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire,
- 2 and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth,
- 3 and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their own voices.

- 7 And the likenesses of the locusts were like horses prepared for war, and upon their heads as crowns like gold, and their faces as the faces of men.
- 8 And they had hair as hair of women, and their teeth were as of lions.
- 9 And they had breastplates as iron breastplates, and the sound of their wings was as a sound of chariots of many horses running unto war.
- 10 And they have tails like scorpions, and stings; and in their tails was their power to hurt men five months.
- 11 They have a king over them, the angel of the abyss: his name in Hebrew is Abaddon; and in the Greek he hath the name Apollyon.
- 12 The first woe is past; behold, there come two woes more after these things.
- 13 And the sixth angel sounded; and I heard a voice from the four horns of the golden altar that is before God,
- 14 ^ saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates.
- 15 And the four angels were loosed that were prepared for the hour and ^ day and month and year, that they might slay the third of men.
- 16 And the number of the armies of the cavalry was two myriads of myriads: ^ I heard the number of them.
- 17 And thus I saw the horses in the vision, and those that sat on them, having breastplates of fire and of jacinth and of brimstone: and the heads of the horses were as heads of lions; and out of their mouths proceeded fire and smoke and brimstone.
- 18 By these three plagues were killed the third of men, by the fire and ^ the smoke and ^ the brimstone that proceeded out of their mouths.
- 19 For the power of the horses is in their mouth and in their tails: for their tails are like serpents and have heads; and with them they do hurt.
- 20 And the rest of the men who were not killed by these plagues repented not of the works of their hands, that they should not 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 and they repented not of their murders nor of their sorceries nor of their fornication nor of their thefts.

REVELATION 10 WK

- 1 And I saw another strong angel coming down out of the heaven, clothed with a cloud; and the rainbow on ^ his head, and his face as the sun, and his feet as pillars of fire:
- 2 and he had in his hand a little book open: and he set his right foot on the sea, and the left ^ on the earth,
- 3 and cried with a loud voice, as a lion roareth: and when he cried, the seven thunders uttered their own voices.

Revelation

- 4 And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.
- 5 And the angel whom I saw stand on the sea and on the earth lifted up his right hand to the heaven,
- 6 and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay;
- 7 but in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God also shall be completed, as he has made known the glad tidings to his own bondmen the prophets.
- 8 And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book which is opened in the hand of the angel who is standing on the sea and on the earth.
- 9 And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
- 10 And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter.
- 11 And it was said to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

REVELATION II JND

- 1 And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it.
- 2 And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two months.
- 3 And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed in sackcloth.
- 4 These are the two olive trees and the two lamps which stand before the Lord of the earth;
- 5 and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed.
- 6 These have power to shut the heaven that no rain may fall during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague.
- 7 And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:
- 8 and their body [shall be] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified.

- 4 And when the seven thunders spoke [^], I was about to write: and I heard a voice from the heaven, saying [^], Seal the things which the seven thunders spoke, and write them not.
- 5 And the angel whom I saw standing on the sea and on the earth lifted up his right hand unto the heaven,
- 6 and sware by him that liveth unto the ages of the ages, who created the heaven and the things therein, and the earth and the things therein, and the sea and the things therein, that there should be no more space,
- 7 but in the days of the voice of the seventh angel, when he is to sound, [^] the mystery of God should be finished, as he announced the glad tidings to his servants the prophets.
- 8 And the voice which I heard from heaven was again speaking with me, and said, Go, take the book that is open in the hand of the angel that standeth on the sea and on the earth.
- 9 And I went away to the angel, saying to him that he should give me the little book. And he said to me, Take, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
- 10 And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth sweet as honey, and when I ate it, my belly was made bitter.
- 11 And they say to me, Thou must again prophesy of peoples and [of] nations and tongues and many kings.

REVELATION II WK

- 1 And there was given me a reed like a rod, [^] saying, Rise, and measure the temple of God, and the altar, and those that worship therein.
- 2 And the court that is without the temple cast out, and measure it not; for it was given to the nations: and the holy city shall they tread forty [and] two months.
- 3 And I will give efficacy to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed with sackcloth.
- 4 These are the two olive trees, and the two lamp-stands that stand before the Lord of the earth.
- 5 And if any one desire to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if [^] any one desire to hurt them, thus must he be killed.
- 6 These have authority to shut the heaven that no rain fall during the days of their prophecy; and they have authority over the waters to turn them into blood, and to smite the earth with every plague as often as they will.
- 7 And when they shall have finished their testimony, the beast [^] that riseth up out of the abyss shall make war with them and shall overcome them and shall kill them.
- 8 And their dead body shall be on the street of the great city which is called spiritually Sodom and Egypt, where also their Lord was crucified.

- 9 And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre.
- 10 And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon the earth.
- 11 And after the three days and a half [the] spirit of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them.
- 12 And I heard a great voice out of the heaven saying to them, Come up here; and they went up to the heaven in the cloud, and their enemies beheld them.
- 13 And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were filled with fear, and gave glory to the God of the heaven.
- 14 The second woe has past; behold, the third woe comes quickly.
- 15 And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of ages.
- 16 And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and worshipped God,
- 17 saying, We give thee thanks, Lord God Almighty, [He] who is, and who was, that thou hast taken thy great power and hast reigned.
- 18 And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth.
- 19 And the temple of God in the heaven was opened, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

REVELATION 12 JND

- 1 And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;
- 2 and being with child she cried, [being] in travail, and in pain to bring forth.
- 3 And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems;
- 4 and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour her child.
- 5 And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to God and to his throne.

- 9 And some of the peoples and [^] tribes and tongues and nations see their [^] dead body three days and a half, and do not suffer their dead bodies to be put into a sepulchre.
- 10 And those that dwell on the earth [^] rejoice over them and make merry and shall send gifts to one another, because these two prophets tormented those that dwell on the earth.
- 11 And after the three days and a half the spirit of life from God entered [into] them, and they stood upon their feet, and great fear fell upon those that beheld them.
- 12 And I heard a loud voice out of the heaven saying to them, Come up hither. And they went up to the heaven in the cloud; and their enemies beheld them.
- 13 And in that hour was there a great earthquake, and the tenth of the city fell, and there were slain in the earthquake seven thousand names of men: and the rest became afraid, and gave glory to the God of the heaven.
- 14 The second woe is past; behold, the third woe cometh quickly.
- 15 And the seventh angel sounded; and there were loud voices in the heaven, saying, The kingdom of the world hath become our Lord's and his Christ's, and he shall reign unto the ages of the ages.
- 16 And the twenty-[^]four elders, who sit before [^] God upon their thrones, fell upon their faces and worshipped God,
- 17 saying, We give thee thanks, O Lord God the Almighty, that art and that wast [^] ; because thou hast taken thy great power and reigned.
- 18 And the nations were wroth, and thy wrath [^] is come, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to them that fear thy name, the little and the great; and to destroy those that destroy the earth.
- 19 And there was opened the temple of God [that is] in the heaven, and there was seen the ark of his covenant in his temple; and there were lightnings and voices and thunders [and an earthquake] and great hail.

REVELATION 12 WK

- 1 And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;
- 2 and being with child she crieth, [^] travailing and pained to bring forth.
- 3 And there was seen another sign in the heaven; and, behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.
- 4 And his tail draweth the third of the stars of the heaven, and cast them unto the earth: and the dragon stood before the woman that was about to bring forth, that when she brought forth he might devour her child.
- 5 And she brought forth a male son, who is to rule all the nations with an iron rod: and her child was caught up to God, and to his throne.

Revelation

- 6 And the woman fled into the wilderness, where she has there a place prepared of God, that they should nourish her there a thousand two hundred [and] sixty days.
- 7 And there was war in the heaven: Michael and his angels went to war with the dragon. And the dragon fought, and his angels;
- 8 and he prevailed not, nor was their place found any more in the heaven.
- 9 And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan, he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.
- 10 And I heard a great voice in the heaven saying, Now is come the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night:
- 11 and *they* have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death.
- 12 Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.
- 13 And when the dragon saw that he had been cast out into the earth, he persecuted the woman which bore the male [child].
- 14 And there were given to the woman the two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there a time, and times, and half a time, from [the] face of the serpent.
- 15 And the serpent cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away by a river.
- 16 And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.
- 17 And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.
- 18 And I stood upon the sand of the sea;

REVELATION 13 JND

- 1 and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy.
- 2 And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and great authority;
- 3 and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth wondered after the beast.

- 6 And the woman fled into the wilderness, where she hath [^] a place prepared of God, that there they should nourish her a thousand two hundred *and* sixty days.
- 7 And there was war in the heaven: [^] Michael and his angels went to war with the dragon: and the dragon made war and his angels;
- 8 and he prevailed not, neither was their place found any more in the heaven.
- 9 And the great dragon was cast *out*, the ancient serpent, that is called *the* Devil and [^] Satan, that deceiveth the whole habitable *world*: he was cast into the earth, and his angels were cast with him.
- 10 And I heard a loud voice in the heaven, saying, Now is come the salvation and the power and the kingdom of our God and the authority of his Christ: for the accuser of our brethren is cast out that accused them before our God day and night.
- 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life unto death.
- 12 Therefore rejoice, ye [^] heavens, and ye that tabernacle in them. Woe to [^] the earth and to the sea! for the devil is gone down unto you, [^] having great fury, knowing that he hath a short time.
- 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the male child.
- 14 And there were given to the woman [the] two wings of the great eagle, that she should fly into the wilderness into her place, where she is nourished there a time and times and half a time from the serpent's face.
- 15 And the serpent cast out of his mouth after the woman water as a river, that he might make her as carried away by a river.
- 16 And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth.
- 17 And the dragon was wroth at the woman, and went away to make war with the rest of her seed that keep the commandments of God and have the testimony of Jesus.

REVELATION 13 WK

- 1 And I stood upon the sand of the sea. And I saw a beast rising out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy.
- 2 And the beast which I saw was like [^] a leopard, and his feet as a bear's, and his mouth as a lion's mouth; and the dragon gave him his power and his throne and great authority [^].
- 3 And I saw one of his heads as slain unto death; and his deadly wound was healed: and the whole earth wondered after the beast.

- 4 And they did homage to the dragon, because he gave the authority to the beast; and they did homage to the beast, saying Who [is] like to the beast? and who can make war with it?
- 5 And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its career forty-two months.
- 6 And it opened its mouth for blasphemies against God, to blaspheme his name and his tabernacle, and those who have their tabernacle in the heaven.
- 7 And there was given to it to make war with the saints, and to overcome them; and there was given to it authority over every tribe, and people, and tongue, and nation;
- 8 and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book of life of the slain Lamb.
- 9 If any one has an ear, let him hear.
- 10 If any one [leads] into captivity, he goes into captivity. If any one shall kill with [the] sword, he must with [the] sword be killed. Here is the endurance and the faith of the saints.
- 11 And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as a dragon;
- 12 and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to do homage to the first beast, whose wound of death was healed.
- 13 And it works great signs, that it should cause even fire to come down from heaven to the earth before men.
- 14 And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived.
- 15 And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the beast should be killed.
- 16 And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their forehead;
- 17 and that no one should be able to buy or sell save he that had the mark, the name of the beast, or the number of its name.
- 18 Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

REVELATION 14 JND

- 1 And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon their foreheads.

- 4 And they worshipped the dragon, because he gave the authority to the beast; and they worshipped the beast, saying, Who is like the beast? and who is able to make war with him?
- 5 And there was given him a mouth speaking great things and blasphemy; and there was given him authority to work [^] forty-[^]two months.
- 6 And he opened his mouth unto blasphemies against God, to blaspheme his name and his tabernacle [and] those that tabernacle in the heaven.
- 7 And it was given him to make war with the saints, and to overcome them; and there was given him authority over every tribe and people and tongue and nation.
- 8 And all that dwell on the earth shall worship him, of whom the name is not written in the book of life of the Lamb that was slain, from the world's foundation.
- 9 If any one hath an ear, let him hear.
- 10 If any one is for captivity, into captivity he goeth; if any one will kill with sword, with sword must he be killed. Here is the patience and the faith of the saints.
- 11 And I saw another beast rising up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
- 12 And all the authority of the first beast he exerciseth before him, and causeth the earth and those that dwell therein to worship the first beast, whose deadly wound was healed.
- 13 And he doeth great signs, so that even fire he maketh come down out of the heaven unto the earth before men;
- 14 and he deceiveth [^] those that dwell on the earth because of the signs which it was given him to do before the beast, saying to them that dwell on the earth, that they should make an image to the beast, who hath the wound of the sword and lived.
- 15 And it was given him to give breath to the image of the beast, that the image of the beast should both speak and cause [that] as many as [^] would not worship the image of the beast [^] should be killed.
- 16 And he causeth all, the little and the great, and the rich and the poor, and the free and the bond, that they should give them a mark on their right hand, or upon their forehead,
- 17 and that no one may be able to buy or sell, save he that hath the mark, [^] the name of the beast, or the number of his name.
- 18 Here is wisdom. Let him that hath [^] understanding count the number of the beast: for it is a man's number; and his number is 666.

REVELATION 14 WK

- 1 And I saw, and, behold, the Lamb standing upon the mount Sion, and with him [^] an hundred forty and four thousand, having his name and his Father's name [^] written on their foreheads.

Revelation

- 2 And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers harping with their harps;
- 3 and they sing a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from the earth.
- 4 These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men [as] first-fruits to God and to the Lamb:
- 5 and in their mouths was no lie found; [for] they are blameless.
- 6 And I saw another angel flying in mid-heaven, having [the] everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and tongue and people,
- 7 saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.
- 8 And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which of the wine of the fury of her fornication has made all nations drink.
- 9 And another, a third, angel followed them, saying with a loud voice, If any one do homage to the beast and its image, and receive a mark upon his forehead or upon his hand,
- 10 he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.
- 11 And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name.
- 12 Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.
- 13 And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.
- 14 And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his hand a sharp sickle.
- 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.
- 16 And he that sat on the cloud put his sickle on the earth, and the earth was reaped.
- 17 And another angel came out of the temple which [is] in the heaven, he also having a sharp sickle.

- 2 And I heard a voice out of the heaven, as a voice of many waters and as a voice of loud thunder: and the voice which I heard was as of harpers harping with their harps;
- 3 and they sing [as] a new song before the throne, and before the four living creatures and the elders; and no one could learn the song but the hundred forty and four thousand that were bought from the earth.
- 4 These are they who were not defiled with women: for they are virgins. These [are] they that follow the Lamb whithersoever he goeth. These were bought from among men, first-fruits to God and to the Lamb:
- 5 and in their mouth was found no falsehood; [for] they are blameless. ^
- 6 And I saw [another] angel flying in mid-heaven, having the everlasting gospel to announce unto those that sit on the earth, and unto every nation and tribe and tongue and people,
- 7 saying with a loud voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and [the] sea and fountains of waters.
- 8 And another, a second angel followed, saying, Fallen [fallen] is Babylon the great ^, who hath given all the nations to drink of the wine of the fury of her fornication.
- 9 And another, a third angel followed them, saying with a loud voice, If any one ^ worshippeth the beast and his image, and receiveth a mark on his forehead or upon his hand,
- 10 even he shall drink of the wine of the indignation of God that is mixed undiluted in the cup of his wrath; and he shall be tormented with fire and brimstone before the holy angels and before the Lamb:
- 11 and the smoke of their torment riseth up unto the ages of the ages; and they have no rest day and night, that worship the beast and his image, and if any one receiveth the mark of his name.
- 12 Here is the patience of the saints, ^ that keep the commandments of God and the faith of Jesus.
- 13 And I heard a voice out of the heaven, saying ^, Write, Blessed are the dead that die ^ in the Lord henceforth. Yea, saith the Spirit, that they may rest from their toils; for their works follow with them.
- 14 And I saw, and, behold, a white cloud; and upon the cloud I saw one sitting like the Son of man, having upon ^ his head a golden crown and in his hand a sharp sickle.
- 15 And another angel came forth out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the time to reap hath come ^: for the harvest of the earth is dried up.
- 16 And he that sat upon the cloud put his sickle upon the earth; and the earth was reaped.
- 17 And another angel came forth out of the temple that is in the heaven, he also having a sharp sickle.

- 18 And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully ripened.
- 19 And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of the fury of God;
- 20 and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadia.

REVELATION 15 JND

- 1 And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.
- 2 And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea, having harps of God.
- 3 And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of nations.
- 4 Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy; for all nations shall come and do homage before thee; for thy righteousnesses have been made manifest.
- 5 And after these things I saw, and the temple of the tabernacle of witness in the heaven was opened;
- 6 and the seven angels who had the seven plagues came out of the temple, clothed in pure bright linen, and girded about the breasts with golden girdles.
- 7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages.
- 8 And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

REVELATION 16 JND

- 1 And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon the earth.
- 2 And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and those who worshipped its image.
- 3 And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul died in the sea.
- 4 And the third poured out his bowl on the rivers, and [on] the fountains of waters; and they became blood.

- 18 And another angel came forth out of the altar, [^] having authority over the fire, and cried with a loud voice to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.
- 19 And the angel put his sickle unto the earth, and gathered the fruit of the vine of the earth, and cast it into the great winepress of the indignation of God.
- 20 And the winepress was trodden without the city, and blood came forth out of the winepress unto the bridles of the horses, a thousand six hundred stadia off.

REVELATION 15 WK

- 1 And I saw another sign in the heaven, great and wonderful: seven angels having the seven last plagues; for in them was finished the indignation of God.
- 2 And I saw as a sea of glass mingled with fire, and those that won the victory over the beast, [and over his image,] and [^] over the number of his name, standing upon the sea of glass, having [^] harps of God.
- 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are [^] thy works, O Lord God the Almighty; just and true are thy ways, thou King of the nations.
- 4 Who shall not fear [^], O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee [^]; for thy righteousnesses were manifested.
- 5 And after these things I saw, and [^] there was opened the temple of the tabernacle of the testimony in the heaven;
- 6 and the seven angels [^] that had the seven plagues came [out of the temple], [^] clad in pure [^] bright linen, and girt round about their breasts with golden girdles.
- 7 And one of the four living creatures gave the seven angels seven golden bowls, full of the indignation of God that liveth unto the ages of the ages.
- 8 And the temple was filled with smoke from the glory of God, from his power; and no one was able to enter into the temple till the seven plagues of the seven angels were finished.

REVELATION 16 WK

- 1 And I heard a loud voice [out of the temple] saying to the seven angels, Go your ways, and pour out the seven bowls of the indignation of God unto the earth.
- 2 And the first [^] went away and poured out his bowl unto the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and upon those that worshipped his image.
- 3 And the second [^] poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, those in the sea.
- 4 And the third [^] poured out his bowl into the rivers and [into] the fountains of waters; and they became blood.

Revelation

- 5 And I heard the angel of the waters saying, Thou art righteous, who art and wast, the holy one, that thou hast judged so;
- 6 for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy.
- 7 And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.
- 8 And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire.
- 9 And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory.
- 10 And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress,
- 11 and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.
- 12 And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared.
- 13 And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs;
- 14 for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world to gather them together to the war of [that] great day of God the Almighty.
- 15 (Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, and that they [may not] see his shame.)
- 16 And he gathered them together to the place called in Hebrew, Armagedon.
- 17 And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven, from the throne, saying, It is done.
- 18 And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.
- 19 And the great city was [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath.
- 20 And every island fled, and mountains were not found;
- 21 and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

REVELATION 17 JND

- 1 And one of the seven angels, which had the seven bowls, came and spoke with me, saying, Come here, I will shew thee the sentence of the great harlot who sits upon the many waters;

- 5 And I heard the angel of the waters say, Righteous [^] art thou that art and that wast [^] holy, because thou hast judged these things.
- 6 For they shed the blood of saints and prophets, and thou gavest them blood to drink: [^] they are worthy.
- 7 And I heard [^] the altar say, Yea, O Lord God the Almighty, true and righteous are thy judgments.
- 8 And the fourth [^] poured out his bowl upon the sun; and it was given him to scorch men with fire.
- 9 And the men were scorched with great scorching, and blasphemed [^] the name of [^] God that had [^] authority over these plagues; and they repented not to give him glory.
- 10 And the fifth [^] poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues for the pain,
- 11 and blasphemed the God of the heaven for their pains and for their sores, and repented not of their works.
- 12 And the sixth [^] poured out his bowl upon the great river, the Euphrates; and the water thereof was dried up, that the way of the kings that are from the east might be prepared.
- 13 And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as frogs.
- 14 For they are spirits of demons working signs, who go forth unto the kings [^] of the whole habitable world to gather them together unto the war of [that] great day of God the Almighty.
- 15 (Behold, I come as a thief: blessed is he that watcheth, and keepeth his raiment, that he walk not naked, and they see not his shame.)
- 16 And they gathered them together unto the place that is called in Hebrew Harmagedon.
- 17 And the seventh [^] poured out his bowl upon the air; and there came forth a loud voice from the temple [of the heaven], from the throne, saying, It is done.
- 18 And there were lightnings and voices and thunders, and there was a great earthquake, such as was not since a man was [^] on the earth — such an earthquake, so great.
- 19 And the great city became three parts, and the cities of the nations fell: and Babylon the great was remembered before God to give her the cup of the wine of the indignation of his wrath.
- 20 And every island fled away, and no mountains were found.
- 21 And great hail as of a talent's weight cometh down out of the heaven upon men: and men blasphemed God for the plague of the hail; because the plague thereof is exceeding great.

REVELATION 17 WK

- 1 And there came one of the seven angels that had the seven bowls, and spoke with me, saying [^] , Come hither; I will shew thee the judgment of the great harlot that sitteth on [the] many waters;

- 2 with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her fornication.
- 3 And he carried me away in spirit to a desert; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
- 4 And the woman was clothed in purple and scarlet, and had ornaments of gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean things of her fornication;
- 5 and upon her forehead a name written, Mystery, great Babylon, the mother of the harlots, and of the abominations of the earth.
- 6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her with great wonder.
- 7 And the angel said to me, Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten horns.
- 8 The beast which thou sawest was, and is not, and is about to come up out of the abyss and go into destruction: and they who dwell on the earth, whose names are not written from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be present.
- 9 Here is the mind that has wisdom: The seven heads are seven mountains, whereon the woman sits.
- 10 And there are seven kings: five have fallen, one is, the other has not yet come; and when he comes he must remain [only] a little while.
- 11 And the beast that was and is not, he also is an eighth, and is of the seven, and goes into destruction.
- 12 And the ten horns which thou sawest are ten kings, which have not yet received a kingdom, but receive authority as kings one hour with the beast.
- 13 These have one mind, and give their power and authority to the beast.
- 14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.
- 15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes and nations and tongues.
- 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire;
- 17 for God has given to their hearts to do his mind, and to act with one mind, and to give their kingdom to the beast until the words of God shall be fulfilled.
- 18 And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

- 2 with whom the kings of the earth committed fornication, and those that inhabit the earth were made drunk with the wine of her fornication.
- 3 And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet beast full of [the] names of blasphemy, having seven heads and ten horns.
- 4 And the woman was clothed with purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication [^],
- 5 and upon the forehead a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.
- 6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus; and when I saw her, I wondered with [^] great wonder.
- 7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that beareth her, [^] that hath the seven heads and the ten horns.
- 8 The beast which thou sawest was and is not, and is to rise up out of the abyss and go into perdition: and they shall wonder that dwell on the earth, of whom the name is not written in the book of life from the world's foundation, when they behold the beast that he was and is not and shall be present.
- 9 Here is the mind that hath wisdom.
- 10 The seven heads are seven mountains, where the woman sitteth on them; and they are seven kings: [^] five are fallen, [^] one is, the other is not yet come; and when he shall have come, he must continue a short space.
- 11 And the beast which was and is not, even he is an eighth and is of the seven and goeth into perdition.
- 12 And the ten horns which thou sawest are ten kings which have not yet received a kingdom; but they receive authority as kings [^] one hour with the beast.
- 13 These have one mind and give their power and [^] authority to the beast.
- 14 These shall make war with the Lamb, and the Lamb shall overcome them (for he is Lord of lords and King of kings), and those that are with him [^], called and chosen and faithful.
- 15 And he saith to me, The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues.
- 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot and shall make her desolate and naked, and shall eat her flesh and shall burn her with fire.
- 17 For God hath put into their hearts to accomplish his mind, and to accomplish one mind, and to give their kingdom to the beast, till the words of God shall be finished.
- 18 And the woman whom thou sawest is the great city that hath kingship over the kings of the earth.

REVELATION 18 JND

- 1 After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his glory.
- 2 And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird;
- 3 because all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.
- 4 And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellowship in her sins, and that ye do not receive of her plagues:
- 5 for her sins have been heaped on one another up to the heaven, and God has remembered her unrighteousnesses.
- 6 Recompense her even as she has recompensed; and double [to her] double, according to her works. In the cup which she has mixed, mix to her double.
- 7 So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief:
- 8 for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord God who has judged her.
- 9 And the kings of the earth, who have committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning,
- 10 standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.
- 11 And the merchants of the earth weep and grieve over her, because no one buys their lading any more;
- 12 lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and in iron, and in marble,
- 13 and cinnamon, and amomum, and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.
- 14 And the ripe fruits which were the lust of thy soul have departed from thee, and all fair and splendid things have perished from thee, and they shall not find them any more at all.
- 15 The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving,
- 16 saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls!

REVELATION 18 WK

- 1 [^] After these things I saw another angel coming down out of the heaven, having great authority; and the earth was illumined with his glory.
- 2 And he cried [^] with a strong voice, saying, Fallen [fallen] is Babylon the great, and is become a habitation of demons, and a haunt of every unclean [^] spirit, and a haunt of every unclean and hated bird.
- 3 For of the wine of the fury of her fornication all the nations drank, and the kings of the earth committed fornication with her, and the merchants of the earth became rich by the power of her luxury.
- 4 And I heard another voice out of the heaven, saying, Come out of her, my people, that ye have no fellowship with her sins, and that ye receive not of her plagues:
- 5 for her sins have reached unto the heaven, and God hath remembered her iniquities.
- 6 Render to her as she also rendered [^], and double [^] [the] double [^] according to her works: in the [^] cup which she mixed mix to her double.
- 7 How much she glorified herself and lived luxuriously, so much torment and mourning give her. Because in her heart she saith, [^] I sit a queen and am no widow and shall in no wise see mourning;
- 8 therefore in one day shall her plagues come, death and mourning and famine; and she shall be utterly burnt with fire: for strong is the Lord God that judged her.
- 9 And the kings of the earth that committed fornication and lived luxuriously with her shall weep [^] and wail on account of her, when they see the smoke of her burning,
- 10 standing afar off because of the fear of her torment, saying, Woe, woe, the great city Babylon, the strong city! for in one hour came thy judgment.
- 11 And the merchants of the earth weep and mourn on account of her; for their lading no one buyeth any more —
- 12 [^] lading of gold and of silver and of precious stone and of pearl and of fine linen and of purple and of silk and of scarlet; and all thyine wood and all furniture of ivory and all furniture of most precious wood, and of brass and of iron and of marble;
- 13 and cinnamon and amomum and incense and unguent and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and of horses and of chariots and of bodies and souls of men.
- 14 And the fruits of the [^] desire of thy soul have departed from thee, and all the sumptuous and the bright things have perished from thee, and never shall they find them any more.
- 15 The merchants of these things that became rich by her shall stand afar off because of the fear of her torment, [^] weeping and mourning,
- 16 [^] saying, Woe, woe, the great city, that was clothed with fine linen and purple and scarlet, and decked with gold and precious stone and pearls!

- 17 for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place, and sailors, and all who exercise their calling on the sea, stood afar off,
- 18 and cried, seeing the smoke of her burning, saying, What [city] is like to the great city?
- 19 and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.
- 20 Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment upon her.
- 21 And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all;
- 22 and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all in thee,
- 23 and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations been deceived.
- 24 And in her was found [the] blood of prophets and saints, and of all the slain upon the earth.

REVELATION 19 JND

- 1 After these things I heard as a loud voice of a great multitude in the heaven, saying, Hallelujah: the salvation and the glory and the power of our God:
- 2 for true and righteous [are] his judgments; for he has judged the great harlot which corrupted the earth with her fornication, and has avenged the blood of his bondmen at her hand.
- 3 And a second time they said, Hallelujah. And her smoke goes up to the ages of ages.
- 4 And the twenty-four elders and the four living creatures fell down and did homage to God who sits upon the throne, saying, Amen, Hallelujah.
- 5 And a voice came out of the throne, saying, Praise our God, all ye his bondmen, [and] ye that fear him, small and great.
- 6 And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to himself kingly power.
- 7 Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready.
- 8 And it was given to her that she should be clothed in fine linen, bright [and] pure; for the fine linen is the righteousnesses of the saints.

- 17 for in one hour were so great riches made desolate. And every pilot and every voyager and sailors and as many as trade by the sea stood afar off,
- 18 and cried, seeing the smoke of her burning, saying, What city is like the [^] great city!
- 19 And they cast dust upon their heads, and cried, weeping and mourning, [^] saying, Woe, woe, the great city, wherein all that had [^] ships in the sea became rich by reason of her costliness! for in one hour was she made desolate.
- 20 Rejoice over her, O [^] heaven, and ye saints, and ye apostles, and ye prophets: for God hath judged your judgment on her.
- 21 And a strong angel took up a stone as a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall in no wise be found more [^] .
- 22 And no voice of harpers and musicians and pipers and trumpeters shall be heard any more in thee; and no craftsman of any craft shall be found any more in thee; and no sound of millstone shall be heard any more in thee;
- 23 and no light of lamp shall shine any more in thee; and no voice of bridegroom and [^] of bride shall be heard any more in thee; for thy merchants were the great ones of the earth; for by thy sorcery were all the nations deceived.
- 24 And in her the blood of prophets and of saints was found, and of all that were slain on the earth.

REVELATION 19 WK

- 1 [^] After these things I heard as a loud voice of a great multitude in the heaven, saying, Alleluia! the salvation, [^] the glory, and the power of our God:
- 2 for true and righteous are his [^] judgments; for he hath judged the great harlot who corrupted the earth with her fornication, and hath avenged the blood of his servants at [^] her hand.
- 3 And a second time they said, Alleluia! and her smoke riseth up unto the ages of the ages.
- 4 And the twenty-four elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen, Alleluia!
- 5 And a voice came forth out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, [^] the little and the great.
- 6 And I heard as a voice of a great multitude, and as a voice of many waters, and as a voice of strong thunders, saying, Alleluia! for the Lord [our] God the Almighty hath reigned.
- 7 Let us be glad and rejoice and give the glory to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
- 8 And to her it was granted that she should be clothed with fine linen bright [and] pure: for the fine linen is the righteousnesses of the saints.

Revelation

- 9 And he says to me, Write, Blessed [are] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God.
- 10 And I fell before his feet to do him homage. And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to God. For the spirit of prophecy is the testimony of Jesus.
- 11 And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called] Faithful and True, and he judges and makes war in righteousness.
- 12 And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one knows but himself;
- 13 and [he is] clothed with a garment dipped in blood; and his name is called The Word of God.
- 14 And the armies which [are] in the heaven followed him upon white horses, clad in white, pure, fine linen.
- 15 And out of his mouth goes a sharp [two-edged] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the wrath of God the Almighty.
- 16 And he has upon his garment, and upon 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 birds that fly in mid-heaven, Come, gather yourselves to the great supper of God,
- 18 that ye may eat the flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great.
- 19 And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army.
- 20 And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship his image. Alive were both cast into the lake of fire which burns with brimstone;
- 21 and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

REVELATION 20 JND

- 1 And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand.
- 2 And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan, and bound him a thousand years,
- 3 and cast him into the abyss, and shut [it] and sealed [it] over him that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

- 9 And he saith to me, Write: Blessed are those that are called unto the marriage supper of the Lamb. And he saith to me, These are the true words of God.
- 10 And I fell before his feet to worship him. And he saith to me, See thou do it not: I am fellow-servant of thee and of thy brethren that have the testimony of a Jesus: worship God. For the testimony of a Jesus is the spirit of prophecy.
- 11 And I saw the heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.
- 12 His eyes were as a flame of fire, and upon his head were many diadems; he had names written and a name written which no one knoweth but he himself;
- 13 and he was clothed with a garment dyed with blood: and his name is called THE WORD OF GOD.
- 14 And the armies that are in the heaven followed him upon white horses, clad in white a pure fine linen.
- 15 And out of his mouth proceeded a [two-edged] sharp sword, that with it he should smite the nations: and he shall rule them with an iron rod: and he treadeth the winepress of the wine of the indignation a of the wrath of God the Almighty.
- 16 And he hath upon the garment and upon his thigh a name written, KING OF KINGS AND LORD OF LORDS.
- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in mid-heaven, Come, a gather yourselves together unto the great supper of God;
- 18 that ye may eat the flesh of kings, and the flesh of chiliarchs, and the flesh of strong men, and the flesh of horses, and of those that sit on them, and the flesh of all, both free and bond, and both little and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make a war with him that sat on the horse and with his army.
- 20 And the beast was taken, and with him the false prophet that wrought the signs before him, with which he deceived those that had received the mark of the beast and those that worshipped his image: they two were cast alive into the lake of fire that burneth with a brimstone.
- 21 And the rest were slain with the sword of him that sat on the horse — the sword that came forth out of his mouth; and all the fowls were filled with their flesh.

REVELATION 20 WK

- 1 And I saw an angel coming down from the heaven, having the key of the abyss, and a great chain upon his hand.
- 2 And he laid hold on the dragon, the ancient serpent, which is the Devil and a Satan a, and bound him a a thousand years,
- 3 and cast him into the abyss, and shut a and sealed it a over him, that he might deceive the nations no more till the thousand years were finished: after these must he be loosed a a little space.

- 4 And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years:
- 5 the rest of the dead did not live till the thousand years had been completed. This [is] the first resurrection.
- 6 Blessed and holy he who has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.
- 7 And when the thousand years have been completed, Satan shall be loosed from his prison,
- 8 and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war, whose number [is] as the sand of the sea.
- 9 And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down [from God] out of the heaven and devoured them.
- 10 And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.
- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them.
- 12 And I saw the dead, great and small, standing before the throne, and books were opened; and another book was opened, which is [that] 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 each according to their works:
- 14 and death and hades were cast into the lake of fire. This is the second death, [even] the lake of fire.
- 15 And if any one was not found written in the book of life, he was cast into the lake of fire.

REVELATION 21 JND

- 1 And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.
- 2 And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband.
- 3 And I heard a loud voice out the heaven, saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, their God.

- 4 And I saw thrones, and they sat upon them, and judgment was given to them; and the souls of those beheaded because of the testimony of Jesus and because of the word of God; and those who had not worshipped the beast nor his image and had not received the mark upon their forehead and upon their hand: and they lived and reigned with [^] Christ [the] thousand years.
- 5 [And] the rest of the dead [^] lived not till the thousand years were finished. This *is* the first resurrection.
- 6 Blessed and holy *is* he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.
- 7 And when the thousand years shall have been finished, Satan shall be loosed out of his prison,
- 8 and shall go out to deceive the nations in the four corners of the earth, Gog and [^] Magog, to gather them together unto the war: the number of whom *is* as the sand of the sea.
- 9 And they went up upon the breadth of the earth, and encompassed [^] the encampment of the saints [^] and the beloved city: and there came down fire out of the heaven [from God] and devoured them.
- 10 And the devil that deceived them was cast also into the lake of fire and brimstone, where also the beast and the false prophet *are*; and they shall be tormented day and night unto the ages of the ages.
- 11 And I saw a great white throne, and him that sat upon it, from whose [^] face the earth and the heaven fled away, and there was found no place for them.
- 12 And I saw the dead, the great and the little, standing before the throne, and 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 that were in it; and death and hades gave up the dead that were in them; and they were judged each according to their works.
- 14 And death and hades were cast into the lake of fire. This is the second death, the lake of fire.
- 15 And if any one was not found written in the book of life, he was cast into the lake of fire.

REVELATION 21 WK

- 1 And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away; and the sea is no more.
- 2 And [^] the holy city, new Jerusalem, I [^] saw coming down out of the heaven from God, prepared as a bride adorned for her husband.
- 3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God *is* with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them, their God.

Revelation

- 4 And he shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away.
- 5 And he that sat on the throne said, Behold, I make all things new. And he says [to me], Write, for these words are true and faithful.
- 6 And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely.
- 7 He that overcomes shall inherit these things, and I will be to him God, and he shall be to me son.
- 8 But to the fearful and unbelieving, [and sinners], and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.
- 9 And there came one of the seven angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew the bride, the Lamb's wife.
- 10 And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God, having the glory of God.
- 11 Her shining [was] like a most precious stone, as a crystal-like jasper stone;
- 12 having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those of the twelve tribes of [the] sons of Israel.
- 13 On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on [the] west three gates.
- 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.
- 15 And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and its gates, and it wall.
- 16 And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed — twelve thousand stadia: the length and the breadth and height of it are equal.
- 17 And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.
- 18 And the building of its wall [was] jasper; and the city pure gold, like pure glass:
- 19 the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.
- 4 And [God] shall wipe away every tear from their eyes; and [^] death shall be no more, and no mourning nor crying nor pain shall be any more: for the first things have passed away.
- 5 And he that sat upon the throne said, [^] Behold, I make all things new. And he saith [to me], Write: for these words are [^] faithful and true.
- 6 And he said to me, They are done. I am the Alpha and the Omega, the beginning and the end. To him that is athirst I will give [^] of the fountain of the water of life freely.
- 7 He that overcometh shall inherit these things; and I will be God to him, and he shall be a son to me.
- 8 But for the cowardly and faithless [^] and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death.
- 9 And there came [^] one of the seven angels that had the seven bowls full of the seven last plagues and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- 10 And he carried me away in the Spirit to a great and high mountain, and shewed me the [^] holy city Jerusalem, coming down out of the heaven from God, having the glory of God.
- 11 [^] Its light was like a stone most precious, as a jasper stone clear as crystal;
- 12 it had a wall great and high; it had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the sons of Israel:
- 13 on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.
- 15 And he that talked with me had a golden measuring rod to measure the city and the gates of it and the wall of it.
- 16 And the city lieth quadrangular, and the length of it is as much as [^] the breadth; and he measured the city with the reed — twelve thousand stadia: the length and the breadth and the height of it are equal.
- 17 And he measured the wall of it, [^] an hundred forty and four cubits, a man's measure which is of the angel.
- 18 And the building of its wall was jasper; and the city pure gold like pure glass.
- 19 [^] The foundations of the wall of the city were adorned with every precious stone; the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald,
- 20 the fifth sardonyx, the sixth sardius, the seventh chrysolyte, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst.

- 21 And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city pure gold, as transparent glass.
- 22 And I saw no temple in it; for the Lord God Almighty is its temple, and the Lamb.
- 23 And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp thereof [is] the Lamb.
- 24 And the nations shall walk by its light; and the kings of the earth bring their glory to it.
- 25 And its gates shall not be shut at all by day, for night shall not be there.
- 26 And they shall bring the glory and the honour of the nations to it.
- 27 And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

REVELATION 22 JND

- 1 And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the Lamb.
- 2 In the midst of its street, and of the river, on this side and on that side, [the] tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree for healing of the nations.
- 3 And no curse shall be any more; and the throne of God and of the Lamb shall be in it; and his servants shall serve him,
- 4 and they shall see his face; and his name [is] on their foreheads.
- 5 And night shall not be any more, and no need of a lamp, and light of [the] sun; for [the] Lord God shall shine upon them, and they shall reign to the ages of ages.
- 6 And he said to me, These words [are] faithful and true; and [the] Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must soon come to pass.
- 7 And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.
- 8 And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things.
- 9 And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to God.
- 10 And he says to me, Seal not the words of the prophecy of this book. The time is near.
- 11 Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified still.
- 12 Behold, I come quickly, and my reward with me, to render to every one as his work shall be.

- 21 And the twelve gates *were* twelve pearls; each one of the gates severally was [^] of [^] one pearl; and the street of the city pure gold as transparent glass.
- 22 And I saw no temple in it: for the Lord God the Almighty is the temple of it, and the Lamb.
- 23 And the city has no need of the sun nor of the moon, that they should shine on it: for the glory of God illumined it, and the Lamb *is* the lamp of it.
- 24 And the nations [^] shall walk by its light; and the kings of the earth bring their glory [^] unto it.
- 25 And the gates of it shall in no wise be shut by day: for there shall be no night there.
- 26 And they shall bring the glory and honour of the nations unto it [^].
- 27 And there shall in no wise enter into it any thing common, and one practising abomination and a lie; but those that are written in the Lamb's book of life.

REVELATION 22 WK

- 1 And he shewed me a [^] river of water of life bright as crystal proceeding out of the throne of God and the Lamb.
- 2 In the midst of the street of it and of the river, on this side and on that side, *was the* tree of life producing twelve fruits, every month [^] yielding its fruit; and the leaves of the tree for healing of the nations.
- 3 And there shall be no more curse: and the throne of God and of the Lamb shall be in it; and his servants shall serve him,
- 4 and shall see his face; and his name *shall be* on their foreheads.
- 5 And there shall be no night [there] and no need of [^] lamp [^] and sunlight; for the Lord God will illumine [^] them: and they shall reign unto the ages of the ages.
- 6 And he said to me, These words *are* faithful and true; and the Lord God of the spirits of the [^] prophets hath sent his angel to shew his servants the things which must come to pass shortly.
- 7 And, behold, I am coming quickly: *blessed is* he that keepeth the words of the prophecy of this book.
- 8 And I John *was* he that heard and saw these things. And when I heard and [when I saw, I fell down] to worship before the feet of the angel that shewed me these things.
- 9 And he saith to me, See *thou do it* not: [^] I am fellow-servant of thee and of thy brethren the prophets and of those that keep the words of this book: worship God.
- 10 And he saith to me, Seal not the words of the prophecy of this book: [for] the time is at hand.
- 11 He that is unjust, let him do unjustly still: and he that is filthy, let him be filthy still: and he that is righteous, let him practise righteousness still: and he that is holy, let him be sanctified still.
- 12 [^] Behold, I am coming quickly; and my reward with me to give each as his work is.

Revelation

- 13 I [am] the Alpha and the Ω, [the] first and [the] last, the beginning and the end.
- 14 Blessed [are] they that wash their robes, that they may have right to the tree of life, and that they should go in by the gates into the city.
- 15 Without [are] the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.
- 16 I Jesus have sent mine angel to testify these things to you in the assemblies. I and the root and off-spring of David, the bright [and] morning star.
- 17 And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.
- 18 I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book.
- 19 And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.
- 20 He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus.
- 21 The grace of the Lord Jesus Christ [be] with all the saints.
- 13 I am the Alpha and the Omega, the first and the last, the beginning and the end.
- 14 Blessed are those that wash their robes, that they may have right to the tree of life and may enter in by the gates into the city.
- 15 [^] Without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and every one that loveth and practiseth a lie.
- 16 I Jesus have sent mine angel to testify to you these things in the churches. I am the root and the offspring of [^] David, [^] the bright [and] the morning star. [^]
- 17 And the Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come; [^] let him that willeth take life's water freely.
- 18 I testify to every one that heareth the words of the prophecy of this [^] book, If any one add to them, God shall add to him the [^] plagues that are written in [^] this book:
- 19 and if any one shall take away from the words of the book of this prophecy, God shall take away his part from the tree of [^] life and out of the holy city [^] that are written in [^] this book.
- 20 He that testifieth these things saith, Yea, I am coming quickly. Amen! Come, [^] Lord Jesus [^].
- 21 The grace of the Lord Jesus [Christ] be with all [the saints]. Amen.]
- [^]

Notes for Matthew

1:1 (title) There is good ground to believe that the Greek is, to say the least, no less original than the Hebrew, which, if it really existed, had a transient object as compared with the Greek which abides. (*Bible Treasury* 19:316)

1:11 "About (or close upon) the carrying away to Babylon." . . . 'Ἐπί expresses the time *in the course of which* a thing happened. "They were carried away," "they were brought," might convey more than the Greek to an English reader. It is better, therefore, to render verses 11 and 12 uniformly with verse 17, in the English Bible. (*Christian Annotator* 3:93)

1:12 "The carrying away to Babylon." (*Christian Annotator* 3:93)

1:18 the birth of ^Λ Christ: The true reading in verse 18 is a matter of considerable difficulty, τοῦ δὲ Ἰησοῦ Χριστοῦ is not only in the Elzevir or Rec. Text. but it is read by the Sinaitic, Wolfenbützel (P), and the Dublin Rescript MSS., not to speak of the mass of cursives. The Vatican (1209) gives X. before 'I. But Cod. Bezae Cant. (here defective in the Greek), if we may judge from its accompanying Latin version, must have read X., and so the Vulgate, It., Sax., Curetonian Syr., etc. What is more, Irenaeus expressly reasons (*contra Haer.* iii. c. xvi. § 2) on the phraseology of this verse against the Valentinian doctrine that Jesus was but the vessel for the Christ, who at His baptism was imagined to have descended into that human body born of the virgin. This falsehood, destructive of our Lord's person, the good bishop of Lyons confronts with the words of our Gospel. "Non, sicut ipsi dicunt, Iesum quidem ipsum esse, qui ex Maria sit natus, Christum vero qui desuper descendit. Caeterum potuerat dicere Matthaeus; Iesu vero generatio sic erat, sed praeviciens Spiritus Sanctus depravatores et praemuniens contra fraudulentiam eorum per Matthaeum dit: Christi autem generatio sic erat." It is plain then, as the Benedictine note says, that Irenaeus did not read in his copy 'Ιησοῦ as in more modern manuscripts: but Massuet is mistaken in thinking that "Jesus," if added, would have increased the force of the argument. The first verse of the chapter had coupled them together already, and Irenaeus had referred to this in the beginning of the section. The emphatic fact he urges from the language of verse 18, as it stood in his manuscript, is the generation of the Christ or Messiah. This was inconsistent with, and destructive of, the Gnostic hypothesis.

I cannot but think this confirmed by the fact that ὁ I. X. is nowhere else found in genuine scripture. In the Received Text it occurs in Acts 8:12, 37; Hebrews 10:10; 1 John 4:3; and Revelation 12:17. In every instance the proof fails. Thus few even of the less important copies insert the article before I. X. in the first: and the second disappears in the best authorities, being in all probability a mere marginal gloss, though it crept in at a very early epoch. In Hebrews 10:10, the article has no good authority whatever. In John 4:3, Christ should not be inserted (in the preceding verse 'I. X. is anarthrous, as it is regularly). In the last all the uncials and most others give simply "Jesus." Thus in fact, not only is the vulgar reading in Matthew 1:18 unsupported by the language of scripture everywhere else (the apparent parallels melting away when looked into), but it seems to me that it is not even Greek, unless the object were to assert the generation of Jesus as Christ, or the evangelist treated 'I. X. as practically one word.

If verse 18 refer to verse 17 where the phrase is unquestionably τοῦ Χριστοῦ, the order would be this. First, "Jesus Christ" is naturally brought before us in verse 1, which winds up with verse 16, "Jesus that is called Christ," and with the summary that follows, which gives the distinctive title, "the Christ" or Messiah. Then the portion that next commences unfolds the mysterious birth of this long-looked-for Messiah, whose name when born is Jesus (chap. 1:21, 25; 2:1). Bengel has given a similar judgment, and Dr. Tregelles also.

Tischendorf omitted Ἰησοῦ in his seventh, and as far as I can trace his previous editions, but recurs to the common reading in his eighth, moved especially by the Sinaitic MS.

That Bloomfield sees nothing to remark does not surprise one, but it certainly does that Alford passes it over *sicco pede*, even in the margin (save, of course, the readings). Kühnöl and Vater are equally silent. (*Lect. on Mat.*, p.28-29)

1:20 an angel: . . . Clearly "an angel" is meant here, and in 2:13. Compare the authorised version in 2:19. On the other hand, "the angel" is correct. (*Christian Annotator* 3:93)

1:23 "the virgin." (*Christian Annotator* 3:93)

1:25 her firstborn: Lachmann and Tischendorf omit τὸν . . . αὐτῆς τὸν πρωτότοκον on the authority of B. Z., two curious MSS. (one of Basle, of the tenth century; and the other, of Paris, of the eleventh), the Coptic, Salindic, and, at least, four copies of the Itala, not to speak of Ambrose and other fathers. I believe that nearly all the other authorities support the ordinary text, save that D². L. d. omit αὐτῆς. It is obvious that the omitted phrase occurs *verbatim* in Luke 2:7. (*Christian Annotator* 3:93)

her firstborn: . . . the tendency to assimilate the Gospels has been watched against [in the RV], as in 1:25 (cf. Luke 2:7; 5:44 (cf. Luke 6:27, 28); 9:13 and Mark 2:17 (cf. Luke 5:32); 17:21 (cf. Mark 9:29); 18:11 (cf. Luke 19:10); 19:16, 17 (cf. Mark 10:17, 18, Luke 18:18, 19); 20:16 (cf. 22:16); 20:22, 23 (cf. Mark 10:38, 39); 23:14 (cf. Mark 12:40, Luke 20:47); 25:13 (cf. 24:42, 44). (*Bible Treasury* 13:288)

2:1 Now: It is singular that the Revisers [1881] have left 2:1 as it stands in the Authorised Version, when a slight and lawful change of rendering would guard the reader from a really groundless misapprehension of the history. As it stands one might infer, with superficial poets and painters, according to tradition, that the visit of the magi followed close upon the Messiah's birth. And this error has been greedily misused by sceptics. But a comparison of Luke 2 shows that it was not so; confirmed by the accurate ascertainment of the time by Herod, and his consequent slaughter of the male babes at Bethlehem from two years old and under. Room must be left for several months', if not a year's, interval. As we know, the parents came up to Jerusalem for the passover every year; and is anything more intelligible than the interest which would draw to Bethlehem those who knew that the Child was the promised son and heir of David's throne? Then, on a subsequent occasion, came the magi who had seen the star in the east, and gone to Jerusalem in consequence. They had learnt, through Herod, from the scribes that Bethlehem was the predicted spot; and the star, to their joy, re-appears to guide them, till it stood over the place where the Child was. The aorist participle leaves the sense quite open, where "*Now when*," &c., limits it in this case unduly. Translate, therefore, "Now Jesus having been born," or "Now after Jesus was born," &c. (*Bible Treasury* 13:288)

2:5 is written: . . . a perfect [tense] we have in γέγραπται, 2:5, &c. The Authorised Version rightly translates, "it is written." It is true that γέγραπται could not have been used, if the action were not past: but it supposes this, but presents also the idea of the prediction being actually in the prophecy which was familiar to them. In other words, what was permanent is also before the mind, which, not ἐγράφη, but γέγραπται, conveys. (*Prospect* 1:87)

2:6 Bethlehem, ^Λ land: Omit "in the". (*Christian Annotator* 3:156)

2:12 "divinely warned." (*Christian Annotator* 3:156)

2:13 "an angel." (*Christian Annotator* 3:156)

"is about to seek." (*Christian Annotator* 3:156)

2:22 “over Judea.” (*Christian Annotator* 3:156)

“divinely warned.” (*Christian Annotator* 3:156)

2:23 so that it might be fulfilled: I think it is intended by the Spirit of God that we should distinguish between *ἵνα πληρωθῇ*, which is the general formula, and *ὅπως πλ.* as here (8:17; 12:17; and 13:35). It is not a modern question; but one agitated at least since the days of Theophylact, who raises it on Matt. 13:35. Some have supposed that *ὅπως πλ.* = *ὥστε πληρωθῆναι*, which amounts to a correspondence between the event and the prophecy, without affirming that it was the intended fulfillment. It is certain that in the New Testament the particles of design occur in some cases where those of result are necessary in our language. Others scout the notion of any difference between *ἵνα* and *ὅπως πλ.* as purely imaginary; but these do not pretend to account for the distinction of phrase in the same writer — a distinction so much the more striking, as it appears to be used on an uniform principle, *i.e.*, *ἵνα* where the direct aim of the prophecy is concerned, *ὅπως* where the matter is included within the terms, though not their full scope. (*Christian Annotator* 3:156)

3:2 is at hand: *ἤγγικε* “is at hand:” “hath drawn nigh,” though true, is not the whole truth: nay, it is not only weak, but it might mislead. The *present state*, (flowing doubtless from a past action and very distinct from the present tense of the same verb,) is the real thought. (*Prospect* 1:87)

3:4 “John himself.” (*Christian Annotator* 3:220)

3:7 to his baptism: [In the American corrections to the RV] the marginal “for baptism” is fair. (*Bible Treasury* 14:335)

3:8 fruit worthy of repentance: The reading is not *καρπὸς ἀξίους*, as in Text. Rec. and rightly in Luke 3:8 (though it has the support of L, U, many cursive MSS. the Curetonian and Peschito Syriac, and several Greek and Latin fathers), but *καρπὸν ἀξίον*, on the authority of B, C, D^{*.*}, E, K, M, S, V, Δ, and most of the cursives, the Itala (save Cod. Vercell. and Sang². which give the plural), Vulg. Cop. Sah. &c. not to speak of very early patristic authority. (*Christian Annotator* 3:220)

3:10 and now *α* the axe: *Καὶ* was probably an assimilation of our text to Luke 3:9, for while it has the support of some half-dozen uncial MSS. from the eighth century and later, it is wanting in B, C, D^{*.*}, M, Δ, as well as the early versions and fathers. (*Christian Annotator* 3:220)

is applied: “lieth at” hardly gives the moral force (*Bible Treasury* 14:335)

3:14 forbad: Perhaps this should be added to the cases where our translators failed to give the force of the imperfect, which, conveying essentially the idea of continuity, often expresses the agent’s wish or endeavour (as in Luke 1:59; Gal. 1:13), not the action executed. By an easy transition this led to such an idiomatic use of the imperfect as we have in Acts 25:22; Rom. 9:3; Gal. 4:20, which is strictly correct for expressing a hearty, but impracticable, or impossible, wish. (*Christian Annotator* 3:220)

3:15 all righteousness: It is desirable to give the distributive “every” rather than “all,” but that our idiom forbids its use with “righteousness,” which is in my judgment, far better than “ordinance,” or “institution,” suggested by Campbell and others. (*Christian Annotator* 3:220)

4:5 the pinnacle: There is no reason why the force of the Greek article should not be expressed, in verses 5 and 21, in English. (*Christian Annotator* 3:267)

4:10 get thee behind me: The reading “Get thee behind me,” *οπισω μου*, is far from certain; for, though it has the support of C^{*.*} D E L M U Z, about 100 cursives, besides some ancient versions and fathers, it is

omitted by B C^{*} K P S V Δ, &c. not to speak of other ancient authorities. Griesbach, Vater, Scholz, and Tischendorf accept the words; Lachmann brackets them. Bengelius argues upon their absence here in contrast with Matt. 16:23. “*Abi non post me, sed plane a me.*” It evident that the latter passage may have suggested the addition. (*Christian Annotator* 3:267)

4:12 he: The repetition of our Lord’s name, Jesus, is corrected [in the RV] as in 4:12, 18, 8:5, 13:36, 14:14, 25, 15:16, 30, 16:20, 17:11, 22:37, 24:2. (*Bible Treasury* 13:288)

4:18 and walking by the sea of Galilee, he saw: . . . Ο Ἰησοῦς must disappear from this verse on the authority of B C D K M P S U Y, about 100 cursives, with most versions, and many fathers. Knapp and Hahn hesitate; but all editors of note reject the words, which probably crept in as containing a fresh lesson in the service of the Greek Church, as Mr. SCRIVENER observes. (*Christian Annotator* 3:267) [see note to Mat. 4:12]

net: [Q. — As there are three different Greek words in the N.T. translated “net,” would it not be well to have the distinction explained? Q.]

A. — Ἀμφίβληστρον occurs only in Matt. 4:18 (implied also in Mark 1:16, where the most ancient MSS. omit the noun), and means a casting net. It was thrown round the object, whence the term was derived. The more usual word is *δίκτυον*, but in the plural form in Matt. 4:20,21, Mark 1:18, in the sing. in John 21:6,8,11. It is derived frkrom *δικεῖν*, to cast. Trawl net has been suggested as appropriate. But the *σαγήνη* (in Matt. 13:47 only), from *σάττειν* to pack or load, was a dragnet or seine, on a larger scale. (*Bible Treasury* N1:32, see also *Bible Treasury* 13:288)

4:20,21 nets . . . the ship . . . nets: [See notes to Mat. 4:5 and Mat. 4:18]

4:23 “disease, and all manner of sickness.” (*Christian Annotator* 3:267)

4:24 “demons.” (*Christian Annotator* 3:267)

5:1 “the mountain country.” (*Christian Annotator* 3:300)

“had sat.” (*Christian Annotator* 3:300)

5:11 falsely: Tischendorf omits *ψευδομενοι* on the slender authority, as far as Gr. MSS. are concerned, of D, supported by several old Latin Codices and Greek and Latin Fathers. The mass of MSS. (B C E K M S U V Δ) and many ancient versions have the word. (*Christian Annotator* 3:300)

5:12 heavens: [See note to Mat. 16:2]

5:13 [whole verse]: [Or:] “Ye are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It availeth for nothing any more but to be cast without and trodden under foot of men” (*Bible Treasury* N5:86)

5:14 [whole verse]: [Or:] “Ye are the light of the world: a city set upon a hill-top cannot be hid. Nor do they light a lamp, and put it under the dry measure but on the lamp-stand, and it shineth unto all that are in the house. Thus let your light shine before men, so that they may see your good works, and glorify your Father that is in the heavens” (*Bible Treasury* N5:116)

5:15 [whole verse]: [See note to Mat. 5:14]

5:16 [whole verse]: [See note to Mat. 5:14]

“so let your light.” (*Christian Annotator* 3:300)

comely: *i.e.*, honourable. . . The works of the Christian are not to be ἀγαθὰ only, but καλὰ, not only animated by kindness and benevolence, but characterized by rectitude and comeliness. (*Exp of the Two Epist. to Timothy*, p. 276)

5:18 [whole verse]: [Or:] "For verily I say to you, Till the heaven and the earth pass, one iota or one tittle shall in no wise pass from the law till all come to pass" (*Bible Treasury* N4:71)

5:38 [Or:] "Ye heard that it was said, Eye for eye, and tooth for tooth. But I say to you not to resist evil; but whoever striketh [or shall strike] thee on the right cheek, turn to him the other also. And to him that would go to law with thee and take thy vest [or tunic], leave him thy cloak [or mantle] also. And whoever shall impress thee for one mile, go with him two." (*Bible Treasury* N4:325)

5:39 [whole verse]: [See note to Mat. 5:38]

5:40 [whole verse]: [See note to Mat. 5:38]

5:41 [whole verse]: [See note to Mat. 5:38]

5:42 [whole verse]: [Or:] "To him that asketh thee give, and from him that desireth to borrow of thee turn not away" (*Bible Treasury* N4:340)

5:43 [whole verse]: [Or:] "Ye heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies, and pray for those that persecute you, that ye may be sons of your Father that is in [the] heavens; for he maketh his sun to rise on evil and good, and sendeth rain on just and unjust" (*Bible Treasury* N4:355-356)

5:44 [whole verse]: [See note to Mat. 5:43]
enemies, λ : [see note to Mat. 1:25]

5:45 [whole verse]: [See note to Mat. 5:43]

5:46 [whole verse]: [Or:] "For if ye love those that love you, what reward have ye? do not even the tax-gatherers the same? And if ye salute your brethren only, what do ye much more? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect" (*Bible Treasury* N4:371)

the same . . . the Gentiles the same: The evidence is conflicting, and the choice of the Editors, to my mind, arbitrary. Thus in 46 Tisch. reads *οὕτως* on the authority of D Z 33 and 4 other cursive MSS. not to speak of two Latin copies and Fathers, while he owns that the common reading *το αυτο* is found in B E K L M S U Δ, &c. Again, in 47 he reads *οι εθνικοι*, with B D Z and 19 cursives, rather than *τελωναι* with E K L M S U Δ, &c. and *το αυτο* with B D M U Z, besides more than 30 cursives, instead of *οὕτω* (or *ως*), with E K L SA, &c. Stranger still, Griesbach receives *εθνικοι*, but merely marks *το αυτο* as probable, though the latter has evidently more authority than the other. (*Christian Annotator* 3:301)

5:47 [whole verse]: [See note to Mat. 5:46]
the Gentiles the same: [See note to 5:46]

5:48 [whole verse]: [See note to Mat. 5:46]

6:1 righteousness: I take the liberty of altering the word "alms" into "righteousness," (ver. 1,) which last a few of the very best authorities support. There are, of course, always persons that differ here as elsewhere; but, at the same time, internal and spiritual reasons confirm the external grounds. Thus, if you use the word "alms" in the first verse, is there not a mere repetition in the next verse? On the other hand, take the word as "righteousness" (so the margin), and all is plain. (*Bible Treasury* 3:311)

6:2 [whole verse]: [Or:] "When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Verily I say to you, They have their reward. But thou, when thou doest alms, let not thy left hand

know what thy right hand doeth; so that thine alms may be secret, and thy Father that seeth in secret will repay thee" (*Bible Treasury* N5:22)

6:3 [whole verse]: [See note to Mat. 6:2]

6:4 [whole verse]: [See note to Mat. 6:2]

6:5 [whole verse]: [Or:] "But when ye pray, ye shall not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may appear to men. Verily I say to you, They have their reward. But thou, when thou prayest, enter into thy chamber, and having shut thy door pray to thy Father that is in secret, and thy Father that seeth in secret will recompense thee" (*Bible Treasury* N5:40)

6:6 [whole verse]: [See note to Mat. 6:5]

6:7 [whole verse]: [Or:] "But when praying use not vain repetitions, as the Gentiles; for they think that they shall be heard by their much speaking. Be not therefore likened to them; for your Father knoweth what things ye have need of, before ye beg of him" (*Bible Treasury* N5:55)

use not vain repetitions: But here our Lord reprehends a far more prevalent snare. "When praying use not vain repetitions, as the Gentiles." The words occur nowhere else in the New Testament, nor did the Seventy employ them in the Greek version of the O.T. Nor is *βαρ.* found in any writing independently of ver. 7 till 500 years after Christ. There is therefore divergence of views as to its precise meaning. This is not the occasion for such a discussion; and though it has been sought to derive what is peculiar from the Hebrew for "unadvisedly" or "rashly babbling," the context tends to support the Authorised Version. (*Bible Treasury* N5:55)

6:8 [whole verse]: [See note to Mat. 6:7]

6:11 needful: In 6: 11 (as in Luke 11:3) the rendering [of the RV] is "daily," which the context seems to refute as tautology. "Needful" or "sufficient" I believe to be the true thought, in contrast with *περιούσιος*, "abundant," "superfluous," "more than enough." Doubtless the word is unusual, coined (Origen thought) for the purpose. Bishop Lightfoot argues against this source, as if the form in that case should be *ἐπουσιος*. But *ἐπιετής* is opposed to this rigidity of derivation, being as far as we know a word of late formation like *ἐπιούσιος*, without question of the digamma. Hence *οὐσία* does not require the derivation *ἐπουσιος*. Still less must we restrict *οὐσία* to mean "essential being" or "substance" in that sense; for the New Testament itself uses it only in the meaning of "subsistence;" and its application in well-known orators, &c., to "property" real (*φανερὰ*) or "personal" (*ἀφανής*) is certain and common. It is unnecessary therefore to trace the word to *ἐπιούσα* (*ἡμέρα*) "the morrow," and if we did, we could not without harshness make it mean "til to-morrow," that is of to-day, which (as we have seen) does not suit the context. Nor is the mystical sense, founded either on *ὁ ἐπιών κ.* (the coming world) or on *ἐπι-ούσιος* (supersubstantial) worthy of serious argument. Nor is it worthy reasoning, finally, to say that because the disciples were not to be anxious for the morrow, they were not to pray for their bread today. (*Bible Treasury* 13:288)

needful: neither "daily" nor "coming day," but "sufficient" (*Bible Treasury* 14:335)

6:13 evil. λ : [see note to Mat. 28:20]

6:14 [whole verse]: [Or:] "For if ye forgive men their offences, your heavenly Father will also forgive you [yours]; but if ye forgive not men their offences, neither will your Father forgive your offences" (*Bible Treasury* N5:100)

6:15 [whole verse]: [See note to Mat. 6:14]

6:16 [whole verse]: [Or:] “And when ye fast, be not gloomy-faced as the hypocrites; for they disguise their faces, so that they may appear to men fasting. Verily, I say to you, They have their reward. But thou while fasting anoint thy head, and wash thy face, so that thou mayest not appear to men fasting, but to thy Father that [is] in secret; and thy Father that seeth in secret will recompense thee” (*Bible Treasury* N5:70)

6:17 [whole verse]: [See note to Mat. 6:16]

6:18 [whole verse]: [See note to Mat. 6:16]

6:21 [whole verse]: [Or:] “For where thy treasure is, there thy heart will also be” (*Bible Treasury* N5:132)

6:23 [whole verse]: [Or:] “But if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the darkness!” (*Bible Treasury* N5:148)

6:26 [whole verse]: [Or:] “Look at the birds of the heavens, that they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit to his stature?” (*Bible Treasury* N5:165)

6:27 [whole verse]: [See note to Mat. 6:26]

6:27 stature: “a cubit to the measure of his life” would be strange phraseology. “Stature” is the clear sense of Luke 14:3, and so here, and in Luke 12:29. (*Bible Treasury* 14:335)

6:28 [whole verse]: [Or:] “And why be anxious about a garment? Consider the lilies of the field how they grow: they toil not nor spin; but I say to you that not even Solomon in all his glory was arrayed as one of these. But if God so clothe the herbage of the field, that is to-day, and to-morrow is cast into an oven, [shall he] not much more [clothe] you, O little of faith” (*Bible Treasury* N5:181)

6:29 [whole verse]: [See note to Mat. 6:28]

6:30 [whole verse]: [See note to Mat. 6:28]

6:31 [whole verse]: [Or:] “Be not therefore anxious, saying, What shall we eat, or What shall we drink, or With what should we be clad? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things” (*Bible Treasury* N5:198)

6:32 [whole verse]: [See note to Mat. 6:31]

6:33 [whole verse]: [Or:] “But seek ye first the kingdom of God and His righteousness, and all these things shall be added to you. Be not careful [or, anxious] for the morrow for the morrow will be careful about itself: sufficient for the day is the evil thereof” (*Bible Treasury* N4:135)

6:34 [whole verse]: [See note to Mat. 6:33]

[whole verse]: [Or:] “Be not anxious therefore for the morrow; for the morrow will be anxious about itself: sufficient for the day [is] its evil” (*Bible Treasury* N5:214)

7:13 [whole verse]: [Or:] “Come in through the narrow gate; because wide [is] the gate and broad the way that leadeth to destruction, and many are they that come in through it; because narrow [is] the gate and straitened the way, that leadeth to life, and few are they that find it” (*Bible Treasury* N3:357-358)

7:14 [whole verse]: [See note to Mat. 7:14]

7:17 good . . . good: So there is no attempt even in the margin [of the RV] to distinguish between ἀγαθός and καλός, both indiscriminately rendered “good;” though the one means “kind,” “beneficial,” “excellent,” the other “upright” or “honourable.” (*Bible Treasury* 13:288)

8:4 go _Λ : 8:4, and elsewhere, “go” might suffice without “thy” or “your” way. (*Bible Treasury* 14:335)

8:5 he: [see note to Mat. 4:12]

8:28 demons: It would have been well . . . that “demons” and “demoniacs” (8:28, 31) had always taken the place of “devils,” &c., keeping the word “devil” for the different term which scripture gives to their chief. (*Bible Treasury* 13:288)

8:31 demons: [see note to Mat. 8:28]

9:6 power: the truth is that the usage does imply “power” (8) as well as “authority.” It is a nice point, sometimes, to say which predominates. Compare Rev. 9:3, 10, 19; 11:6; 20:6. (*Bible Treasury* 14:335)

9:13 sinners _Λ : [see note to Mat. 1:25]

9:17 It would have been well, if so small a point as “wine-skins” (9:17) is carefully substituted for “bottles.” (*Bible Treasury* 13:288)

9:35 Whoever attentively examines this chapter with the following one can hardly fail to see that the proper break is at the end of verse 25, [sic] the last three verses of chapter 9 forming properly the introduction to chapter 10. (*Bible Treasury* 3:359)

10:29 without: [What is the difference between ἀνευ and χωρίς, as both mean “without”?]

A. The first expresses privation or non-existence; the second only separation, or apartness. Thus on the one hand Mat. 10:29 denies the exclusion or non-existence of their Father’s care in the least thing; 1 Pet. 3:1 shows how unbelieving husbands may be won absolutely without the word by the pious conduct of saintly wives; and 4:9 would have hospitality quite without a murmur. On the other hand Mat. 13:34 and Mark 4:34 only assert that apart from parable He spoke nothing then. So Mat. 14:21 and 15:38 may not deny the presence of women and children, as ἀνευ would, but do not count them. In John 1:3, 15:5, χωρίς alone suits: apart from Him did not anything come into being; apart from Him the disciples can produce no fruit. So Rom. 3:21 does not negative the existence or importance of law, but shows that God’s righteousness is now manifested apart from law. In Rom. 4:6 ἀνευ (privation) of works would never do, but χωρίς apart from them. (*Bible Treasury* N2:112)

10:39 life: 10:39 and often in the Gospels elsewhere, “life” is right, not “soul” (*Bible Treasury* 14:335)

11:19 children: A seriously mistaken change of reading is adopted in 11:19 [in the RV], ἔργων, “works,” on the authority of κ B^{pm}. 124 (a Vienna cursive of cent. XII) and of some ancient versions, instead of τέκνων as in all other authorities, not to speak of Luke 7:35. Even Origen lends “works” no support, any more than Chrysostom. It is monstrous to suppose that we are carried back in thought to the moment when Wisdom’s works were planned. The contrast is with “this generation;” as the Lord also in the verses following sets forth, the latter as objects of more than outward judgment, whilst the former are objects of the Father’s sovereign grace. That the Wisdom of God should be justified of its works seems a truism — of its children is a weighty truth. (*Bible Treasury* 13:288)

12:23 Is: [The American correctors of the RV suggested “Can this be the son of David?”] 12:23 seems a needless, even if a lawful, change; though the Revisers expose themselves to it in John 4:29 (*Bible Treasury* 14:335)

12:24 [man]: The English translators have thus given the sense well; for the expression really conveys this slight, though the word “fellow” is

printed in italics. The Greek word is constantly so used as an expression of contempt, . . . (*Lect. Intro. to the Gospels*, p.70-71)

12:31 unto men: [In the RV] slender indeed is the authority for the awkward marginal "unto you men." (*Bible Treasury* 14:335)

12:32 age: The word *αιωνιος*. Before treating of the force and usage of this adjective, it is well to examine briefly into *αιων*, from which it is formed. The earliest application of the substantive in Greek writers (as Homer, Hesiod, Pindar, the tragic poets, and Herodotus) is in the sense of a man's life, or lifetime. In the later history of the language (not to speak of its medical application to "the spinal marrow") it denoted a long period of time (*Æschin. Axioch. 17*), while the philosophers employed it in contradistinction to *χρονος* to express the duration, *αιων* of eternal and unchangeable objects, *χρονος* of such as are transient and corporeal. Hence *αιων* was used in the ancient philosophy as = the infinite and immutable eternity of God, and by an obvious metonymy = God himself, and subordinate spiritual beings who were supposed to proceed from Him, the term of duration being also extended to those invisible agents or entities themselves. Thus Philo Judæus says, *εν αιωνι δε ουτε παρεληλυθεν ουδεν ουτε μελλει αλλα μονον υφεστηκε*. This is important, as showing that in Hellenistic Greek authors of the same age as those of the New Testament the word was used properly and specifically to set forth eternity. "In eternity nothing is past or future, but only subsists." Equally plain is its application to the invisible beings or *aeons* of Oriental philosophy, as may be seen from the following extract, cited by Mosheim, from Arrian: — *ου γαρ ειμι Αιων αλλ ανθρωπος, μερος των παντων ως ωρα ημερας, ενστηναι μεδει ως την ωραν και παρελθειν ως ωραν*. Excluding the imaginary personal force, nothing can be clearer than its use in the time and language of the New Testament inspired writers to represent what is immutable and eternal. Aristotle, I may add, derives it from *αιεν ων* (*De Cælo*, i.11).

Besides, when qualified by words which modify its sense, it is used in Scripture for the continuous course of a given system ruled by certain principles, as in *Matt. 12:32; 13:39,40; 24:3; 28:20*; or, again, in a moral rather than in a dispensational sense, as in *Gal. 1:4; Ephes. 2:2*.

I conclude, then, that while *αιων* may be so used as to express the continuous existence of a thing which from its nature does not last for ever (as human life, an unbroken age or dispensation, or the general course of this world), its proper sense, taken by itself, is to express eternity. And the same thing is true of *αιωνιος*. It is used in certain special connections, as in *Rom. 16:25; 2 Tim. 1:9*; and *Tit. 1:2* where *χρονος* modifies its force, and gives a relative rather than an absolute sense; but its natural meaning, unless positively restricted, is eternal in contrast with temporary. It occurs seventy-one times in the received text of the New Testament, the examination of which need leave no doubt on the believer's mind. Donnegan gives *Philemon 15* as exceptional; but he is, in my opinion, mistaken. (*Christian Annotator* 2:173)

12:41 Ninevites: [See note to *Luke 11:31*]

12:42 A queen: [See note to *Luke 11:31*]

13:3 to sow: If a sower go forth on his task, it might be said either *σπείρειν* or *σπείραι*, viewed continuously or as a point; in fact *σπείρειν*, D, L, M, X, with more than sixty cursives, have *σπείραι* in *Matthew 13:3*; while in verse 4 of both Gospels [*Mat. 13:4 & Mk. 4:4*] *εν τῷ σπείρειν* is used necessarily because it is a course of action, not an act in itself. Thus we see, even when either [present or aorist tense] might be used, that there are limits. (*Bible Treasury* 9:349)

13:24 likened: We refer to the only similitude in the chapter that is historical (*ὡμοιωθη*, "likened," not merely "is like"). ("The Coming, and the Day, of the Lord," p. 102 in *Three Prophetic Gems*)

13:25 darnel: [Q. — *Matt. 13:25*. What is the true force of the word (*ζιζάνια*) translated "tares" in the A. & R. Versions? Is there any ground for the strange notion, among many of old to our day, that the noxious weed intended is degenerate wheat? *QUERIST.*]

A. — The word beyond doubt means "darnel," which is in Latin "lolium," or "l. temulentum" because of its deleterious properties. The "tare" or vetch is in Latin "vicia," and, far from being a noxious weed, a leguminous grain wholesome in itself and useful to the agriculturist in spring and winter for feeding his cattle. There is no more ground in natural science to confound tares with darnel than there is in philology. The things are as distinct as the terms. Nor is there the smallest evidence, since man began to observe, that wheat ever degenerated into either. It is a mere and baseless fancy. Yet so farmers talked and fathers wrote, to say nothing of natural philosophers like Pliny of old, and grave divines, as Dr. J. Lightfoot down to Abp. Trench, who goes so far as to treat as a Manichean error that wheat and tares (or rather darnel) are different in kind, and their spiritual counterparts incapable of passing from the one into the other! As his assumption is not the fact in natural history, so it is a mistake doctrinally to deduce from our Lord's words that the sons of the kingdom and those of the evil one are interchangeable. They are viewed as the *results* of the respective sowings. It is still more palpably the error of ancients and moderns to overlook our Lord's interpretation of "the field" as "the world." To regard it as "the church" opens the door to confusion and evil without end, as every Christian ought to see. (*Bible Treasury* N3:159)

13:34 without: [See note to *Mat. 10:29*]

13:36 he: [see note to *Mat. 4:12*]

13:38-40 world . . . age . . . age: The "world," in verse 38, must not be confounded with "the world," in verse 39. They are totally distinct words and things. . . . In verse 38 the sphere is intended, wherein the gospel goes forth; in verse 39 it is the space of time in which the gospel is either advancing, or hindered by the enemy's power. . . . The same word is used for "world" in verse 40 as in verse 39. Unfortunately, our version gives only the same English word in all. (*Bible Treasury* 4:52-53)

13:39 age: [See notes to *Mat. 12:32, 13:38 and 13:40*]

13:40 age: We repeat also that the end of the age is not the end of the world. The phrase "end of the world" in *Matthew 13:39, 40*, is an unequivocal error. There is no scholar who ought not to be ashamed of such a blunder. Far from being the end of the world, the very next verse proves the contrary. ("The Coming, and the Day, of the Lord," p. 13 in *Three Prophetic Gems*) [See notes to *Mat. 12:32, 13:38*]

13:47 net: [See note to *Mat. 4:18*.]

13:52 old: [See note to *2 Cor. 5:17*]

14:5 held: Mr. CAINE may rest assured that the Authorised Version of the last clause is incomparably better than Mr. Alford's. The verb *ἔχω* occurs very frequently in senses widely extended beyond "possession." It was used, especially with adverbs or nouns preceded by prepositions, when a state of mind or feeling was meant to be expressed, as *ἔχειν τίνα ἐν ὀργῇ*. The transition hence to the sense of "regard," which is required here, and in *Mark 11:32*, is most natural. In fact, there is the analogous case of "hold" in our own tongue, which means idiomatically to "account," as well as literally to "keep," or "possess." The best translations agree with the English Bible. Thus the most recent German version has "sie ihn für einen Propheten hielten;" and De Wette, "als einen Propheten achteten." Luther's translation coincides with the Elberfeld Testament. The Vulgate has not "possederunt," but "sicut

Matthew Notes

prophetam eum habebunt." The Dutch, Lausanne, and Italian of Diodati support the Authorised Version. (*Christian Annotator* 3:111)

14:14 he: [see note to Mat. 4:12]

14:21 apart from: [See note to Mat. 10:29]

14:25 he: [see note to Mat. 4:12]

15:5 profited λ : [see note to Mk. 7:11]

15:16 he: [see note to Mat. 4:12]

15:30 he: [see note to Mat. 4:12]

15:38 besides: [See note to Mat. 10:29]

16:2 sky: the Revisers are capricious in their treatment of *οὐρ*., giving sometimes "heaven," sometimes, "the heavens." The inspired writers use the two phrases with distinctness of purpose. Thus it is always in Matthew "the kingdom of the heavens," but in the Revised Version, as in the Authorised Version, "of heaven;" and so with "your," "our," or "My Father which is in heaven," whereas really it is "in the heavens." Yet the evangelist uses the singular form in chapter 5:18, 34; 6:10, 20, 26; 8:20; 11:23, 25; 13:32; 14:19; 16:1, 2, 3 (if 2,3 be genuine); 18:18 twice (19:21 being doubtful perhaps); 21:25 twice; 22:30; 23:22; 24:29, 30 twice, 35; 26:64; 28:2, 18. On the other hand, the Revisers rightly say "the heavens" in chapter 3:16, 17, but not (in addition to the phrases already referred to) in chapter 5:12; 16:19 twice, while again they give "the heavens" in chapter 24:29, yet the singular form wrongly in verses 31, 36. Similar caprice might be shewn in Mark and Luke where both forms occur (for John's gospel has only the singular), save that the Revisers in the Acts give the plural correctly in its two occurrences. In Ephesians they give the plural twice rightly, and twice as singular wrongly, as also in Philippians 3:20, the only occurrence there. In our Epistle [Col.], chapter 1, they give the plural three times accurately in verses 5, 16, 20 (in chap. 4:1 they adopt the singular variant), but not in 1 Thessalonians 1:10. In Hebrews they are right save in chapter 12:23, 25, in both like the Authorised Version. In 1 Peter 1:4 they are wrong, in 2 Peter 3:5, 7, 10, 12, 13 right, in both again following the Authorised Version. In the Revelation there is but one plural occurrence, and the Authorised Version and Revised Version agree in reflecting it rightly. (*Bible Treasury* 14:13-14)

16:3 sky: [See note to Mat. 16:2]

16:9-10 hand-baskets . . . baskets: [The RV has] properly [marked the difference] as to the "baskets" in 16:9, 10. (*Bible Treasury* 13:288)

16:10 baskets: [see note to Mat. 16:9]

16:18 I also say: It is not only that the Father had revealed that, but the Lord adds His revelation also to Peter. For it is not, "I say also," but "I also say." Indeed, that is the true, real force of the verse. My Father hath revealed it, "and I also say unto thee . . ." (*Bible Treasury* N8:213)

rock: Controversialists may prattle about the Syriac or Aramaic they imagine our Lord to have used. Of this neither we nor they have a right to speak; but none can deny that the sole revelation given expressly distinguishes a stone from the rock. And it is inconceivable that any language beneath the sky should be unable to mark the difference of ideas so distinct, as it is corrupting the faith to level down the Lord in order to raise Peter to the same height. (*Bible Treasury* N1:238)

16:19 heavens . . . heavens: [See note to Mat. 16:2]

bound: [Q. What is the true force of the future with the perfect part. in these texts? Does it teach, what has been drawn from it and apparently by more than one Christian recently, not a ratification in heaven

consequent on the binding on earth, but that what was bound on earth had been previously bound in heaven? W.]

A. I am of opinion that there is no ground grammatically, any more than in the scope of our Lord's doctrine, to suppose that the participle *δεδεμένον* expresses time past relatively to that which is signified by the future *ἔσται*. The idea is that of a certain condition viewed abstractedly from consideration of actual time. "Whatever thou mayest bind on the earth shall be a thing bound in the heavens," &c. It is well known that, according to the grammarians, the futurum III or exactum in many verbs (as *δέω, κόπτω, παύω, πιπράσκω*) supplies the place of the simple future passive, as may be seen in Jelf's Gr. Gr. second ed. Vol. 2, p. 71. The difference, I would add, is that the complex form before us views the result as permanent (*δεδεμένον*) but, beyond doubt, of a future act (*ἔσται*). Had the meaning contended for been meant, care would have been taken to express it distinctly, as *ἤδη δεδεμένον ἔσται ἐν τ. οὐ.*, or *ἔσται τὸ δεδεμένον* or in some other way quite different from the actual construction, which appears to me to admit of no other translation than that which is given in the Authorized Version. (*Bible Treasury* 6:304)

16:20 λ the Christ: The word "Jesus" is omitted by the best authorities, which internal considerations evidently confirm. (*Bible Treasury* 4:133) [see also note to Mat. 4:12]

17:8 except: [Q. When *ἀλλὰ* is used substantially as *εἰ μὴ*, are they precisely the same, as after the transfiguration scene, &c.? Compare Matthew 17:8 with Mark 9:8. O.P.]

A. I do not think them the same. For *εἰ μὴ* supposes already that there is that one of the kind to which the negative generally applies; it is an exception. But *ἀλλὰ* retains its adversative force as to the whole, but something modifies it in result. Thus in Matthew 11:27 there is one who knows — no one *else* except; — in chapter 12:4 it was lawful to none *else* except. In Matthew 17:8 they saw no one, *οὐδένα εἶδον εἰ μὴ τὸν Ἰ.* In Mark 9:8, "and suddenly looking round," *οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰ.* Here the scene had disappeared, *but* they saw Jesus alone with themselves. So in Matthew 20:23, Mark 10:40, *οὐκ ἔστιν ἔμὸν δοῦναι*, that is all denied — only modified by *ἀλλὰ οἷς ἡτοίμασται*. He does not give places at all as His will, or His patronage, *but* to those for whom, &c. In Mark and Luke, if not Matthew, we have *οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός*. Naturally, good ones were before His mind: He excludes all but God. (*Bible Treasury* 7:287)

17:11 he: [see note to Mat. 4:12]

17:21 [whole verse]: [see note to Mat. 1:25]

17:25 anticipated: "Jesus prevented," or "anticipated him" — that is the meaning, for of course this is in old English — (*Bible Treasury* N8:233)

18:11 [whole verse]: [see note to Mat. 1:25]

18:15 against thee: . . . the omission of *εἰς σέ* in Matthew 18 is read by Tischendorf in the eighth edition of his New Testament, following such slender evidence as the Sinai and Vat. MSS., two cursives, and fathers who cite loosely and insert as well as omit.

The mass of the uncials and cursives, and every ancient version known, save one, as far as I can speak, add the words, as Tischendorf did in his valuable seventh edition, and almost all editors, save Lachmann, including one so extreme as the late Dr. Tregelles, disposed as he was to the narrow line of a very few witnesses of extreme antiquity. Dean Alford even suggested hierarchical reasons as the motive for the omission, in order to enlarge the church's discipline; but this seems questionable, especially as the Latins, ready enough for practice of that kind, give unanimous testimony to what limits the scope to individual trespass. (*Bible Treasury* 12:142-143)

against thee: For I do not doubt, spite of the omission of εἰς σέ, "against thee," in verse 15 (according to the Sinai and Vatican manuscripts, supported by three cursives, &c.), that they are genuine, resting as they do on most ample ancient authority, and falling in exactly with the context, which is embarrassed by the omission — an omission easily accounted for by the similarity of their sound in a Greek's mouth to the last two syllables of the preceding word. (*Notes on First Corinthians*, p.88)

18:18 bound: [See note to 16:19]

18:20 unto: [Q. Matt. 18:20. It has been recently stated that men like Mr. J. N. Darby sought to help out their interpretation [of this scripture] "by a quite unwarrantable change in the translation of the words εἰς τὸ ἐμὸν ὄνομα, which they rendered *unto* my name, and took to import a gathering to Christ's Name as a rallying point." Is there any doubt of the right version? or any warrant for so evil an imputation? Μαθητῆς.]

A. None whatever for either: no true scholar could have weighed the usage and given such an opinion. The evidence is decisively for the change. The aim for opposing it is to set aside the ecclesiastical character of the context, on which the Lord has impressed it so indelibly, that almost all the jarring parties of Christendom recognise that character, though they naturally overlook a word which none of them heeds, and which does mean a living and exclusive centre. Its denial is a very bold exegetical error; for any serious inspection of the Lord's words suffices to prove that the case adduced had passed out of individual dealing to "the church" or assembly (not the synagogue). Then the Lord (18) strengthens this with His solemn averment of heaven's sanction of their binding and loosing (not the keys), and His gracious assurance of His Father's answer to the united petition of even two. Then He closes with the general principle for the worst of times (20) that He is in the midst, where two or three are gathered unto His name. The last promise is an invaluable guard against party work, as well as unbelief and the world. It speaks little to hearts which never had, or have lost, faith in His word or presence.

As to usage, the case in question quite differs from ἐπὶ τῷ ὄν. in ver. 5, where His name is made the motive, condition, or ground for receiving a little child, and εἰς would have been out of place. It is therefore strictly "on," not "in"; and so in Acts 2:38 Peter bade repentant Jews be baptized, each of them *on* (ἐπὶ) the name of Jesus Christ for remission of sins; and they should receive the gift of the Holy Spirit. If they had repented, they were already born of the Spirit, as where real is invariably the case. Compare Matt. 24:5, Mark 9:37, 39, 12:6, 9. In Luke 1:5, 9 it shades into "after." In Acts 10:48 the same Peter commanded the Gentile believers to be baptized *in* (ἐν) the Lord's name. See Mark 16:17; Luke 10:17; John 5:43 &c. It would have been just as possible and true to have said "on"; but it is not the same thought or expression as in virtue (or, in the power) of His name. In Acts 11:16 Peter speaks of the Holy Spirit's baptism, contrasted with John's, as ἐν Πν. ἁγ. in the Holy Spirit, where ἐπὶ, on, would have failed, for ἐν means in the power of the Spirit Himself. In Acts 19:5 as in 8:16 the object proposed in baptism occurs, and here it is neither "in" nor "on," but "unto," εἰς. The Revisers correct the faulty "in" of the A. V. but say "into" which is refuted by their own rendering of 1 Cor. 10:2 (where "into" would be improper), and by the A. V. of Acts 19:3. The Greek admits of either "unto," or "into" according to context, which here requires the former. Water baptism does not imply more than "to" or "unto." It is profession only; and the very aim of the apostle in 1 Cor. 10 is to insist that it might be without life. So in our Lord's commission in Matt. 28:19 it is baptizing "to" or "unto" the Name of the Father and of the Son and of the Holy Spirit. It was baptism with water, and could not itself carry deeper. But the baptism of the Spirit has quite a different power, and effects incorporation, not "unto" merely as profession, but

"into" one body, Christ's body. Dean Alford gave up "in" but argued for "into" invalidly, his views being uncertain here as too often.

In Matt. 10:41, 42 we have indeed the peculiar phrase of receiving a prophet, a righteous man, and a disciple, "unto" (εἰς) each's respective name, or as such. Here it is perhaps hard to avoid *in English* saying "in the prophet's name"; but it really means as aforesaid, and not what would have been imported by ἐν, in the power or authority of each, as *in* Christ's name or even without any preposition as in Matt. 7:22. But Meyer thinks that here "by" Thy name is preferable; and this may well be the just sense of a Greek phrase which differs from the rest, the instrumental dative.

Again, such forms as ἕνεκεν τοῦ or διὰ τὸ (or, ὑπὲρ τοῦ) ὄν. are indisputably "for thy Name's sake," so that we need not say more.

In the A. V., &c. Phil. 2:10 is, we all know, rendered "at" the name of Jesus, a rendering on which a well known and pervading practice of superstition was founded. The Revisers here say "in" (ἐν). If right, it means as usual in virtue of His name all creatures shall bow.

In 1 Cor. 5:4-13 where putting out for wickedness is laid down peremptorily and perspicuously, it is in (ἐν) the Lord's name that the assembled saints were charged to act. It was ordered of God that the written word should enjoin excommunication, when no apostle was actually there, nor apostolic delegate like Titus, and no elders had yet been appointed. This abides as the inalienable duty, as does the divine warrant for the assembly's act, whenever the sorrowful need calls for this last resort. The Corinthian saints were light in various ways and had shirked or ignored what was due to the Lord, not even mourning that one so guilty should be taken away from them. The apostle insisted on purging the leaven out, in accordance with the sacrifice of Christ our passover; and the Spirit took care that as Christendom would show special disregard of this Epistle, it should be more impressively addressed than in any other, not to that assembly only, but coupling with it "all that call upon the name of our Lord Jesus Christ in every place, both theirs and ours." Slight is therefore verily inexcusable.

As a matter of fact too, it was not till long after the Christians referred to had gathered, not as belonging to denominations, but simply as members of Christ, recognising the one body and one Spirit according to the word, that the precise force of the Lord's word in Matt. 18:20 struck any. Believing in the abiding presence of the Holy Spirit since Pentecost, they had learnt the immense value of every inspired word. Tradition had no place in their eyes. Since they accepted every scripture as God-breathed and profitable, they sought entire subjection to it as a living word, while declining either to claim more than they had or to substitute human devices in lieu of what they had not. Any scholar who looks into the text in question must allow that, unless there were an obstacle from our idiom in this particular case, "unto" must be the exact force; for "into" would be absurd, and ἐν properly, not εἰς, means "in." But, far from a difficulty, the context here favours nothing so much as the proper import of εἰς, gathered "unto" My Name as the central presence on which they all depend and confide.

It was thus and only then perceived to be a confirmation of their position, already founded on the revealed principles of God's assembly, modified as this must be by the ruin not less carefully foreshown in the later Epistles and the Revelation, of which we are bound to take account, if we avoid that assumption which is so unworthy of Christ and so unbecoming in all that are His. How blessed to know that Christ remains as ever the centre for even two or three gathered to His Name!

But it was received as certain truth, on the evidence of scripture better understood and independently of any ground other than the precise and full meaning of our Saviour's words. Just so for many other truths of moment we have learnt since: we acted on the little that we first knew to be from God and of God; for we need the Spirit as well as the word. "To him that hath shall be given; but from him that hath not, even that

which he hath shall be taken from him.” Nothing more perilous to man, nothing more dishonouring to God, than to give up what we once confessed and enjoyed as divine. Who can tell where departure once begun may end? (*Bible Treasury* N4:94-96)

19:14 of such: [The American correction of the RV], “to such belongeth” . . . Or, *of such is,* seems no less uncalled for. (*Bible Treasury* 14:335)

19:16 ^Λ Teacher: [see note to Mat. 1:25]

19:17 ^Λ What: [See note to Mat. 1:25]

19:21 heavens: [See note to Mat. 16:2]

20:1 ^Λ householder: “that was” or “is” is alike uncalled for. Are we to say in Luke 2:15 “the men the shepherds”? In chap. 13:23, 45, 52, 28:23, it is simply an enemy, a merchant, a householder, the shepherds. In fact, it was not emphatically a *man* that was hostile, but the devil, and a King who in truth was not a mere man. So in 21:33, which may have led the Trans-Atlantics [American correctors of the RV] to “that was.” (*Bible Treasury* 14:335)

20:16 first last. ^Λ: [see note to Mat. 1:25]

20:22 drink? ^Λ: [see note to Mat. 1:25]

20:23 cup, ^Λ: [see note to Mat. 1:25]

20:29-34 The last verses properly belong to the next chapter, which is the approach of our Lord to Jerusalem from the way of Jericho. And it is necessary to take the two chapters together, to have the proper connexion of all that the Holy Ghost has given us here. (*Bible Treasury* 4:212)

21:31 The first: Can there be a doubt which of the two did the will of his father? It was “*the first*,” and such is the testimony of eleven old uncial MSS., the mass of the cursives, and some of the best ancient versions, eastern and western; yet, sad to say, Lachmann and Tischendorf, followed, we believe, by their English imitators, Alford and Tregelles, have boldly made the people give the absurd answer, “*The last*!” Now this is against the very evidence which themselves adduce. For the Vatican MS. (B) is the sole Greek witness of importance (if not, in fact, the only witness) which gives *ὁ ὑστερος* (4 exhibiting *δεύτερος*, and 13, 69, *ἔσχατος*, supported by some versions and fathers). But then it is most unfair to base the proposed change upon this authority; because in the Vatican MS. and its reflectors, *the answers of the two sons stand in inverted order*; so that in effect the sense is the same as that of the common text. The Cambridge Codex Bezae (D) has the unenviable distinction among the uncials of reading *ὁ αἰσχάτος* (= *ὁ ἔσχατος*) while it retains the usual order. Manifestly, then, these critics have slipped into the false position of rejecting the overwhelming majority of the best authorities, and of furnishing, as the real text of the evangelist, that which is *the reading of not one uncial MS. in existence*, for it is neither the *order* of B nor the *text* of D; and this in spite of strong and unambiguous internal reasons which fix the right word, and in opposition to their own professed and almost mechanical attachment to the ancient external evidence! It is but fair to observe that Dr. Tischendorf has long abandoned this with many more wretched burlesques on scripture — the more wretched because accompanied by a vast deal of ill-founded pretension to accuracy. But the lesson of the Leipsic Professor seems to have been lost on Mr. [Thomas Sheldon] Green, who weaves an elaborate cobweb (pp. 23-26 [A *Course of developed Criticism on passages of the New Testament, materially affected by various readings*. London: Samuel Bagster & Sons.] round this plain question. He appears to lean towards *ἔσχατος*, a term stronger than *ὑστερος*, and he explains it, after a mode unprecedentedly far-fetched, as = *πρώτος*! He takes the second son's

answer as the language of a sincerity (!) inconsiderate and fruitless; and in that case, the first son was *in the rear* of the other, for he had not advanced as far as well-meant profession!! He might as well argue that white = black. Happily, however, such a vagary as this was destined to the ephemeral existence it deserved, if it could be said to deserve existence [at] all. In a revised or new version of Matthew, which Mr. G. has published since his “*Developed Criticism*,” he has wisely returned to the king's highroad from the bye-path of a crotchety reading and a still more crotchety explanation. (*Bible Treasury* 1:295-296)

22:23 who say: [The American correctors of the RV for marginal “saying” suggest “Many ancient authorities read *saying*”] they are right in correcting the oversight of the Revisers; for it is a question between divided authorities, and not of mere Greek rendering; some deprecating “which say,” others “saying” only. (*Bible Treasury* 14:335)

22:37 he: [see note to Mat. 4:12]

23:9 he who is in the heavens: “he who is in the heavens,” if we adopt the more generally adopted reading (*Bible Treasury* 14:335)

23:14 [whole verse]: The most ancient text, represented by the Vatican, Sinai, Beza's Cambridge, L. of Paris (C. being defective, as well as the Alexandrian), and the Rescript of Dublin, omits verse 14, which may have been foisted in from Mark 12:40 and Luke 20:47. This leaves the complete series of seven woes. (*Lect. Intro. to the Gospels*, p.110-111) [see also note to Mat. 1:25]

23:23 mint and anise and cummin: [see note to Lk. 11:31-32]

judgment: not “justice” but “judgment” as in the Authorised and Revised Versions. So Luke 11:42. (*Bible Treasury* 14:335)

24:2 he: [see note to Mat. 4:12]

be: [Or:] “shall in anywise be” (*Bible Treasury* N4:151)

24:3 age: It is important to note the inexcusable error, in both the A.V. and the Revision, of confounding the end of “the age” with that of “the world.” There is not a shadow of ground for it; for the coming age of a thousand years and more is after the age that still is, and before the eternal scene. Even disciples, as yet preoccupied with Jewish hopes and prejudices, and wholly unintelligent of the new and large and heavenly associations of Christianity, knew better. They did not say *τοῦ κόσμου* (“of the world”) but *τοῦ αἰῶνος* (“of the age”); and the Lord in Matt. 13:38,40 had amply guarded against such a confusion. The field or sowing-place was “the world”; the judgment on the darnel and the display of the wheat should be at the close of “the age.” (“The Lord's Prophecy on Olivet,” *Three Prophetic Gems*, p.7, *Bible Treasury* N4:152)

age: Observe, here, that the end of “the age” (*αἰών*) is the only proper meaning. It has no reference to the last catastrophe of the world as a material system, but to a certain dispensation running out its course in the world, from which the term *κόσμος* is totally distinct. (*Lect. on Daniel*, p.245-246) [See note to Mat. 12:32]

24:20 on: [Or:] “nor sabbath” (*Bible Treasury* N4:153)

24:28 the eagles be gathered: [Or:] “be gathered the eagles” (*Bible Treasury* N4:153)

24:31 heaven: [See note to Mat. 16:2]

24:32 [whole verse]: [Or:] “Now from the fig-tree learn the parable. When its branch is already become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye shall see all these things, know that it is near, at the doors” (*Bible Treasury* N1:133)

fig-tree: [Or:] “fig tree” (*Bible Treasury* N4:168)

24:32 its . . . its: [See note to Mark 13:28]

24:33 [whole verse]: [See note to Mat. 24:32]

24:34 [whole verse]: [See note to Mat. 24:32]

This: [Or:] "this" (*Bible Treasury* N4:168)

generation: Mr. ALFORD is not correct in making ἡ γενεὰ αὐτῆς = "this race," because the race of Israel is not to pass away when all these things are fulfilled; but on the contrary Israel is then to reach its full blessing and glory as a people here below. The true force is, "this (Christ-rejecting, unbelieving) generation of Israel," not the mere existing generation, but such as bore the same moral fruits as those who then refused the Messiah. (*Christian Annotator* 3:337)

This generation: Permit me to observe that ἡ αὐτῆς γενεᾶς, and not ἡ γενεὰ αὐτῆς means "the same generation;" unless, as often occurs in our authorised version, "the same" is used as equivalent to "this," when of course nothing would be gained by the change. "Generation" is often used in Scripture for a class marked by a given moral character. (*Christian Annotator* 2:93)

24:36 heavens: [See note to Mat. 16:2]

24:42 day: Ἡμέρα, day (instead of the common reading ὥρα, "hour"), has excellent authority. Besides the external evidence, consider the chain of verses 42-44, day, watch, hour. As to verse 44, the authorities for "day" in verse 42 agree with the rest in reading "hour." (*Lect. on Mat.*, p.500, and *Bible Treasury* 4:308)

24:35 [whole verse]: [See note to Mat. 24:32]

24:45 [whole verse]: [Or:] "Who then is the faithful and wise bondman, whom the lord set over his household to give them food in season? Blessed [is] that bondman whom his lord on coming shall find thus doing. Verily I say to you, that he will set him over all that he hath. But if the evil bondman say in his heart, My lord delayeth [to come], and begin to beat his fellow bondman, and eat and drink with the drunken, the lord of the bondman shall come in a day which he expecteth not, and in an hour which he knoweth not, and shall cut him in two, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth" (*Bible Treasury* N1:149-150)

24:46 [whole verse]: [See note to Mat. 24:45]

24:47 [whole verse]: [See note to Mat. 24:45]

24:48 [whole verse]: [See note to Mat. 24:45]

24:49 [whole verse]: [See note to Mat. 24:45]

24:50 [whole verse]: [See note to Mat. 24:45]

24:51 [whole verse]: [See note to Mat. 24:45]

25:1 [whole verse]: [Or:] "Then shall the kingdom of the heavens be made like to ten virgins, such as, having taken their torches, went forth to meet the bridegroom. And five of them were foolish and five prudent. For the foolish, when they took their torches, took no oil with them; but the prudent took oil in their vessels with their torches. Now while the bridegroom tarried, they all fell heavy and were sleeping. But at midnight a cry is made, Behold, the bridegroom: come ye forth to meet him. Then arose all those virgins and trimmed their lamps. And the foolish said to the prudent, Give us of your oil, for our torches are going out. But the prudent replied, saying, Nay, lest there be not enough for us and you: go rather unto those that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and those that were ready went with him unto the marriage feast; and the door was shut. But afterwards came also the rest of the virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know

you not. Watch therefore, for ye know not the day nor the hour" (*Bible Treasury* N1:166)

bridegroom _Λ: Matt. 25:1-11. E.J.H. asks, whether the virgins, in Matt. 25, went to meet the bridegroom on his way to the bride's dwelling, or whether they met him on his return home with the bride? He inclines to the latter view, especially as the Syriac, Arabic, and Vulgate add "and the bride" to the close of verse 1, which at least indicates the custom that prevailed when these versions were made, even if the addition were unwarranted. . . .

Though the Arabic is erroneously included, the external evidence is a good deal stronger than E.J.H. supposes. The famous Codex Bezae Cantab. (D) with eight cursive manuscripts, the Peschito and Philoxenian Syriac, the Itala, the Vulgate, the Persian, the Armenian, the Francic and the Saxon versions, with three or four fathers, add "and the bride." Notwithstanding, the vast mass of the best MSS. is adverse, (including the uncials, technically known as B, C, E, F, G, H, K, L, M, S, U, V, X, Δ,) not to speak of the Coptic and Slavonic versions, &c. The internal evidence is so decidedly opposed to the words as to leave no doubt that the usual text is correct, and the addition a mere but not unnatural gloss. This, understood by some, was expressed by others, and thus it probably crept into a few manuscripts and many versions. As to the sense, it seems plain that the bridegroom is represented as coming to the home of his bride. Not, however, *she*, but the marriage retinue is the object of the Spirit here. (*Bible Treasury* 1:165)

bridegroom _Λ: The natural thing would have been to speak of the bride as well; and so natural is it that in some ancient copies — one of the most ancient copies — made of this very parable, the writer slipped into this mistake, for he represented the kingdom of heaven as likened unto ten virgins which took their lamps and went forth to meet the bridegroom and the bride. They have added the words "and the bride." I need not tell you that there is not the slightest authority for it. (*Bible Treasury* N10:72)

bridegroom _Λ: It is a strange fact, however, that two uncial MSS. (DX), eight cursives, several ancient versions including the Itala and the Vulgate and fathers Greek and Latin endorse this addition, and represent the virgins as going to meet the "Bridegroom and the bride." Of course, it is a mere gloss. Had a bride been named, it would have detracted from the perfect finish of the parable and brought in confusion, as Christians real or in name are meant by the ten who go forth to meet the Lord. (*Bible Treasury* N4:198, *Bible Treasury* N10:295, *Three Prophetic Gems*, first article, p.46)

25:2 [whole verse]: [See note to Mat. 25:1]

25:3 [whole verse]: [See note to Mat. 25:1]

25:4 [whole verse]: [See note to Mat. 25:1]

25:5 [whole verse]: [See note to Mat. 25:1]

25:6 [whole verse]: [See note to Mat. 25:1]

25:7 [whole verse]: [See note to Mat. 25:1]

25:8 [whole verse]: [See note to Mat. 25:1]

are going out: I agree that "are going out" is a more correct rendering than the ordinary version; but it in no way shows that the virgins had oil, or that they were more than professors without the Holy Ghost (*Bible Witness & Review* 1:307 and *Christian Annotator* 3:174)

25:9 [whole verse]: [See note to Mat. 25:1]

25:10 [whole verse]: [See note to Mat. 25:1]

25:11 [whole verse]: [See note to Mat. 25:1]

25:12 [whole verse]: [See note to Mat. 25:1]

25:13 [whole verse]: [See note to Mat. 25:1]

hour _A : Here "the Son of man" disappears according to the overwhelming testimony of the best MSS, Vv., and early citations for 25:13. (*Bible Treasury* N4:215)

hour _A : There is no authority for what follows ("wherein the Son of man cometh"). You have heard the names of Griesbach, Scholz, Lachmann, and Tischendorf; of Dean Alford, T. S. Green, Scrivener, Drs. Tregelles, Westcott and Hort in this country. It is no peculiar thought in the least; for all biblical critics worthy of the name agree in this omission as required by the best authorities. Copyists added the clause from chap. 24:42 and bring in the sense of the coming Judge. But this is quite incongruous with what He here urges, which is the delight of meeting, yea, the going forth to meet, Him the Bridegroom. ("The Lord's Prophecy on Olivet," *Three Prophetic Gems*, p.57-58, *Bible Treasury* N4:202, N10:311)

hour _A : Let me observe, however, that there is a clause in chap. 25:13 which has a little falsified the application. But the truth is, as is well known, that men, in copying the Greek New Testament, added the words, "Wherein the Son of man cometh," to this verse, which is complete without them. The Spirit really wrote, "Watch therefore; for ye know not the day nor the hour." To those versed in the text as it stands in the best copies, this is a fact too familiar to demand many words said about it. No critic of weight considers that these words have any just claim to be in the text that is founded on ancient authority. Others may defend the clause who accept what is commonly received, and what can only be defended by modern or uncertain manuscripts. Surely those I now address are the last men who ought to contend for a mere traditional or vulgar basis in anything which pertains to God. If we accept the traditional text of the printers, we *are* on this ground; if, on the contrary, we reject human meddling as a principle, assuredly we ought not to accredit such clauses as this, which we have the strongest grounds to pronounce a mere interpolation, and not truly the word of God. (*Lect. Intro. to the Gospels*, p.118-119)

hour _A : The words "wherein the Son of man cometh" are an unauthorized addition to the parable. The words were no doubt put in because they occurred elsewhere in the discourse; but it is perfectly well known to those acquainted with these matters that the clause has no sufficient title to be there. Be it noted that there is not a word about the Son of man in the parable unless there. A spiritual mind would see that "Son of man" does not agree with the tone of the parable. The Lord is presented not as Son of man, in which capacity judgment is given to Him, but as Bridegroom. What has a bridegroom to do with judgment? (*Pamphlets*, p.461)

hour _A : The words "wherein the Son of man cometh" have no sufficient claim to follow in the verse. This is no particular view of mine, but the judgment of every competent person who has examined the original testimonies to the word of God. (*Lect. on Mat.*, p.514) [see note to Mat. 1:25]

25:14 [whole verse]: [Or:] "For [it is] as a man, going abroad, called his bondmen and delivered to them his goods [or, substance]. And to one he gave five talents, to another two, and to another one, to each according to his own ability, and went abroad immediately. And he that received the five talents went and traded with them, and made other five talents. Likewise he also that [received] the two gained other two. But he that received the one went away and dug in the earth and hid the money of his lord. Now after a long while the lord of those bondmen cometh and reckoneth with them. And he that received the five talents came up and brought other five talents, saying, Lord, thou deliveredst me five talents: see, I gained other five talents [besides them]. His lord said to him, Well done, good and faithful bondman; thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy

lord. And he also that [received] the two talents came up and said, Lord, thou deliveredst me two talents: see, I gained other two talents. His Lord said to him, Well done, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came up and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering from where thou didst not scatter; and being afraid I went away and hid thy talent in the earth: see, thou hast thine own. And his lord in answer said to him, Wicked and slothful bondman, thou knewest that I reap where I sowed not, and gather from where I scattered not; thou oughtest then to have put my money to the bankers, and I on coming should have received mine own with interest. Take then from him the talent and give [it] to him that hath the ten talents. For to everyone that hath shall be given, and he shall abound; but from him that hath not, even what he hath shall be taken. And cast out the useless bondman into the outer darkness: there shall be the weeping and the gnashing of teeth" (*Bible Treasury* N1:180)

25:15 [whole verse]: [See note to Mat. 25:14]

25:16 [whole verse]: [See note to Mat. 25:14]

25:17 [whole verse]: [See note to Mat. 25:14]

25:18 [whole verse]: [See note to Mat. 25:14]

25:19 [whole verse]: [See note to Mat. 25:14]

25:20 [whole verse]: [See note to Mat. 25:14]

25:21 [whole verse]: [See note to Mat. 25:14]

25:22 [whole verse]: [See note to Mat. 25:14]

25:23 [whole verse]: [See note to Mat. 25:14]

25:24 [whole verse]: [See note to Mat. 25:14]

25:25 [whole verse]: [See note to Mat. 25:14]

25:26 [whole verse]: [See note to Mat. 25:14]

25:27 [whole verse]: [See note to Mat. 25:14]

25:28 [whole verse]: [See note to Mat. 25:14]

25:29 [whole verse]: [See note to Mat. 25:14]

25:30 [whole verse]: [See note to Mat. 25:14]

25:46 everlasting . . . everlasting: [Q. Does the word of God really mean "eternal" or "everlasting" in Matt. 25:46? or only "age-lasting"? T.H.T.]

A. The word is used in Rom. 16:26 of God, in Heb. 9:14 of the Spirit, and in 1 John 1:2 of that life which Christ was and is. Are *They* merely age-lasting? In 2 Cor. 4:18 the same is *contrasted* with "temporal," instead of being similar in force, as these false teachers aver. Nay, the verse itself refutes their desire; for even they own that the life of the saints is "everlasting," and the same word in the same sentence is applied to the punishment of the wicked. Hebrew, Greek, English, or any other tongue, makes no difference. The N. T. differs from the Old in the utmost clearness as to this, now that Christ is come; as the O. T. had dwelt chiefly on the present government of God, while pointing here and there to the eternal things which are now unveiled under the gospel. (*Bible Treasury* 20:112)

26:24 goes: Ὑπάγω and πορεύομαι. The difference, so far as there is any, between these words in the texts cited (Matt. 26:24, Mk. 14:21, Jn. 7:33, 13:33, 16:10, 16, 17, compared with Jn. 14:2, 5:12 [sic], 28 [sic], seems to me, that while both may be rendered "go" or "depart," the former chiefly regards the terminus a quo, and the latter the terminus ad

quem. In the New Testament there are not less than sixteen different Greek forms of expressing this idea, including those modified by prepositions, and about seven or eight which are independent of a composite force. The distinction is often so minute as to defy transfusion into a translation, without an awkward paraphrase; but these shades of expression may claim, in their place, the consideration of such as confide in the unerring certainty of inspiration. (*Christian Annotator* 2:288)

26:26 ^Δ bread: "The" bread in Matt. 26:26, if rightly read, would have meant what was there on the table; but the best edd. with the best MSS. have it not, which then conveys simply that the Lord took "bread." (*Bible Treasury* 20:262)

26:29 will: 26:29 (Mk. 14:25, Luke 22:16, 18) is "will," not "shall." (*Bible Treasury* 14:335)

26:52 by: There need be no hesitation in accepting the common version, and in rejecting Mr. Read's quasi-emendation [shall perish with the laying down of the sword], for which there is absolutely no reason. Thus, if we try a somewhat similar Scripture (Rev. 13:10), by Mr. R.'s mode of translation, the result would be "he that killeth with the laying down of the sword, must be killed when the sword shall be taken from them:" which is evidently absurd. The true sense both here and in Matt. is "by or with the sword." It is a common and correct translation of such phrases, as may be seen in Rev. 2:16,23,27; 6:8; 9:19,20; 12:5; 14:10; 16:8; 17:16; 19:15,21; to quote from but one book of the New Testament. (*Christian Annotator* 2:334)

26:58 court: It will be noticed in this corrected version of the various accounts that it is a question of the high priest's "court," not *palace*, which more properly applies to the governor's residence or *prætorium* (Matt. 27; John 18), which no doubt had its court also intimated in Mark 15:16. (*Bible Treasury* 15:36)

27:5 temple: [Dear Mr. Editor, Allow me to draw your attention to Matthew 27:5. The word employed is *ναός*, not *ιερόν*. What brought Judas in there? We can hardly suppose him to have been a priest. If not, his association and connection with the priests must have been very intimate to have him admitted there where only priests might come. There must have been an arranging of the wickedness sought to be accomplished which gave this intimacy and access to a place appropriated to the priests. I do not find *ναός* used for the general buildings of the temple. It may be found in a dictionary on account of this passage; but though I have no opportunity of consulting books where I write this, I do not think such a use of *ναός* is warranted. Can you throw any light upon it? The importance to me is as throwing light on the dealings between Judas Iscariot and the priests. J. N. D.]

The reading seems by no means certain *ἐν τῷ ναῷ* though supported by the main body of uncials and cursives, Itala, Vulg. Syrr. &c.; but *ἐς τὸν ναόν* has the grave testimony of *κ*, *Β*, *Λ*, a few good cursives and versions, with some of the early Greek fathers. If this last be not a change to evade the difficulty, it would less than the former imply that Judas entered the house or sanctuary. He may have only thrown the money into it. But if he himself went in, does it teach us more than the desperation of the betrayer, now feeling the bitterest remorse as he thought of his condemned Master, with the surest forebodings of divine wrath? In such a state one can understand Satan pushing a man blindly to dare aught else, conscious that the worst had been done irreparably. Possibly no doubt the priests may have connived at the entrance of the chief instrument of their wickedness where he ought not; but beyond controversy we see elsewhere (John 19:28), how punctilious in ceremonials were those that took Jesus. I incline to think therefore that the point is the recklessness of one impelled by Satan, now that his part

was over, with a maddened conscience, rather than the fruit of Judas' intimacy with the plotting priests. (*Bible Treasury* 9:240)

27:16,17 Barabbas ^Δ: Olshausen's statement, as quoted by J. H., is seriously incorrect; for, though it be true that not three only but five cursive manuscripts add the name of *Ἰησοῦς* to that of Barabbas, it is not the fact that Origen endorses this blunder, much less does he intimate that the greater number of MSS. had it. The ordinary text rests on the fullest and most satisfactory authority (A B D E F G H K L M S U T Δ, and the great mass of cursives, the Itala, Vulgate, Coptic, Sahidic, the Syriac, save that of Jerusalem, and in fact all other ancient versions except the Armenian). In the face of all this, Tischendorf in 1849 was hardy enough to follow the reading mentioned, not by Origen, but by his Latin interpreter in the words of Pilate, whereas Origen himself quotes the words, omitting the addition. It is well to say that Tischendorf no longer justifies, but excludes it from his new (7th) edition, and endeavours to account for its importation through a work of Jerome. It is possible that Olshausen may have confounded with Origen a scholium generally attributed to Anastasius, Bishop of Antioch, to the following effect: Παλαιοὶς πανν αντιγραφῶν ἐντυχῶν εἶρον καὶ αὐτὸν τὸν βαρὰββαν ἱησοῦν λεγομένον. The addition is discarded as spurious by the editors in general, including Lachmann, who refers to some of his German friends, and affirms of this very statement, "Origenem agnoscere, mendacium est." Your Correspondent therefore may be assured that he has now before him almost all the evidence which is extant, and that the opinion in question has no solid grounds. (*Christian Annotator* 3:445)

27:17 [See note to 27:16]

27:27 *prætorium*: the *prætorium*, or governor's palace: so elsewhere. (*Bible Treasury* 14:335)

28:1 dusk: In 28:1 the old and common error reappears [in the RV], which has created immense confusion in arranging the order of the facts of the resurrection. The word *ἐπιφώσκειν* applies equally to the dusk as to the dawn, the context alone deciding. The Jewish day began with the evening. Here it is assuredly the dusk, for the dawn of the first day could not be *ὁψὲ σαββάτων*. The women came to the tomb on Saturday evening as here, as well as on Sunday morning early to which no doubt the earthquake in verse 2 belongs, when they were there again. (*Bible Treasury* 13:288)

28:20 [end of verse]: Most consistently, therefore, in this Gospel, we have no ascension scene at all. If we had only the Gospel of Matthew, we should possess no record of this wonderful fact: so striking is the omission, that a well-known commentary, Mr. Alford's first edition, broached the rash and irreverent hypothesis founded upon it, that our Matthew is an *incomplete* Greek version of the Hebrew original, because there was no such record; for it was impossible, in the opinion of that writer, that an apostle could have omitted a description of that event. The fact is, if you add the ascension to Matthew, you would overload and mar his Gospel. (*Lect. Intro. to the Gospels*, p.137) [see note to Mat. 4:12]

age: [See note to Mat. 12:32]

age. ^Δ: . . . probably owing to ecclesiastical influence, like the doxology at the end of the prayer for the disciples (6:13), the "Amen" [is found] at the end of the Gospel, and indeed of all the Gospels. (*Bible Treasury* 13:288)

Notes for Mark

1:1 the Son of God: B. Weiss, with κ^{cor} and most uncials (ABDL, etc.), besides versions, retains “the Son of God,” which Nestle, after Tischendorf, etc., omits with κ^{pm} and cursives. See Westcott and Hort, Appendix, p.23. (EEW’s notes, *Exp. of Mark*, p. 14)

1:2 Isaiah the prophet: In chapter 1:2 the Revisers have rightly abandoned “in the prophets” though given in the Alex. and most other MSS, because it is an evident correction made to ease the difficulty. The Sinai, Vatican, Cambridge of Beza, Parisian (L), and St. Gall uncials, with some twenty-five cursives, the most ancient versions and express early citations, preserve the true text, “in Isaiah the prophet.” Even on human ground it is absurd to suppose that the writer did not know that the first words quoted were from Mal. 3:1, and if inspiration be allowed, the only question is as to the principle of thus merging a secondary in a primary quotation. Cf. the somewhat different use of Jeremiah [rather than Zechariah (*Bible Treasury*), from that of Isa. 40:3 (*Exp. of Mark*)] in Matt. 27:9,10. There is purpose in both, which cursory readers have not seen, and so they have been as quick to impute a slip as the later copyists were to eliminate it. But it is as irreverent as unwise and evil to obscure or deny the truth even in such points as these, because the modes of Scripture application differ from those of ordinary men, and we may not at a first glance be able to appreciate or clear up the profound wisdom of inspiration. Kuster’s conjecture that the reading was originally “in the prophet” seems a mere effort to get rid of what he did not understand, which really, like such attempts generally, leaves the chief point where it was. (*Bible Treasury* 13:300, *Exp. of Mark*, p. 30)

Isaiah the prophet: So the best copies . . . read (not in the prophets, but) “in the prophet Isaiah,” though two passages are cited, the latter of which only is Isaiah’s, the former from Malachi. This may show how differently from us the Jews quoted. But ignorance or error is out of the question: they really attach to translators and copyists who tried to amend the true reading in some Greek copies and ancient versions of both these scriptures [i.e., Matt. 27:9 and Mark 1:2]. It is the best wisdom and the simplest faith to accept scripture in its most accurate form in spite of difficulties, which the Spirit of God will enable us to solve if for His glory. But were the difficulties more and greater, could we not trust Him? (*Bible Treasury* 9:80)

Isaiah the prophet: In chapter 1:2 the Revisers [of 1881] have rightly abandoned “in the prophets” though given in the Alex. and most other MSS, because it is an evident correction made to ease the difficulty. The Sinai, Vatican, Cambridge of Beza, Parisian (L) and St. Gall uncials, with some twenty-five cursives, the most ancient versions and express early citations, preserve the true text, “in Isaiah the prophet.” Even on human ground it is absurd to suppose that the writer did not know that the first words quoted were from Malachi 3:1; and if inspiration be allowed, the only question is as to the principle of thus merging a secondary in a primary quotation. Compare the somewhat different use of “Jeremiah” rather than Zechariah in Matthew 27:9, 10. There is purpose in both, which cursory readers have not seen; and so they have been quick to impute a slip, as the later copyists were to eliminate. But it is as irreverent as unwise and evil to obscure or deny the truth even in such points as these, because the modes of scripture application differ from those of ordinary men, and we may not at a first glance be able to appreciate or clear up the profound wisdom of inspiration. Kuster’s conjecture that the reading was originally “in the prophet” seems a mere effort to get rid of what he did not understand; which really, like such attempts generally, leaves the chief point where it was. (*Bible Treasury* 13:300-301)

way Λ : $\Lambda\Gamma\Delta$, etc., syr^{hcl} arm. goth., Origen here add “before thee.” Edd. omit, as κBDL , etc. (EEW’s notes, *Exp. of Mark*, p. 14)

1:4 baptizing in the wilderness, and: [Dean Alford] inserts the article and omits the conjunction, contrary to the judgment of Griesbach, Scholz, and even Lachmann. Bengel does not even notice the various readings. Tischendorf in his second and third editions of Leipsic (1849) reads as Alford now does; but in his seventh he went back to his first impressions, though now in his eighth edition, which is excessively modified by the Sinai MS., he adopts the article, but retains $\kappa\alpha\iota$ which is wanting only in the Vatican and three cursives. It seems rash indeed to present this at least doubtful question as one of the more remarkable places where our present text in this gospel is not that of the more eminent authorities. (*Bible Treasury* 7:255)

1:11 in thee: so Edd. with κBDL , etc., best cursives (33, 69), Old Latin, Syr., etc. “In whom” is the reading of A and later uncials with most cursives. (EEW’s notes, *Exp. of Mark*, p. 17)

1:14 of the kingdom: [this] disappears with good reason [κBL , etc., 1,33,69, Syr^{sin} Vulg.], though most uncials [AD, etc.] and cursives insert the words, the old versions being pretty evenly divided. It is an addition borrowed from Matthew, whose Gospel it suits perfectly. (*Bible Treasury* 13:301, EEW’s notes in brackets, *Exp. of Mark*, p. 19)

1:18 nets: [See note to Mat. 4:18]

1:23 and there was: so ACD and later uncials, Lat. Syrr. (including sin.), Arm. Go. $\text{\AA} \text{eth}$. Edd. with κBL , 1, 33 insert “immediately” after “and.” (EEW’s notes, *Exp. of Mark*, p. 21)

1:24 Let us alone (Ah!): Edd. omit, as BD, Lat. $\text{Syr}^{\text{syrr pesch}}$, but the words are in A C L, etc., Syr^{hcl} , etc. (EEW’s notes, *Exp. of Mark*, p. 22)

1:41 Jesus: so $\text{AC}\Gamma\Delta$, etc. Edd. (“Workers’ New Testament” not following Nestle) omit, as κBD . (EEW’s notes, *Exp. of Mark*, p. 28)

1:42 as soon as He had spoken: $\text{AC}\Gamma\Delta$, most cursives, Vulg. Syr^{hcl} . Edd. omit, as κBDL , a few cursives (including 69), Old Latin, Memph., etc. (EEW’s notes, *Exp. of Mark*, p. 28)

2:1 at home: . . . an article is needlessly inserted [in the RV]. Translate “at home” in contrast with being abroad or elsewhere. (*Bible Treasury* 13:301)

2:4 couch: 2:4, 9, 11, 12, no doubt a “pallet bed” or “couch,” as elsewhere. (*Bible Treasury* 14:335)

2:5 thee: so A^{cor} , with later uncials and most cursives. Edd. omit, with κBD , etc. (EEW’s notes, *Exp. of Mark*, p. 32)

2:7 thus speak? he blasphemes: so Edd. with κBDL , Amiatine of Vulg., Memph.; whilst ACT , etc., $\text{Syr}^{\text{pesch hcl}}$ Arm. Goth. $\text{\AA} \text{eth}$. have “Why does he thus speak blasphemies?” (EEW’s notes, *Exp. of Mark*, p. 32)

2:9 couch: [See note to Mark 2:4]

2:11 couch: [See note to Mark 2:4]

2:12 couch: [See note to Mark 2:4]

thus: The end of verse 12 is simply “thus,” “on this fashion” being antiquated. (*Bible Treasury* 13:301)

2:17 sinners. Λ : [see note to Mat. 1:25]

2:20 Λ days . . . in that day: . . . an article is needlessly inserted [in the RV]. Translate . . . “days will come.” . . . “in that day” has the best authority, not “in those days,” which came in from the corresponding passage in Luke 5. (*Bible Treasury* 13:301)

in that day: “in that day” has the best authority, not “in those days,” which came in from the corresponding passage in Luke 5. (*Bible Treasury* 13:301)

2:26 [The]: Edd. omit with BLΓ, etc. It is inserted in CA, etc., and in cursives 1,33,69. ⲁ is neutral. (EEW's notes, *Exp. of Mark*, p. 42)

3:5 restored ⲕ : C^{corr} LΓ, Syr^{sin hcl} add "sound as the other." Edd. omit, with ⲁBC^{pm}D, 33, Amiatine and the rest of Syrr. (EEW's notes, *Exp. of Mark*, p. 48)

3:13 the: In chapter 3:13, as in Matthew 5:1, the indefinite article appears wrongly in the Authorised Version, the Revised gives "the" correctly, not meaning any particular mountain, but the high land as contrasted with the low or plain, as on board ship or on the sea is in contrast with on the shore. (*Bible Treasury* 13:301)

3:14 appointed: In verse 14 the Revisers [of 1881] rightly give "appointed" instead of the equivocal "ordained." They are no less fair in striking out the "ordained to be" of Acts 1:22, and in changing "ordain" to appoint" in Titus 1:5. They would have done better in giving "chosen" in Acts 14:23 and 2 Corinthians 8:19, as they do in Acts 10:41, though "appoint" is no doubt a legitimate rendering of χειροτονέω. (*Bible Treasury* 13:301)

3:15 to heal diseases and: so AC^{corr}D, etc., nearly all cursives, Latt. Syrr. Arm. Goth. Edd. omit, with ⲁBC^{pm}L, etc., Memph. (EEW's notes, *Exp. of Mark*, p. 60)

3:27 but: so recent Edd., with ⲁBLΔ, etc., 1,33,69, Memph. It is omitted by T.R. with ADΓ, etc., Amiat. Syrr. Goth. (EEW's notes, *Exp. of Mark*, p. 61)

3:29 sin: (ἁμαρτήματος) so Edd., with ⲁBLD, 33, almost all Latt. Syr^{sin}, Memph. Goth. A few cursives have it in the form ἁμαρτίας. "Judgment" is the reading of AC^{corr} and the later uncials, and almost all cursives Syr^{pesch hcl} Æth. (EEW's notes, *Exp. of Mark*, p. 62)

sin: The chief change of text [in Mk. 3 of the RV] is in verse 29, "guilty of an eternal sin," instead of "in danger of," or "subject to eternal judgment." "Damnation," as is well known, is not the true force of κρίσεως, though its effect. But the true reading on excellent authority appears to be ἁμαρτήματος, "sin" or "guilt," which might naturally be toned down into judgment. It is more forcible and absolutely expressed than even in Matthew, where blaspheming against the Spirit is said to be irremissible, either in this age, that is, of the law, or in that which is to come, that is, of Messiah reigning over the earth, when all other iniquities are forgiven, and all diseases are healed. (*Bible Treasury* 13:301)

3:32 brethren ⲕ : After "brethren" AD, etc. Syr^{hcl(mg)}Goth. add "and thy sisters," but the omission is sustained by ⲁBCLΔ, etc., 1,33,69, Syr^{pesch}Arm. Memph. Æth. The "Workers' New Testament" has the words without the brackets used by Nestle (after Treg. W.H.). B. Weiss supposes that the omission was due to similarity of ending (ὁμοιοτέλετον). (EEW's notes, *Exp. of Mark*, p. 62)

4:4 the birds (simply): so ⲁABCL, 1,33,69, Amiat. Syrr. Memph. "Of the sky" is added by DCM and some cursives. (EEW's notes, *Exp. of Mark*, p. 63)

4:10 parables: so Edd., with ⲁBCLΔ, Amiat. Memph. The reading of AEIE Syr^{pesch} Goth. Æth. is "parable." (EEW's notes, *Exp. of Mark*, p. 67)

4:11 [to know]: so C^{corr} DΔ, etc., Old Latin Syr^{pesch hier} have the word, but Edd. omit, as ⲁABC^{pm} KLII Syr^{sin}. (EEW's notes, *Exp. of Mark*, p. 67)

4:12 they should be forgiven: so Edd., with ⲁBCL, etc. "Their sins," etc., is found in AD, etc., Syr^{sin pesch}, Old Latin, Memph. (EEW's notes, *Exp. of Mark*, p. 67)

4:15 in them: so ACLΔ, Syr^{hcl(mg)}, Edd. read "into them," with B, 1, 69, etc. "In their hearts" appears in D, the later uncials, 33, Amiat. Syr^{sin pesch hcl(t)}. (EEW's notes, *Exp. of Mark*, p. 64)

4:24 [that hear]: as A and later copies, 1,33,69, Syr. Arm. Edd. omit, with ⲁBCDLΔ, Old Latin, Memph. (EEW's notes, *Exp. of Mark*, p. 68)

4:28 ⲕ Of: "[for]": so later uncials, Old Latin, Amiat. Goth. Edd. omit, with ⲁABCL. (EEW's notes, *Exp. of Mark*, p. 69)

4:34 without: [See note to Mat. 10:29]

his: so AD and later uncials, almost all cursives (1,33,69); whilst Edd. adopt "his own," with ⲁBCLΔ and Origen. (EEW's notes, *Exp. of Mark*, p. 69)

4:38 in the stern sleeping on the cushion: There are many minute changes in chapter 4 [in the RV], but the only correction of version one would notice is the unquestionably right one of "in the stern sleeping on the cushion," instead of "in the hinder part of the ship, asleep on a pillow" in verse 38. (*Bible Treasury* 13:301)

5:5 in the tombs and in the mountains: so Edd., with ⲁABCHL, etc., 1,33,69, and versions. DE, etc., have "in the mountains and in the tombs." (EEW's notes, *Exp. of Mark*, p.72)

5:7 says: so Edd., with ⲁABCKL, etc., 1,33, Cod. Amiat. "Said" is the reading of DE, etc., 69, Memph. (EEW's notes, *Exp. of Mark*, p.73)

5:10 them: as D, etc. Edd. read "him," with ⲁL, etc., Syr^{pesch} Æth. (EEW's notes, *Exp. of Mark*, p.73)

5:13 [immediately]: as AΠΣ, etc., 33,69, Amiat. Edd. omit, as ⲁBCLΔ, 1, Memph. (EEW's notes, *Exp. of Mark*, p.73)

Jesus: so AΠΣ, etc., 33,69, Amiat. Edd. omit, as ⲁBCELΔ, 1, Memph. (EEW's notes, *Exp. of Mark*, p.73)

they were (before "about, etc."): as AC^{corr}Π, etc., 33,69, Syr^{hcl} Goth. Edd. omit, with ⲁBC^{pm}DLΔ, 1, Amiat. (EEW's notes, *Exp. of Mark*, p.73)

5:14 went out: as ⲁ^{pm}CD and later uncials, Syr^{sin pesch} Arm. Æth. "Went" (Edd.) is the reading of ⲁ^{corr}ABKLMUI^{corr}, etc., 1,33, Syr^{hcl} Memph. Goth. (EEW's notes, *Exp. of Mark*, p.74)

5:15 [and]: so ACII, etc., Syr^{sin hcl} Arm. Goth. Edd. omit, with ⲁBDLΔΣ, 1,33,69, Amiat. Memph. (EEW's notes, *Exp. of Mark*, p.74)

5:18 he went: so Edd., with ⲁABCDKLMΔΠΣ, 1,33, Old Latin. "He had gone" appears in later uncials and most cursives. (EEW's notes, *Exp. of Mark*, p.74)

5:19 and He: so Edd., with ⲁABC, etc., 1,33, Syr^{pesch hcl} Memph. Goth. "And (but) Jesus": as DE, etc., 69, with most cursives, Old Lat., Æth. Arm. (EEW's notes, *Exp. of Mark*, p.75)

5:36 ⲕ over-hearing: . . . it is well to remark the παρακούσας of the critical editors instead of the [εὐθέως] ἄκ. of the common text. But it is doubtful whether the [RV] marginal "over-hearing" should not rather have taken the place of the Revisers' text "not heeding," which would have suited if the Lord had said nothing. But He heeds the word spoken enough to bid the synagogue-ruler, "Fear not, only believe." (*Bible Treasury* 13:301)

6:10 whatsoever place: Edd., with ⲁBL, 69, etc. "Whosoever" has the support of AD, later uncials, almost all cursives, Old Lat. Syr^{sin pesch}. (EEW's notes, *Exp. of Mark*, p. 79)

6:11 them ⲕ : The latter part of this verse [in T.R.] seems an accommodation from Matt. 11 and Luke 10, with changes. Yet the ancient testimony is so ample (eleven uncials, nearly all the cursives, and

some of the best versions) that it surprises one to see no remark on such a difference in the margin of the Revisers. In the footnotes of the corresponding Greek text M. E. Palmer of course gives the words. (*Bible Treasury* 13:301) The authorities supporting the words "Verily, I say unto you, It shall be more tolerable for Sodom or Gomorrah in [the] day of judgment than for that city" are AEIIE, etc., 1,69, most Syrr. Memph. Edd. follow $\alpha\text{BCDL}\Delta$, Syr^{sin} Old Lat. and Jerome's Vulgate. (EEW's notes, *Exp. of Mark*, p. 79-80)

6:20 did many things: so ACD, etc., all cursives, Old Lat. Syr^{sin} hcl, etc. Edd. follow ABL, Memph. for "was perplexed." (EEW's notes, *Exp. of Mark*, p.80)

did many things: The rendering of a phrase in verse 20 [in the RV] as well as the reading after it is questionable. Does *συνετήρει αὐτόν* mean "kept him safe," or "paid close attention to him"? and is the true reading "was perplexed," *ἠπόρει* (8 B L Cop.) or the far more largely supported *ἐποίει* which their margin renders? (*Bible Treasury* 13:301)

6:22 the daughter of the same Herodias: so Nestle, etc., with AC, later uncials, most cursives, all vv. (including Syr^{sin}). Hort: "His daughter Herodias," which is the reading of $\alpha\text{BDL}\Delta$. (EEW's notes, *Exp. of Mark*, p. 81)

6:33 recognized them: so Edd., after αAKL , etc., many cursives, including 33, Syr. Memph. \mathcal{A} th. EFT, etc., 69, have "him"; whilst BD and Amiat. have neither "him" nor "them." This is an illustration of W.H.'s "conflate" readings (Introduction, p. 95 ff). (EEW's notes, *Exp. of Mark*, p. 86)

6:36 bread: Edd: "buy themselves something" (α , fragments) "to eat," with B(D)L Δ Syr^{sin} Memph. Text (the "received") is that of AE, etc., and other Syrr. (EEW's notes, *Exp. of Mark*, p. 87)

6:44 Λ five: α , 1 and some other copies with Arm. have "about 5000 men." (EEW's notes, *Exp. of Mark*, p. 92)

7:3 diligently (or "frequently," "with vigour," or "with nicety"): The mass of authority [ABD, etc., followed by Edd.] sustains *πυγμῇ* (D: *πυκμῇ*). Lit. "with the fist," or "up to the elbow." Tischendorf adopted *πυκνά* from the Sinaitic copy, confirmed, perhaps, by the Latin (verse 9) and some other versions. St Gall [as the Syr^{sin}] has neither. (cf. *Bible Treasury* 13:301). . . . [The usage explaining the word *πυγμῇ* may be found in Edersheim, "The Temple, its Ministry," etc., p. 239.] (EEW's notes in brackets, *Exp. of Mark*, p. 103,256)

7:4 are washed: "dip" is more literal than "bathe" or "wash" (*Bible Treasury* 14:335)

7:5 defiled: so Edd., after $\alpha^m\text{BD}$, 1,33, Memph. Arm. "Unwashed" is found in $\alpha^{\text{corr}}\text{AL}$, etc., Syr. Goth. (EEW's notes, *Exp. of Mark*, p. 103)

7:11 by . . . Λ : The addition in italics at the end of verse 11 is rightly omitted by the Revisers [of 1881], as in Mat. 15:5 also. (*Bible Treasury* 13:301)

7:19 purging (*καθαρίζων*): A serious italic supplement by the Revisers appears in verse 19, "This He said." Here is the preliminary question of *καθαρίζων* and *καθαρίζον*, the former undoubtedly carrying much the most weight externally (αAB , etc., 1,69, and some other cursives [followed by Edd.]; *καθαρίζον*, KM and most cursives), if one did not bear in mind how carelessly the best MSS. interchange ω and \circ , which almost nullifies their suffrages on the point. The strange version of the Revised Version, "Making all meats clean," seems due to Origen (Comm. in Matt. 15:10). — K. usually is regarded, if in the neut., as in apposition with the sentence; if in the masculine, as appended in an independent construction, with the gender conformed to *τὸν ἀφεδρώνα*, the departure from formal grammar giving the more force to the

participle (cf. Moulton's "Winer," p. 778, and Blass, § 70, 10, on the anacoluthon). Indeed, *καθαρίζει* and *καὶ καθαρίζει* are found in some copies, all indicative of the difficulty presented by the construction. (*Bible Treasury* 13:301, EEW's notes in brackets, *Exp. of Mark*, p. 116)

7:31 of Tyre and Sidon he came to: so A with later uncials, almost all cursives (including 1,69), Syr^{sin} pesh hcl. Revised Version with Edd. have "of Tyre. He came through Sidon," after $\alpha\text{BDL}\Delta$, 33, etc., Old Latin, the Syriac of Jerusalem, Memph. \mathcal{A} th. (EEW's notes, *Exp. of Mark*, p. 115)

8:1 again great: so Edd., following $\alpha\text{BDCLMN}\Delta$, etc., 1,33,69, Old Lat., Syr^{sin} Arm. Goth. \mathcal{A} th. Memph. "Very great" has the support of AEFHK, later uncials, and most cursives, Syr. (exc. sin.). (EEW's notes, *Exp. of Mark*, p. 122)

8:3 for: as A, etc., Amiat., Syr^{pesh} hcl. "And": so Edd., with $\alpha\text{ABL}\Delta$, 1,33, Memph. Syr^{sin}. (EEW's notes, *Exp. of Mark*, p. 123)

8:9 [they that had eaten]: as ACN and later uncials, 1,69 Latt. Syr. Arm. Goth. Edd. omit, with αBL , 33, Memph. (EEW's notes, *Exp. of Mark*, p. 123)

8:12 this generation . . . this generation: [See note to Mat. 24:34]

8:13 [the ship]: as AE, etc., 33 Syr^{sin} pesh hcl Arm. Memph. Goth. Edd. omit, with $\alpha\text{BCL}\Delta$ and best copies of Vulgate. (EEW's notes, *Exp. of Mark*, p. 125)

8:16 [saying]: as ACLN and later copies, nearly all cursives, Syr. Arm. Memph. Goth. \mathcal{A} th. Edd. omit, after αBD . (EEW's notes, *Exp. of Mark*, p. 126)

8:17 [yet]: as AX, etc., 69, Amiat. Syr. Edd. omit, with αBCDL , etc., 1,33, Memph. (EEW's notes, *Exp. of Mark*, p. 127)

8:23 if he beheld (lit. beholds): as $\alpha\text{AD}^{\text{corr}}\text{LN}$, etc., nearly all cursives (1,69), Amiat. Syr. Goth. Arm. Memph. Edd. "Dost thou behold?" with $\text{BCD}^m\Delta$, Memph. (EEW's notes, *Exp. of Mark*, p. 128)

8:24-25 [whole passage]: In chapter 8:24, 25, of the Revised Version, we have the healing of the blind man more graphically than in the common text and version. "I see men; for I behold them as trees, walking." Then again he laid his hands upon his eyes, and he looked stedfastly (*διέβλεψε*) and was restored and saw all things clearly (*ἐνέβλεπε τηλαυγῶς* [Tisch. δηλ] *ἄπαντα*). (*Bible Treasury* 13:301)

[whole passage]: [In the RV] we have the healing of the blind man more graphically than in the common text and version. "I see men; for I behold them as trees, walking." Then again he laid his hands upon his eyes, and he looked stedfastly (*διέβλεψε*) and was restored and saw all things clearly (*ἐνέβλεπε τηλαυγῶς* [Tisch. δηλ.] *ἄπαντα*). (*Bible Treasury* 13:301)

8:25 [whole verse]: [See note to Mark 8:24]

he looked stedfastly: as Edd., after $\alpha\text{BC}^{\text{corr}}\Delta$ and a few cursives. "Made him look up": so AN and later uncials, Syr^{sin}. (EEW's notes, *Exp. of Mark*, p. 131) [see note to Mk. 8:24]

8:28 answered: as AD, etc., all cursives, Lat. Syr^{hcl} Arm. Goth. "Spoke": so Edd., following αBC , etc., Syr^{pesh} Memph. \mathcal{A} th. "Him, saying": these words T.R. omits, as AN, etc., 1, Syr. (EEW's notes, *Exp. of Mark*, p. 131)

8:29 asked them: so Edd., with $\alpha\text{BC}^m\text{DL}\Delta$. "Saith to them": as $\text{AC}^{\text{corr}}\text{N}$, etc., 1,33,69, Amiat. Goth. Arm. \mathcal{A} th. (EEW's notes, *Exp. of Mark*, p. 132)

8:33 saying: as ADXΠ, etc., 1,33,69, Old Lat., Syr^{hcl} Goth. Arm. "And says": Edd., with \aleph BCLΔ, Memph. (EEW's notes, *Exp. of Mark*, p. 135)

8:37 should: so Edd., with \aleph BL, Memph. "Shall" is in ACD, all cursives, and Lat. (EEW's notes, *Exp. of Mark*, p. 137)

9:3 [snow]: as AD and some later uncials, with 33,69, Amiat. Syr^{sin} pesch Memph. Goth. Edd. omit, after \aleph BCLΔ, etc. (EEW's notes, *Exp. of Mark*, p.138)

9:22 couldst: So Edd., with \aleph BD, etc., 1. "Canst" is in AC, etc., 33,69. (EEW's notes, *Exp. of Mark*, p.142)

9:23 to believe: The oldest and best authorities [\aleph B, etc., Memph. Arm. \mathcal{A} th., followed by Edd.] omit "to believe," though it has large uncial support [ADN and later uncials, most cursives, Old Lat., Chrys.]. Perhaps the difficulty may have led to the omission. The question of power turns on faith. (cf. *Bible Treasury* 13:301) After "believe" C^{corr}, 1,33,69 and most other cursives, Syr^{sin}, Chrys., add "Lord," which Edd. omit, after \aleph ABC^{pm}D, etc. (EEW's notes, *Exp. of Mark*, p.142)

to believe: The first thing to be settled is the right reading. The received text, Griesbach, Knappe, and Scholz have Τὸ (or τὸ) εἰ δύνασαι πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι. If this reading be preferred, how is the presence of the article to be accounted for? Mr. Green (Grammar of the New Test. Dialect, p. 205) supposes that our Lord was in the habit of putting this condition to those who applied to him for relief; a knowledge of which circumstance would lead a writer to prefix the article. The meaning would then be: Jesus addressed to him his ordinary and well known saying, "If thou canst believe." I am disposed, however, to think that the true reference is not to any such customary saying, but to the man's own, used just before, εἰ τι δύνη; and that our Lord meant, The *if you can* is to believe (that is to say, the question of power, (or, if you can,) turns on believing); "all things are possible to him that believeth." The text of Lachmann is susceptible of the same translation, if you give it the same punctuation as the older editors; but he himself points thus: Τὸ εἰ δύνη πιστεῦσαι πάντα δυνατὰ τῷ πιστεύοντι, which he would translate, I presume, "If you can believe, all things are possible to him that believeth." But this evidently leaves the use of the article unexplained, if not inexplicable. The conjecture of τὶ for τὸ, like all conjectures which have no MS. authority, must be summarily rejected, and the Lausanne translation must be admitted to be here a mistake. (*Christian Annotator* 1:132)

9:24 said \wedge : The evidence [\aleph BLΔ, etc., Syr^{sin} Memph. Arm. \mathcal{A} th., followed by Edd.] is strong against "with tears." (cf. *Bible Treasury* 13:301) The words are inserted in DN and later uncials, most cursives, Old Lat., Syr^{pesch hcl} Goth. (EEW's notes, *Exp. of Mark*, p.142-3)

9:26 [him]: so \aleph ^{pm}AC^{corr}EN, etc., 1,33,69, Amiat. Syrr. Memph. Edd. omit, after \aleph ^{corr}BC^{pm}DLΔ. (EEW's notes, *Exp. of Mark*, p.143)

9:29 and fasting: The evidence is weak [\aleph B^{pm}] against "and fasting". (cf. *Bible Treasury* 13:301) The T.R. has the support of ACDLN, etc., most cursives, Old Lat., Syr. (including Sinai palimpsest), and Memph. Lachmann retained the words. (EEW's notes, *Exp. of Mark*, p.143)

and fasting: It is well to note that the two most ancient copies ignore "and fasting," (*Bible Treasury* N5:70)

9:31 after three days: so Edd., after \aleph BC^{pm}DLΔ, Syr^{hcl mg} Memph. — AC^{corr}EN, etc., 1,69, Syr^{sin pesch}, have "on the third day." (EEW's notes, *Exp. of Mark*, p.143)

9:33 reasoning: ANXΓΔ, etc., 1,13,69, Syr. Arm. Goth. \mathcal{A} th. here add "among yourselves" (with one another), which Edd. omit, after \aleph BCDL, Amiat. Memph. (EEW's notes, *Exp. of Mark*, p.144)

9:38 who does not follow: so Nestle, with A(D)N, most cursives, Syr^{hcl} Goth. Arm. Swete and others omit, as \aleph BCLΔ, Syr^{sin pesch}, Memph. (EEW's notes, *Exp. of Mark*, p.144)

forbad: The T.R. is ἐκωλύσαμεν ("forbad"), supported by ACNXTΠ, etc. Edd. adopt ἐκωλύμεν ("were forbidding"), with \aleph BDΓΔ. (EEW's notes, *Exp. of Mark*, p.144)

because he: omitted by DX, 1,69, Lat. Arm. On the "conflation" here see W.H., "Introduction," p. 150 ff. (EEW's notes, *Exp. of Mark*, p.144)

9:42 [in me]: In verse 42 the words "in Me" are supported by ABC^{corr}ELNXTΠEΦΨ, Syr^{sin pesch hcl}, Arm. Goth., but Edd. omit them on the slender basis of \aleph Δ, which, presumably, would not have availed for their admission under reversed conditions. It will be observed that the last-found treasure in the convent at Sinai upholds the "received text." (EEW's notes, *Exp. of Mark*, p.145)

9:43 into hell: attested by most and the best copies and versions, but are not in the Sinai palimpsest. (EEW's notes, *Exp. of Mark*, p.145)

9:44, 46 [where their worm dies not, and the fire is not quenched]: The clause bracketed in verses 44, 46 is in ADN, 69, Old Latin, Syr^{pesch hcl} Goth. \mathcal{A} th., but Edd. omit, following \aleph BCLΔ, etc., and Syr^{sin}. (EEW's notes, *Exp. of Mark*, p.146)

9:46 [See note to 9:44]

9:48 [whole verse]: none omitting verse 48 (*Bible Treasury* 13:301)

9:49 salt \wedge : Some witnesses [\aleph BLD, 1, and several other cursives, with Syr^{sin}] followed by the Revisers leave out the latter half of verse 49. [It is supported by ACNS and most later uncials, and by cursives, with Syr^{pesch} and other versions.] The substance of the truth abides, no doubt, but the solemnity of the warning appears to be enfeebled in the curtailed form; and the distinction between the wicked and righteous as tested by God's judgment, moral in grace, or final in verse 49. (cf. *Bible Treasury* 13:301, EEW's notes, *Exp. of Mark*, p.146)

10:1 and the other side of (beyond): so Edd., with ABC, Memph. D, etc., 1,13,69, with Amiat., omit "and"; whilst AE, etc., and 33 have "by the other side," which is T.R. (EEW's notes, *Exp. of Mark*, p.147, cf. *Bible Treasury* 13:301)

and: The Revisers, on few but first-rate authorities, read in 10:1 "and" beyond Jordan, for the A.V. "by." (*Bible Treasury* 13:301)

10:2 \wedge Pharisees: \aleph C, etc., 1,33, have "the" before "Pharisees," which Edd. omit, with ABLΓ, etc., 69, Memph. (EEW's notes, *Exp. of Mark*, p.148)

10:6 God: so AD, etc., 1,69, Jerome's Vulg. Syr. Arm. Goth. \mathcal{A} th. Edd. adopt "He," with \aleph BCLΔ, Memph. (EEW's notes, *Exp. of Mark*, p.148)

10:7 and shall be united to his wife: so (AC)D, etc., nearly all cursives, Lat. Syr^{pesch hcl} Memph. \mathcal{A} th. Edd. omit, with \aleph B, etc., Syr^{sin} Goth. (EEW's notes, *Exp. of Mark*, p.148)

10:13 brought . . . rebuked: if we say "were bringing" we should also say "were rebuking," a cumbrous form indeed, were it uniformly carried out. (*Bible Treasury* 14:335)

10:21 [taking up the cross]: The words bracketed are found in A(G)N, etc., 1,13,69, and Syr^{sin pesch} \mathcal{A} th., Iren. Edd. omit, after \aleph BCDΔ and Old Latin. (EEW's notes, *Exp. of Mark*, p.152)

10:24 for those who trust in riches: so ACDN, later uncials, all cursives, most Old Latin, Syr. (including sin.), Arm. Edd. omit, as \aleph BA. (EEW's notes, *Exp. of Mark*, p.153)

10:29 answered (answering): so A, etc., Syr^{sin} pesch, Arm. Goth. Edd. omit, with \aleph BD, Memph. (EEW's notes, *Exp. of Mark*, p.154)

[or wife]: as AC and later uncials, 69, most Syrr. Goth. \aleph th., but omitted by Edd., after \aleph BD Δ , 1, Syr^{sin} Memph. (EEW's notes, *Exp. of Mark*, p.154)

10:32 and they: 10:32 is a question of reading, and the marg. [of the RV] uncalled for. (*Bible Treasury* 14:335)

10:34 after three days: so Edd., following \aleph BCDL Δ , Syr^{hcl} mg, Memph. "The third day" is the reading of AN, etc., all cursives, Jerome's Vulg., Syr^{sin} pesch hcl (t) Arm. \aleph th., Origen. (EEW's notes, *Exp. of Mark*, p.155)

10:35 [to him]: so Edd., as \aleph BCL Δ , Memph. The words are not found in AE, etc., 1,69, and Amiatine. (EEW's notes, *Exp. of Mark*, p.156)

thee: so Edd., with ABC, etc., 1,69, Memph.; whilst \aleph and others omit. (EEW's notes, *Exp. of Mark*, p.156)

10:43 is: so Edd., after \aleph BC^{pm}D, etc., Old Latin. The T.R. "shall be" is in AC^{corr}N, later uncials, most cursives, Arm. Memph. Goth. (EEW's notes, *Exp. of Mark*, p.157)

10:45 also: "also" suffices (*Bible Treasury* 14:335)

10:46 blind Δ : Some manuscripts give "the son of Timæus, Bartimæus, a blind beggar, sat," etc. The Sinai copy has "blind and a beggar." (*Exp. of Mark*, p. 159) BDL Δ and \aleph , as stated above; the T.R. follows A, etc. (EEW's notes, *Exp. of Mark*, p.159)

10:47 Nazarean: so \aleph AC, etc. Edd. adopt "Nazarene," after BL Δ , 1, with most Old Latin and Amiatine. (EEW's notes, *Exp. of Mark*, p.159)

10:49 that he should be called: This is, I doubt not, the true reading (\aleph BCL Δ , a few cursives, Memph.; followed by Edd.), which bears the graphic stamp of Mark's style. The vulgar text (\aleph D, etc., most cursives, Syr^{pesch} \aleph th., etc.) is here, as elsewhere, due to that love of assimilating the Gospels which in the copyists answers to the love of harmonies among divines, both to the no small marring of the Divine perfection of the Gospels. Compare Luke 18:40, where "He commanded," etc., is right. (*Bible Treasury* 6:4 and EEW's notes, *Exp. of Mark*, p.160)

10:50 started [sprang] up: so Edd., after \aleph BDL, etc., Memph. Goth.; whilst "rose up" is supported by AC, etc., most cursives, Syr.(including sin.), and other versions. The word ἀναπηδᾶν is used only here in the New Testament. (EEW's notes, *Exp. of Mark*, p.160)

11:3 it; . . . sends: If Lachmann meant by his punctuation or non-punctuation of the two last clauses (for he reads 'Ο κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθὺς αὐτὸν ἀποστέλλει ὧδε) that it is the Lord who was also straightway to send the colt, it seems strange that he did not adopt the addition of πάλιν, which occurs in the Sinai, Cambridge (Beza's), Vatican and Paris (L) Manuscripts, and more than ten cursives. But, in my opinion, ὧδε is quite inconsistent with such an interpretation, which would, on the contrary, require ἐκεῖ (there, or thither). (*Bible Treasury* 6:24) The text followed above is the critical. "Sends": so Edd., after \aleph ABCD, etc., Goth. "Will send" is in GUI Φ Ψ , 1, and some versions. "Again" is without the support of vv. (EEW's notes, *Exp. of Mark*, p.162-3)

11:8 others beds of twigs, having cut them from the fields: It appears to me that the best readings here are as I have given above [so Edd. below]. The common text is owing to the usual habit of assimilating the Gospel to the corresponding passages in Matthew and Luke. The frequency of the present tense in Mark is a feature of his style which gives vividness to what he depicts. The chief departure from the common text is in the last clause, where we have the shorter phrase, κόψαντες ἐκ τῶν ἀγρῶν in the Sinai, Vatican, Rescript of Ephrem S. and L. of Paris, Græco-Lat.

of St. Gall (Δ), besides versions. (*Bible Treasury* 6:24) The Sinaitic Syriac goes so far as to omit the words "others . . . fields." "Strewed them on the way" is supported by AD, etc., Old Latin, Syr^{pesch} hcl Goth. Arm. (EEW's notes, *Exp. of Mark*, p.163-164)

fields: [The RV] read[s] "fields" (ἀγρῶν) instead of "branches" (δένδρων), with other small changes. (*Bible Treasury* 13:301)

11:10 the coming kingdom Δ : so Edd., after \aleph BCL, 1, etc.; whilst A, etc., have "in the name of the Lord." (EEW's notes, *Exp. of Mark*, p.164)

11:11 and: "And" (T.R.) before "into" is in AD, etc., Syr^{sin} hcl Goth., but is omitted in the "neutral text" followed by Edd. (EEW's notes, *Exp. of Mark*, p.164)

11:23 For verily . . . but believe that what he speaks comes to pass, he shall have [it]: The Received Text is far from correct. The Sinai and other manuscripts [D, 33^{corr}, with 69, etc., Syr^{sin} Arm.] give "If ye have faith in God, verily," etc. But apart from this, the close of verse 23, I think, should be, "but believe that what he speaks comes to pass, he shall have [it]" [as \aleph B, etc.]. "For" at the beginning of the verse appears in ACL and later uncials, most cursives, Syr^{pesch} hcl Memph. Goth.]. (*Bible Treasury* 6:38, and EEW's notes, *Exp. of Mark*, p.167)

11:24 [whole verse]: So in verse 24 [\aleph BCL Memph.], "For this reason I say unto you, All things, whatsoever ye shall pray and beg, believe that ye have received, and ye shall have [them]." (*Bible Treasury* 6:38, and EEW's notes, *Exp. of Mark*, p.167)

have received: "have received" scarcely accords with the aorist, and is not idiomatic. (*Bible Treasury* 14:335)

12:4 threw stones, and: as AC, etc., Syr^{pesch} hcl Goth. \aleph th. Edd. omit, after \aleph BD, etc., 1,33, Old Latin, Memph. (EEW's notes, *Exp. of Mark*, p.170)

with insult: so AC, etc., Syr^{pesch} hcl Arm. Goth. \aleph th. \aleph B[D], etc., 1,33, Old Latin, etc., have "and insulted [him]," as Edd. (EEW's notes, *Exp. of Mark*, p.170)

12:5 again: so AN, etc., Syr^{pesch} hcl Arm. Goth. Edd. omit, with \aleph BCD, etc., 33, Memph. (EEW's notes, *Exp. of Mark*, p.170)

12:6 having: so ACD^{pm}, etc., 69, Jerome's Vulg., Memph. Edd. adopt "he had," after \aleph BC^{corr}L, etc., 33, Syr. (EEW's notes, *Exp. of Mark*, p.171)

therefore: so ACD, etc., Syr^{hcl}. Edd. follow \aleph BL, etc., 33,69, Memph., in omitting the word. (EEW's notes, *Exp. of Mark*, p.171)

therefore: The Revisers omit . . . "therefore" on firm grounds. (*Bible Treasury* 13:302)

one beloved son: so Edd., after \aleph BCD, etc., Amiat. Memph. A, etc., 1,33,69, have "one son, his beloved." (EEW's notes, *Exp. of Mark*, p.171)

one beloved son: the Revisers omit "his" . . . on firm grounds (*Bible Treasury* 13:302)

also: so ACD, etc., Syr^{hcl} Goth. Edd. omit, after \aleph BL Δ , etc. (EEW's notes, *Exp. of Mark*, p.171)

12:9 therefore: as \aleph ACD, all cursives, Syr^{pesch} hcl Arm. Swete, as Edd., omits, following BL, Memph. (EEW's notes, *Exp. of Mark*, p.172)

12:22 [took her and]: so AD (virtually), most later uncials, almost all cursives, Syr, Jerome's Vulg., and other versions. Edd. omit, with \aleph BCL, etc., 33. (EEW's notes, *Exp. of Mark*, p.175)

12:23 resurrection Δ : AC^{corr}, etc., 1, Amiat. Syr^{sin} pesch hcl. Arm. \aleph th. add "therefore" after "resurrection." Edd. omit, after \aleph BC^{pm}, etc. (EEW's notes, *Exp. of Mark*, p.175)

12:30 this is the first commandment: so AD, etc., all cursives, Syr^{sin pesch} hcl, most Lat., Arm. Goth. Edd. omit, as \aleph B, Memph. (EEW's notes, *Exp. of Mark*, p.176)

12:32 he: so \aleph ABKLM and later uncials, 1,33, Amiat. "God" is in (D)EF(G)H, 69, Syr^{sin hcl(corr)} Arm., etc. (EEW's notes, *Exp. of Mark*, p.177)

The Revisers . . . for "God" give "He". (*Bible Treasury* 13:302)

13:8 and troubles: as A, etc., all cursives, Syr. Edd. omit, as BDL, Amiat. Memph. (EEW's notes, *Exp. of Mark*, p.182)

13:11 [nor prepare your discourse]: as A and later uncials, most cursives, Syr^{pesch hcl}. Edd. omit, as \aleph BL Ψ , 1,33,69, Syr^{sin}. (EEW's notes, *Exp. of Mark*, p.183)

13:14 standing where it: There is an interesting dubious reading, "standing where [he] ought not": $\epsilon\sigma\tau\eta\kappa\acute{o}\tau\alpha$ (\aleph BL and so Tisch., Tregelles, Alford) [followed by Edd.], instead of $\epsilon\sigma\tau\acute{o}\varsigma$ (Steph.), $\epsilon\sigma\tau\acute{o}\varsigma$ (Elz., Griesbach, Scholz), $\epsilon\sigma\tau\eta\kappa\acute{o}\varsigma$ (Lachmann and Green), $\sigma\tau\eta\kappa\acute{o}\nu$ (seven cursives, [including 1,69]). If the masculine be well founded, it points to the Antichrist, the lawless one of 2 Thess. 2:4. (*Bible Treasury* 13:302) [Cf. Swete *in loc.*] (EEW's notes in brackets, *Exp. of Mark*, p.183)

13:18 it: so Edd., after \aleph^m BDL, 69, Jerome's Vulg. "Your flight" has the support of \aleph^{corr} A, etc., 1, Syr^{pesch hcl} Memph. Goth. \mathcal{A} th. (EEW's notes, *Exp. of Mark*, p.184)

13:28 its . . . its: But why should the Revisers perpetuate "her parable," "her branch with its leaves" here, verse 28, as in Matthew 24:32? Why not "its," especially as in Revelation 22:2 they correct "her" into "its fruit"? (*Bible Treasury* 13:302)

13:30 This generation: [See note to Mat. 24:34]

13:33 and pray: so \aleph ACL, etc., almost all cursives, the Syrr. (sin omitting "take heed"). Edd. omit, with BD. (EEW's notes, *Exp. of Mark*, p.186)

14:9 these: so AC and later uncials, 1, Cod. Amiat. Edd. omit, as \aleph BDL, 69. (EEW's notes, *Exp. of Mark*, p.190)

14:19 [and another said, Is it I?]: so AD, etc., 1,69, Orig. Edd. omit, after \aleph BCL, etc., Amiat. Syr^{sin pesch hcl(i)}. (EEW's notes, *Exp. of Mark*, p.192)

14:21 goes: [See note to Mat. 26:24]

14:22 Take Λ : [In the RV is] the omission of "eat" (*Bible Treasury* 13:302)

14:24 [new]: so Lachmann, with A, etc., 1,69, Amiat. Syr. Edd. omit, after \aleph BCDL, Memph. (EEW's notes, *Exp. of Mark*, p.193)

[new]: [In the RV is] the omission of . . . "new" (*Bible Treasury* 13:302)

14:25 will: [See Mat. 26:29]

14:27 offended Λ : After "offended" A, etc., 1,69, Syr^{pesch hcl sin} add "because of Me"; the same authorities, with the exception of Syr^{sin}, having also "this night." Edd. omit all these words, following \aleph BC^{corr}D, etc. (EEW's notes, *Exp. of Mark*, p.193)

14:30 thou: [In the RV is] the insertion of "thou" emphatically (*Bible Treasury* 13:302)

14:31 [the more]: as A, etc., 1,69. Edd. omit, as \aleph BCDL, Old Latin, Memph. Syr^{hcl}. (EEW's notes, *Exp. of Mark*, p.195)

14:43 great: so ACDL, etc., Syr^{sin pesch}. Edd. omit, with \aleph BL, 69, and some vv. (EEW's notes, *Exp. of Mark*, p.199)

14:45 Rabbi Λ : The best copies omit the second "Rabbi." (EEW's notes, *Exp. of Mark*, p.199)

14:51 [the young man]: so AC^{corr}, etc., 1,(69), Syr^{hcl}, and other vv; but Edd. omit, after \aleph BC^{fm}DL Δ , Amiat. and Memph. (EEW's notes, *Exp. of Mark*, p.199)

14:65 the officers received: The best manuscripts (\aleph ABC, etc., with Syr^{hcl}, Memph., followed by Edd.) substitute $\epsilon\lambda\alpha\beta\omicron\nu$, "received," for $\epsilon\beta\alpha\lambda\lambda\omicron\nu$ ($\epsilon\beta\alpha\lambda\omicron\nu$), "did strike". (cf. *Bible Treasury* 13:302) "Did strike" is in EHM, etc., Lat. Syr^{pesch}. (EEW's notes, *Exp. of Mark*, p.201)

14:68 and the [a] cock crew: so ACD, etc., and later uncials, nearly all cursives, Syr^{pesch hcl}, and other vv. Edd. omit, with \aleph BL. (EEW's notes, *Exp. of Mark*, p.201)

14:69 the maid: The only natural if not necessary reference is to the same maid as before, though we know from Matthew of another maid also, who joined in the same second charge. Prof. Michaelis is represented in Bowyer's Conjectures on the New Testament (Ed. iv.176) as asking, "Is there no MS. where the article η is wanting?" To this Dr. H. Owen answers, "No MS. yet known omits the article, nor is it necessary that any should. It is apparent, from their own mode of expression compared with that of St. John's, that the three first Evangelists never attended to the *order*; their point being only to assure us, that Peter denies our Saviour *thrice*. Hence it appears to me that the maid here meant is not the *same* with her that is mentioned in ver. 67, but the principal maid;" &c. No statement can be more rash and baseless as to the neglect of order here in any one of the Gospels, nor had John any superiority over the rest. And as to MSS. the fact is, that out of the vast sum of N.T. Gr. copies, Lambeth 1179, a cursive of the tenth century, is the only manuscript known to omit the article here. (It was a MS. brought to England by Prof. J. D. Carlyle at the beginning of this century, who died less than three years after. As Dr. H. Owen died nearly six months before the Cambridge Professor of Arabic got back from abroad, he could not have known of this peculiar reading, which is curious rather than important.) But the object is as plain as the misrendering in the Memphitic of Wilkins and the Diez cod. as well as in some of the old Latin copies. The omission therefore must be regarded as a mere slip or, if intended, a fraud; for no sane mind of competent knowledge can question that it is inserted in the genuine readings of the Gospel. Dr. Owen's alternative is even less sound; for there is not the smallest reason to doubt that every one of the Synoptists tallies in the order, and that the points of difference do not clash with the perfect accuracy of each. Fresh facts are in no way an inconsistency. (*Bible Treasury* 15:37)

14:70 Galilean Λ : After "Galilean" A, etc., most cursives, Syr^{pesch hcl}, add "and thy speech agreeth." Edd. omit, with \aleph BCDL, some cursives, and Amiat. (EEW's notes, *Exp. of Mark*, p.202)

Galilean Λ : the best MSS . . . omitting the last clause of verse 70 (*Bible Treasury* 13:302)

14:72 immediately: "and the second time": so AC, later uncials, almost all cursives Syr^{sin hcl}, etc. Edd. insert "immediately" after "and," with \aleph BLC, Syr^{pesch}, and Old Latin. (EEW's notes, *Exp. of Mark*, p.202)

15:4 witness against thee: so A, etc., 33,69 Syr. Arm., etc. Edd.: "accuse thee of," as \aleph BCD, 1, Ital. Memph. \mathcal{A} th. (EEW's notes, *Exp. of Mark*, p.206)

15:8 crying aloud: so \aleph^{corr} ACN, later uncials, Syr. Arm. Edd. adopt "coming up," with \aleph^{m} BD, Amiat. Memph. Goth. (EEW's notes, *Exp. of Mark*, p.207)

15:12 whom ye call [the]: so Edd., after \aleph AB (without "whom") CA, 1,33,69. AD, 1,69, Ital. Vulg., omit "whom ye call," whilst some of the later uncials do not show "the." (EEW's notes, *Exp. of Mark*, p.207)

15:23 [to drink] is in AC^{corr}D, etc., all cursives, Jerome's Vulg., Syr. Goth. Æth, but is omitted by Edd., with \aleph BC^mLA Memph. (EEW's notes, *Exp. of Mark*, p.208)

15:28 [whole verse]: As the best uncials (Alexandrian, Vatican, Sinai, Rescript of Paris, Beza's Cambridge, and one now in Munich), with more than forty cursive manuscripts (Syr^{sin}), etc., omit verse 28, I do not think any cautious mind can urge its genuineness here. It was probably borrowed from the citation of Isa. 53:12 in Luke 22:37 (Rev. as Edd. have rejected the verse which is found in the later uncials, 69, Syr^{pesch} ^{hel} hier Arm. Goth. Æth., and was retained by Lachmann). (*Bible Treasury* 6:168, EEW's notes, *Exp. of Mark*, p.210)

15:34 [saying]: so AC, etc., 1,33,69, Syr^{pesch} ^{hel} hier Arm. Goth. Edd. omit, after \aleph BDL, Syr^{sin} Memph. (EEW's notes, *Exp. of Mark*, p.213)

16:4 rolled away: so AC, with later uncials, all cursives, Syr^(sin) ^{hel}, but Edd. "rolled back," after \aleph BL. (EEW's notes, *Exp. of Mark*, p.219)

16:8 quickly: (T.R.) after "went out" is feebly supported and is rejected by Edd., after \aleph ABCD and most of the later uncials and the cursives, Old Latin, etc. (EEW's notes, *Exp. of Mark*, p.221)

16:9ff [whole passage]: Having long since protested against those who treat this passage and the beginning of John 8 with suspicion, I proceed to state my reasons, passing over the disputed place in John, which has been already well defended in another place.

Even Dean Alford, who certainly does not err on the side of credulity, admits that the authority of the close of Mark is hardly to be doubted. Eusebius, and the Vat. and Sin. MSS., omit it; and several others note its absence in certain copies, but generally add, that it appears in the oldest and best. All of the Greek MSS., all the Evangelistaria, all the Versions (except the Roman edition of the Arabic), and a large proportion of the earliest and most trustworthy Fathers, are allowed to be in its favour. Lachmann, in spite of his notorious tendency to follow the very slips of the most ancient copies, edits the entire section without hesitation.

In his notes the Dean urges that the passage is irreconcilable with the other Gospels, and is disconnected with what goes before; that no less than seventeen words and expressions occur in it (some of them repeatedly), which are never elsewhere used by Mark, whose adherence to his own phrases is very weighty against his authorship; that is, he believes it to be an authentic addition by another hand.

Before examining these criticisms, I must object to a reasoning which affirms or allows that to be scripture which is irreconcilable with other scriptures. If its authority be clear, every believer will feel that, with or without difficulties, all must be really harmonious.

But, it is said, the diction and construction differ from the rest of the Gospel. Did the Dean or those who think with him adequately weigh the new and extraordinary circumstances which had to be recorded? In such a case strange words and phrases would be natural if Mark wrote (nor does he by any means want $\acute{\alpha}\pi\alpha\chi$ λεγόμενα elsewhere); whereas, another hand, adding to Mark, would as probably have copied the language and manner of the Evangelist.

Πρώτη σαβ. (ver. 9) is alleged to be unusual. Doubtless; yet, of the two, it is less Hebraistic than τῆς μᾶς σ. (ver. 2), and each might help the other to a Gentile or a Roman ear. And, so far from being stumbled

by the way Mary Magdalene is mentioned here, there seems to me much force in Jesus appearing first to her out of whom He had cast seven devils. Who so suitable first to see Him and hear from Himself the tidings of His resurrection, who through death annuls him who had the power of death, that is, the devil? As to the absolute use of the pronoun in 10, 11, is it not enough that the occasion, here required what was needless elsewhere? — If πορευ. is found only in 10, 12, and 15, it is because the simple word best expressed what the Holy Ghost designed to say, whereas elsewhere the evangelist employed its compounds in order to convey the more graphically what was there wanted. Thus, he uses εἰσπορ. eight times, while Matthew, in his much larger account, has it but once. Is this the least ground for questioning Matt. 15:17? So, again, Mark has παραπορ. in four different chapters, Matthew once only (27:39), Luke and John not at all. — Leaving these trivial points, the phrase τοῖς μετ' αὐτοῦ is to me an argument for rather than against Mark's authorship. Compare with it chap. 1:36; 3:14; and 5:40. As to ἐθεάθη ὑπ' αὐτῆς and its difference from τοῖς θ. αὐτόν, the answer is, that the word is most appropriate here and uncalled for in other places, and if the difference prove anything it would show two hands instead of one supplementing Mark's narrative! Thus, for instance, the same verb occurs but once in all the epistles of Paul: are we, therefore, to suspect Rom. 15? Matthew has θεωρέω only twice; are we for a score of such reasons as these to speculate that "another hand" added Matt. 27 and 28?

As reiterated mention of unbelief, and the Lord's upbraiding the eleven with it, what more instructive, or in better keeping with the scope of the context and of the Gospel? It was wholesome for those who were about to preach to others to learn what their own hearts were, and the Lord in His own ministry sets them right before announcing their great commission. Even if we only look at the word ἀπιστία, it occurs in Mark 6:6; 9:24. If the verb is found only in ch. 16:11,16, what more marvelous than Luke's having it only in his last chapter (ver. 11, 41), and never once using the substantive either in the Gospel or in the Acts of the Apostles? — It is true that μετὰ τ. and ὑστερον are found in no other passage of Mark, but his customary precision may be one reason why the former is not more common; and the latter occurs once only in Luke and John. — It is confessed that τὸ εὐαγ. π. τῇ κτίσει is in Mark's style. The fact is, neither of the later Gospels contains the noun εὐαγ. and Matthew always qualifies it as "the gospel of the kingdom," or "this gospel;" whereas, whether or not Mark has the qualified phrases in 1:14 and 14:9 (for MSS. etc. differ), he repeatedly has "the Gospel" elsewhere, as chap. 1:15; 8:35; 10:29; 13:10. This, then, affords no slight presumption that the passage is the genuine production of Mark, as well as authentic.

Παρακολ. in 17, and ἐπακολ. in 20, occur nowhere else in Mark, and that for the best of reasons; the accuracy which the compounded forms impart was demanded here, and not before, where the simple form sufficed. And this is the less surprising, inasmuch as the former appears only in Luke's preface, the latter nowhere else as far as the four evangelists are concerned.

As to the singularity of καλῶς ἐξουσιν, what simpler, seeing that this promise (as well as that about the new tongues, serpents, etc.) is revealed here only, and was unquestionably verified in the subsequent history? It is the natural converse of a common Scriptural designation for the sick, οἱ κακῶς ἐχοντες, and if the occurrence of δῆρρωστος should be here objected to, the reader may find it twice already in Mark 6, while Matthew and Paul use it each only once.

Only one further objection remains worth noticing, the use of κύριος in 19, 20. In Mark 11:3, I suppose it is equivalent to Jehovah, and at any rate I would not press this as in point. But the absence of such a title before seems to me a beauty, not a blemish, in Mark, whose business was to exhibit the service of Jesus. But now that God had vindicated His rejected Servant by the resurrection, now that He had made Him both

"Lord" and Christ, what more natural, or even necessary, than that the same Gospel which had hitherto traced Him as the Servant, Son of God, should make Him now known as "the Lord"? But this is not all. The Lord had uttered His charge to those who were, at His bidding, to replace Him as servants, and in a world-wide sphere; He was received up to heaven, and sat on the right hand of God. Now it was Mark's place, and only Mark's, to add that, while they went forth and preached everywhere, the Lord was working with them. Jesus, even as the Lord, is, if I may so say, servant still. Glorious truth! And whose hand so suited to record it as his who proved by sad experience how hard it is to be a faithful servant; but who proved also that the grace of the Lord is sufficient to restore and strengthen the feeblest? (Compare Acts 13:13; 15:38; Col. 4:10; 2 Tim. 4:11.) (*Bible Witness & Review* 1:264-268, and *Christian Annotator* 2:146,147, *Bible Treasury* 16:335-336)

[whole passage]: I am aware that men have tampered with the closing verses (9-20) of chap. 16, as they have sullied with their unholy doubts the beginning of John 8. In speaking of John, it will be my happy task to defend that passage from the rude insults of men. Assured they are wrong, I care not who they may be nor what their excuses. God has given the amplest array of external vouchers; but there are reasons far weightier, internal grounds of conviction, which will be appreciated just in proportion to a person's understanding of God and His word. Impossible for man to coin a single thought, or even a word fit to pass. So it is in this scene.

I also admit that there are certain differences between this portion and the previous part of chap. 16. But, in my judgment, the Spirit purposely put them in a different light. Here, you will observe, it is a question of forming the servants according to that rising from the dead for which He had prepared them. Had the Gospel terminated without this, we must have had a real gap, which ought to have been felt. The Lord had Himself, before His resurrection, indicated its important bearing. When the fact occurred, had there been no use made of it with the servants and for the service of Christ, there had been, indeed, a grievous lack, and this wonderful Gospel of His ministry would have left off with as impotent a conclusion as we could possibly imagine. Chapter 16 would have closed with the silence of the women and its source, "for they were afraid." What conclusion less worthy of the Son of God! What must have been the impression left, if the doubts of some learned men had the slightest substance in them? Can any one, who knows the character of the Lord and of His ministry, conceive for an instant that we should be left with nothing but a message baulked through the alarm of women? Of course, I assume what is indeed the fact, that the outward evidence is enormously preponderant for the concluding verses. But, internally also, it seems to me impossible for one who compares the earlier close with the Gospel's aim and character throughout, to accept such an ending after weighing that which is afforded by the verses from 9 to 20. Certainly *these* seem to me to furnish a most fitting conclusion to that which otherwise would be a picture of total and hopeless weakness in testimony. Again, the very freedom of the style, the use of words not elsewhere used, or so used by Mark, and the difficulties of some of the circumstances narrated, tell to my mind in favour of its genuineness; for a forger would have adhered to the letter, if he could not so easily catch the spirit of Mark.

... there remains a striking part of the conclusion, which I venture to think none but Mark could have written. No doubt the Holy Ghost was the true author of all that Mark wrote ... Would a forger have kept up the bold thought of "the Lord working with them," while every other word intimates that He was then at least quiescent?

... To allow that verses 9 to the end are authentic Scripture, but not Mark's own writing, seems to me the lamest supposition possible. ... I am not aware that in all the second Gospel there is a section more characteristic of this Evangelist than the very one that man's temerity has

not feared to seize upon, endeavouring to root it from the soil where God planted it. These words are not of man. Every plant that the heavenly Father has not planted shall be rooted up. This shall never be rooted up, but abides for ever, let human learning, great or small, say what it will. (*Lect. Intro. to the Gospels*, p. 233-240)

[whole passage]: I utterly reject the criticism which makes the gospel of Mark end with verse 8, because the Vatican and Sinai MSS. agree with some other slight confirmation, more particularly as there appears to be a space left at the end of the Vatican MS. The motive of the scribes for stopping there may be a question; but there is no sufficient reason to conclude that the gospel really terminated so abruptly. Nor does the difference of style, or rather the employment here of words and expressions not used elsewhere in the gospel, justify the inference that it was not written by Mark. Possibly it may have been added later by the same hand; for certainly the last verse indicates a date considerably later than that which is usually assigned to the publication of this gospel. Language can be easily imitated in so short a fragment; whereas writers would freely describe new facts with new expressions, while underneath the surface lie, in my opinion, the most indelible traces of connection with the character and aim stamped on this evangelist by the Holy Spirit. Would this organic link have been kept up, had apostolic men, during apostolic times, added the general compendium of events of the resurrection with which the present gospel concludes? (*Bible Treasury* 7:255-256)

[whole passage]: ... As regards the passages at the close of Mark 16 (9 *et seq.*), ... I agree ... that Professor Tischendorf had no sufficient grounds for bracketing them as suspicious. But he states his reasons, such as they are, and this intelligibly enough, in the foot-notes. ... even Griesbach indicated a probable omission ... I mention this, not as approving of such rashness, but to show that Tischendorf is not alone in conceiving that he had authority for his course. (*Christian Annotator* 1:181, see also *Bible Treasury* N7:158 and 15:38)

[whole passage]: The Revisers put, most undeservedly, a certain stigma on chapter 16:9-20, because κ B omit these verses, L, with a break, adding a miserable compendium (see Nestle's "Greek Text" [British and Foreign Bible Society], and Bagster's "Worker's New Testament," p. 108), and many cursives giving them with more or less doubt. No good version of antiquity omits. But a few Fathers, on harmonistic grounds, talk of the accurate copies ending with $\epsilon\phi\omicron\beta\omicron\upsilon\nu\tau\omicron\gamma\acute{\alpha}\rho$. The positive external proofs and the internal prove not only that it is inspired Scripture, but from none other than Mark himself. (*Bible Treasury* 13:302) (EEW's notes, *Exp. of Mark*, p.228)

[whole passage]: [Verses 9-20] appear in AC and fifteen other uncials, all cursives, and versions except Syr^{sin}. D has as far as v. 15, whilst Syr^{cm} shows vv. 17-20. Hippolytus quotes verse 19, Irenæus verse 20. ... Since the appearance of the Revised Version, it has been discovered that they are included in Tatian's "Diatessaron," of the early part of the second century. ... W. Kelly to the end of his life shared Burgon's conviction as to the inordinate respect in which the most ancient copies have in general been held, whilst feeling, perhaps yet more strongly than the late Dean of Chichester, that the text was really tampered with here, as was always the lecturer's belief with regard to another dozen verses in the fourth Gospel (7:53 - 8:11). (EEW's notes, *Exp. of Mark*, p.276)

[whole passage]: ... the dishonour done to the entire closing section of St. Mark [by Mr. Thomas Sheldon Green, *A Course of developed Criticism on passages of the New Testament, materially affected by various readings*. London: Samuel Bagster & Sons.]. Lachmann, presumptuous as he was, did not dare even to bracket a concluding scene worthy of and inseparable from the gospel to which it belongs. Alas! Mr. Green is not afraid to sum up his judgment in these words: — "Thus does the hypothesis of very early interpolation satisfy

the body of facts in evidence" (p. 53). Nor is Mr. G. alone. Not to speak of foreigners, Mr. Alford and Dr. Tregelles will have it that the veritable Mark ends with *ἐφοβούντο γάρ*, the rest being authentic, but not Mark's. Now we agree with Mr. G.'s admission, that "it *cannot be imagined* that the evangelist formally brought his narrative to a close at the end of the eighth verse," save only remarking that this is just what Mr. A. and Dr. Tregelles seem to have imagined. But what does Mr. G. imagine? As bad, we fear. Does Mr. G. conceive that the inspired conclusion of St. Mark is lost? or that the surviving sections were inspired and so preserved, and the close of the same evangelist not inspired and so lost? Does Mr. G. fancy that Mark never finished his brief gospel, but left a most important part to be added by another and unknown hand? To what a land of shadows and morass these gentlemen invite us, with the vain inducement of new light! Their inconsistency, too, is as egregious as their doctrine is deplorable. Thus, Mr. Alford admits that the authority of Mark 16:9-20, is *hardly to be doubted*, and withal maintains that it is *irreconcilable with the other gospels*, as well as *disconnected with what goes before*. Singular marks, they would seem to us, of authentic scripture! But they are no difficulty to the Dean of C., who holds that the occurrence of demonstrable mistakes in the gospels (as in the Acts of the Apostles) "does not in any way affect the inspiration or the veracity of the evangelists." Assuredly, that cannot be inspired *of God* wherein Mr. A. can point out demonstrable error.

But we must have done with this shameless Anglo-Germanism, and have only to add that the external evidence is decidedly in favour of this disputed passage. Is the omission of B and of some copies of the Armenian and Arabic versions with a single Latin MS. — is the silence of the Eusebian and Ammonian sections, with the marks in L, &c., to overthrow the vast mass of positive testimony? It seems probable that much of this, if not all, may be accounted for by the difficulty found in harmonizing the passage with others; and so the knot was cut, instead of leaving it as it was for the Lord to untie by more patient hands. As to the alleged internal difficulties, we have examined them with care, and believe that the characteristics of the passage confirm and require its reception. (*Bible Treasury* 1:296)

16:16-17 [whole passage]: [If ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται means "He who believeth and is baptised shall be saved," that is, as all commentators say, "He who shall believe and shall be baptised shall be saved," must not σημεῖα τοῖς πιστεύουσι ταῦτα παρακολουθήσει "these signs shall follow them that believe," mean "these signs shall follow them that shall believe," πιστεύσας, βαπτισθεὶς and πιστεύουσι being the same tense participle? Would not this justify the Mormonite in his false statement that all believers can work miracles? Must there not then be something wrong in translating ὁ πιστεύσας, βαπτισθεὶς, and τοῖς πιστεύουσι, "who believeth," "is baptised," and "them that believe?" H.S.] (*Christian Annotator* 2:227)

I am not aware to what commentators H.S. alludes, but I hope he is mistaken in thinking that all give a future sense to the aorist participle. It is difficult to convey the force of the Greek better than is done in the authorised version without a paraphrase, though I admit the English wants the precision of the original, and hence is open, perhaps, to such a misconception as is here alleged. But I do not see how the meaning of these participles, however fully given, excludes Mormon pretensions, nor how the supposed misconstruction supports their delusion. Whether those signs follow believers or not is a question of fact which ought not to be long debated if they be real. I deny that one word is here said about their permanence. (*Christian Annotator* 2:286)

16:10-16 [whole passage]: [See note to 16:9]

16:17 New: so Edd., after AC^{corr}D, etc., Syr^{psch}. It is omitted in C^mLD, etc. (EEW's notes, *Exp. of Mark*, p.226) [See note to 16:9]

16:18-19 [See note to 16:9]

16:20 "Amen" has the support of C^m, etc., and some vv., but is rejected by Edd., following AC^{corr}, 1,33, Syrr. Arm. (EEW's notes, *Exp. of Mark*, p.226) [See notes to Mark 16:9 and Mat. 28:20]

Notes for Luke

1:3 method: [Does the term *καθεξής* in Luke 1 imply historic sequence as is the groundwork of several harmonies of the gospels? T.]

A. The term is used only but frequently by Luke. It signifies properly, in a regular series, one after another, and hence sometimes simply following, or next, in order. Liddell and Scott say that the more usual word is *ἐφεξής*; and on this word they remark that it is less usually employed of time than of regular order of arrangement. On the whole, I see no sign whatever that Luke uses it for chronological order; nor has the word in itself this meaning, save as chronological order is *one* sort of order. The passages in Luke, beside the one in question are chapter 8:1; Acts 3:24; 11:4; 18:23. He too alone uses *ἐφής*, chapter 7:11; 9:37; Acts 21:1; 25:17; 18:18. (*Bible Treasury* 7:271)

1:15 [the] Lord: In this Gospel the authorities show considerable variation with regard to use of the definite article before "LORD." Here it is contained in BDA, etc., but not in ACLF 33. *Κύριος* without the article stands regularly for *Jehovah* (Yahveh) of the Old Testament, as in the LXX. So in verse 16. Cf. again in verse 28. (EEW's Notes, *Exp. of Luke*, p.23)

1:17 to: . . . the first change of version to be weighed [in the RV]: *ἐν φ. δ.* can hardly bear "to" the wisdom of the just, as in the Authorised Version. The Revisers are obliged to intercalate "to walk" in the wisdom, &c., in order to give the force. Some suggest "by" or "according to;" but the sense fails in this connection, if the preposition could bear it. (*Bible Treasury* 13:302)

1:28 angel . . . Blessed art thou amongst women: there are two changes of text [in the RV] — the exclusion of "the angel," though supported by much and good authority, and of "blessed art thou among women," which incontestably appears in verse 42 (*Bible Treasury* 13:302)

Blessed art thou amongst women: So Treg. (text) after ACD and most later uncials, with cursives (33,69), Syrr^{pesch hcl}. Old Latin, Gothic, Aeth. The words (as anticipating those in verse 42) are omitted here by Edd. in general with *BL*, *Memph.* Arm. (EEW's Notes, *Exp. of Luke*, p.25)

Blessed art thou amongst women: "Hail, favoured one!" said Gabriel to Mary; who in her turn said to her cousin Elizabeth, "Blessed art thou among women." So the R.V. admits in accordance with the best authority. The Vulgate leaned to the heaping of honour on Mary; and many followed it. (*Bible Treasury* N3:31)

1:29 [seeing] [the angel]: "when she saw *him*" was probably suggested by verse 12. (*Bible Treasury* 13:302)

1:35 shall be born [of thee]: [The American correction to the RV] recurs substantially to the Authorised Version, save "is begotten" for "shall be born"; "of thee" being generally given up here. The Revised Version is awkward and improbable. (*Bible Treasury* 14:335)

[of thee]: "Of thee", after "born" is supported only by C and a few minuscules. (EEW's Notes, *Exp. of Luke*, p.26)

[of thee]: I bracket these words, not because they do not affirm a precious and essential truth (expressly taught in Matt. 1:16), but because the testimony of the best MSS. (Alex. Vat. Sinait. Bezae Cant. and in fact all of the first class, save the Rescript of Paris) excludes their title to a place in this text. (*Bible Treasury* 20:160)

1:35 [of thee]: . . . the rendering of the last clause of verse 35 [in the RV] is strange and objectionable, that of the margin (which is in the main the Authorised Version), or the American suggestion, being better. (*Bible Treasury* 13:302)

1:37 with God: In verse 37 [of the RV] is a bold change of reading (*τοῦ θ. for τῷ θ.*) which necessitates the rendering "no word from God shall be void of power." (*Bible Treasury* 13:302)

1:50 generations and generations: so Edd. after BC^{pm}LZ Amiat. Syrr^{pesch} *Memph.* with nine other uncials has "generations and generations." Syrr^{sin} *pesch*: "generation and tribe." — AC^{corr} D, etc., 33, have "generations of generations." (EEW's Notes, *Exp. of Luke*, p.28)

1:70 since the world began: "of old" is weak. (*Bible Treasury* 14:335)

1:74 our: so ACD, etc., Amiat. Syrr. *Memph.*; but Edd. omit, after *BL* 1, 69, etc. (EEW's Notes, *Exp. of Luke*, p.29)

1:75 all our days: so Edd. after *ABCDL*, etc., Old Lat. Vulg. Syrr. (exc. *sin*) *Memph.* — E and some other copies, with cursives 1, 69 Syrr^{sin} have "all the days of our life." (EEW's Notes, *Exp. of Luke*, p.29)

1:78 has visited: so T.R., retained by Tisch., Treg. (text) and Blass, after AC and some cursives with Old Lat. — Other Edd. (W.H., followed by Revv., Weiss) adopt "will visit," as *BL*, Syrr. Arm. (EEW's Notes, *Exp. of Luke*, p.30)

2:2 the census itself (*αὐτή*): so ACLΔ and later uncials, with most cursives. — Edd.: "This (*αὐτή*) was the first census," after *BD*. (EEW's Notes, *Exp. of Luke*, p.32)

the census itself: [The RV gives] "This was the first enrolment when Quirinius," &c. It would seem really to be a parenthetic statement to guard from confusion. (*Bible Treasury* 13:302)

2:5 wife: so AΔ and later uncials, nearly all cursives (including 33, 69) and Amiat. — Edd. omit, after *BC^{pm}DL*, etc. Syrr^{sin} simply "wife" (Mrs. Lewis in *Expositor*: "under full legal protection of Joseph"). (EEW's Notes, *Exp. of Luke*, p.32)

2:7 the: so Δ and later uncials. Edd. omit, after *ABDLZ*. (EEW's Notes, *Exp. of Luke*, p.33)

2:9 lo: so AD and the later uncials, all cursives, Old Lat. Vulg. *Memph.* Syrr.; but omitted by Edd., following *BLZ*. (EEW's Notes, *Exp. of Luke*, p.33)

2:10 (which shall be) to all *the* people: The true way of understanding this clause is " (which shall be) to all *the* people," meaning the people of Israel. (*Exp. of Luke*, p.34)

the people: not to *all people*, but "to all *the* people." This passage does not go beyond Israel. Manifestly this is entirely confirmed by the context . . . (*Lect. Intro. to the Gospels*, p. 250)

the people: Of course they (the RV) have in verse 10 "all the people," that is, the Jews. (*Bible Treasury* 13:302)

2:12 and lying in a manger: so most Edd., after *BLZ*, 1, 33. Tisch.. with *BD*, omits "and lying." (EEW's Notes, *Exp. of Luke*, p.34)

2:14 good pleasure in men: so *AC^{corr}LA* and all later uncials, cursives. Syrr^{pesch hcl} (*sin*: "good will to"), Copt. Arm. Aeth., with Basil, Gregory, Naz., etc.; but Revv. with Edd. adopt "peace to men of good pleasure" after *AC^{pm}B^{pm}AD*, Old Lat. Vulg. Goth., with Iren. Origen (Jer.), Hill, etc. (EEW's Notes, *Exp. of Luke*, p.35)

good pleasure in men: . . . in Luke 2:14 very ancient copies read "in men of good will," a class hard to find in this world; and a strange gospel that peace on earth is for men of good will, glad tidings for such as He has nothing to find fault with. Where are these to be found? Surely this is a prodigious reading, hanging on one added letter, and accepted, not by Rome only, but by Alford, Lachmann, Tischendorf, Tregelles, Westcott and Hort, and others. (*Exposition of the Epistles of John the Apostle*, p. 171)

good pleasure in men: It is not exactly good will *toward* men, which is here the point. The word expresses God's good will and complacency in men; it does not say exactly in *man*, as if it were only in Christ, though surely this was true in the very highest sense. (*Lect. Intro. to the Gospels*, p. 250)

good pleasure in men: Verse 14 [in the RV] follows the later editors, or their few but first-rate authorities, ἐν ἀνθρώποις ἐνδοκίας "among men in whom he is well pleased." But Luke was given to magnify the grace of God, not to seal human righteousness. There is good and ample authority for the common text, only rendered "good-will in men," which incarnation proved. (*Bible Treasury* 13:302)

2:17 made known about the country: Edd. read simply "made known," after \aleph BDL \bar{Z} , etc. AE, etc., have "made known about the country (διεγνώρισαν)." (EEW's Notes, *Exp. of Luke*, p.36)

2:21 him: so Edd. with \aleph ABL, etc., about 100 cursives (as 1), Old Lat. Amiat. Goth. Memph. "The child" is found in DE, etc., Syrr. Aeth. (EEW's Notes, *Exp. of Luke*, p.37)

2:22 their: so Edd. after \aleph ABL and later uncials, most cursives, Syrr (except sin.) and versions in general, with Orig. "Her" (Lev. 12:4) of T.R., with Syr^{sin}, has scarcely any MS. support. (EEW's Notes, *Exp. of Luke*, p.37)

2:31,32 all peoples . . . [the] Gentiles . . . people Israel: [Q: And to which [Old Testament words] would the different Greek words in Luke 2:31,32 correspond? A.B.]

A. We have three times in Luke 2 before the face of all peoples. Were the λαοι expressed in Hebrew, it would be לְעַמִּים a general word (not I think here לְעַמִּים אֲנִי) but viewed as brought into relationship with God. Then the nations *ἔθνη*, (עַמִּים גִּוִּים) were viewed as wholly invisible, unseen and ignored. The light of Christ was to reveal them, bring them out into visible existence, so that they became לְעַמִּים so to speak. Then "people Israel" is plain enough. (*Bible Treasury* 8:207)

all peoples . . . [the] Gentiles . . . people Israel: "All the peoples" is better than "all peoples," and "revelation of Gentiles" is the true meaning, not "to all the Gentiles." (*Bible Treasury* 13:302)

2:32 [the] Gentiles . . . people Israel: [see note to 2:31]

2:33 his father: so Edd., with \aleph BDL Syr^{sin} Amiat. Memph. Aeth. Arm. "Joseph" is in AE, etc., 33, 69, the other Syrr. most Old Lat. Goth. (EEW's Notes, *Exp. of Luke*, p.41)

2:34 \wedge rising: 2:34, as there is an article in the Greek, cannot claim it in idiomatic English for one more than the other. (*Bible Treasury* 14:335)

2:37 up to: so Edd., following \aleph ABL \bar{Z} , 33, Amiat. Memph. "About" has the support of later uncials (EX Δ , etc.), as of most cursives, and Syrr(sin.: simply 84). (EEW's Notes, *Exp. of Luke*, p.42)

"for" or "unto" is a slender question. (*Bible Treasury* 14:335)

2:38 the Lord: so A and later uncials, with most cursives, nearly all Old Lat. Amiat. Syrr. Aeth. Arm. Edd. adopt "God," from \aleph BDL, etc., Memph. (EEW's Notes, *Exp. of Luke*, p.42)

in: so AD, etc.; but Edd. omit, after \aleph B \bar{Z} , 1, Syr^{sin} ("of"). (EEW's Notes, *Exp. of Luke*, p.42)

in: The Revisers [of 1881] prefer, in verse 38, "redemption of Jerusalem" to "redemption in it," though the witnesses are very few. (*Bible Treasury* 13:302)

2:40 [in spirit]: so A and later uncials, most cursives (1, 33, 69) and Syrr. Aeth. Edd. omit, as \aleph BDL Syr^{sin}, most Old Lat., Amiat., etc. (EEW's Notes, *Exp. of Luke*, p.44)

2:42 to Jerusalem: in AC and later uncials, most cursives, Old Lat., Amiat. Goth. Arm. Aeth. Edd. omit, after \aleph BDL, Syrr. Memph. (EEW's Notes, *Exp. of Luke*, p.44)

to Jerusalem: "To Jerusalem" in verse 42 is probably a repetition from the verse preceding. (*Bible Treasury* 13:302)

2:43 his parents: Edd. adopt "His parents," following \aleph BDL, 1, 33, Syr^{sin}, Memph., etc. AC and later uncials, most cursives and Old Lat., the other Syrr. and Goth. have "Joseph and His mother." (EEW's Notes, *Exp. of Luke*, p.45)

2:45 seeking Him: so \aleph A, later uncials, and the cursives. Edd. adopt "seeking Him diligently," after BCDL. (EEW's Notes, *Exp. of Luke*, p.45)

2:51 these sayings: So Weiss, with \aleph corr ACL, etc., Syr^{corr}, but Revv., as W.H., follow \aleph mm: "the." (EEW's Notes, *Exp. of Luke*, p.47)

3:2 in the high priesthood of Annas and Caiaphas: so Edd. after \aleph ABCDEFGHIKL, etc., and most cursives. The plural "A. and C. being high priests" is confined to minuscules. (EEW's Notes, *Exp. of Luke*, p.49)

in the high priesthood of Annas and Caiaphas: the true text being singular, not plural. (*Bible Treasury* 13:302)

3:9 is applied: [See note to Mat. 3:10]

3:11 says: the reading of AD., etc., whilst \aleph BC^{mm} LX, 1, 33, 69, have "said," which Edd. (Revv.) adopt. Blass, however, retains λέγει. (EEW's Notes, *Exp. of Luke*, p.52)

3:14 Oppress no one, nor accuse falsely: 3:14 seems as little happy in the American [correctors of the RV] suggestion as in the Revised Version. "Harrass none, nor accuse falsely" leaves the sense less restrained than either. (*Bible Treasury* 14:335)

3:17 and he will thoroughly purge: so ACDL, all later uncials, every cursive, and Amiat. — Edd. adopt "thoroughly to purge," after \aleph mm B, Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.55)

will gather: so ACDL, later uncials, cursives, etc.; but Edd. "to gather," with AB, Old Lat., Arm. (EEW's Notes, *Exp. of Luke*, p.55)

3:19 his brother: so Edd., after \aleph BDEL \bar{Z} and Old Lat. — ACK and later uncials, with 33, Syrr. Memph. add "Philip." (EEW's Notes, *Exp. of Luke*, p.55)

3:20 to: the question of "to" or "above" is not much. (*Bible Treasury* 14:335)

3:23 (being, as was supposed, the son of Joseph): [what explains the apparent discrepancy between Matt. 1:16 and Luke 3:23? O.P.]

A. The solution of the difficulty turns on the true marking of the parenthesis in Luke 3:23 "(being, as was supposed, son of Joseph)". The Revisers are no more right than was the A.V. in limiting it to "(as was supposed)." Christ's being considered son of Joseph is thus intimated to be outside the proper genealogical line which is here traced from Heli or Eli, Mary's father, up to Adam and God Himself. Jesus, reputedly son of Joseph, was really of Heli, &c. Even the unbelieving Jews did not question that Mary, the virgin mother of our Lord, was Heli's daughter; for the Talmud speaks of her thus, and as tormented in the unseen world. The fact is that there is a choice of ways which all remove the apparent discrepancy. On these we need not dwell here, but simply state the one which we believe to be the truth.

The internal evidence entirely sustains this view as intended of God. For as *υἱός* was expressed in the parenthetical clause as the reputed relationship, so by a purposely different construction the real natural succession through Mary is traced from her father up to the father of all

(τοῦ Ἠλὶ, τοῦ Ματθαῖ, κ. τ. λ.), a grand fact characteristic of our Evangelist. In Matthew, on the other hand, where it was essential to trace the Messianic title of our Lord legally, we have "Jacob begot Joseph the husband of Mary." Again both Evangelists are equally careful to repudiate the actual fatherhood of Joseph, and to affirm the divine generation of our Saviour, as well as His eternal being in the Godhead before the Incarnation. (*Bible Treasury* N1:351-352)

(being, as was supposed, the son of Joseph): It is surprising that few as yet see that the true parenthesis, marked or not, in verse 23 is not merely "as was supposed" but "being the son as was supposed of Joseph," so as to connect the genealogy that follows directly with the Lord through Mary. . . . But the proof is enfeebled by not seeing the connection in Luke 3:23, and this in the Revised Version as much as in that of 1611, the only expressed *υἱός* being in the parenthesis, and the proper genealogical line uniformly elliptic, as is often the case in such statements. (*Bible Treasury* 13:302) [see also *Bible Treasury* 14:335]

(being, as was supposed, the son of Joseph): it seems strange that both the English Committee [of Revisers of 1881] and the Americans have failed to observe that the true arrangement in 23 is to treat not as Wieseler ὥς ἐν. τ. 'Ι., but the two preceding words ὡν ὥσος. also, as parenthetical and not part of the genealogy but a collateral remark before it begins. In the proper genealogical line "son" is not expressed; here it is, with the qualification in the strictest accordance with truth. The Lord was legally Joseph's son, and only so; He was really of Mary, whom even the Talmud attests as daughter of Heli. . . . this text, rightly divided and understood, helps to clear the truth in an important way. (*Bible Treasury* 14:335-336)

4:1 by: 4:1 is not "in" simply, but "by" from connexion with "led." (*Bible Treasury* 14:336)

4:2 ^Λ hungered: Before "hungered," AE, etc., 1, 33, 69, Syrr., etc., put "afterwards," which Edd. omit, with *ABDL* and Old Lat. (EEW's Notes, *Exp. of Luke*, p.61)

4:4 but by every word of God: so AD, etc., and all later uncials with cursives, Goth., most Syrr. Rejected by Edd. following *ABL*, *Syr^{sin}*, *Amiat.*, *Sahid.*, *Memph.* (from Matthew). (EEW's Notes, *Exp. of Luke*, p.61)

4:5 [the devil]: so AE, etc., *Amiat.*, *Syrr.* (sin.: "Satan"); but omitted by Edd., after *ABDL*, 1. (EEW's Notes, *Exp. of Luke*, p.62)

into a high mountain: as AD and later uncials, all cursives, *Syrr.* Goth.; but Edd. omit, following *ABL*, *Amiat.*, etc. (from Matthew). (EEW's Notes, *Exp. of Luke*, p.62)

4:7 all: so Edd. after *ABDLΔΞ*, most cursives (1, 33, 69), *Syrr.* *Memph.* "All things" is found in only a few minuscules, and in *Amiat.* (EEW's Notes, *Exp. of Luke*, p.62)

4:8 get thee behind me, Satan: for: [This] disappears in the best authorities. The change of order necessitates the omission. The copyists as often added to Luke what is really the language of Matthew; and even some critics have been so undiscerning as not to detect the imposition. As it stands in the received Greek text and the English version, Satan is told to go, and seems to stand his ground and again tempt the Lord, stultifying His command. But the clause I have named (and not merely the word "for," as Bloomfield imagines) is well known to have no claim to stand, as being destitute of adequate authority. There are good manuscripts that contain the clause, but the weight, for antiquity and character of MSS., and for variety of the old versions, is on the other side, not to speak of the internal evidence, which would be decisive with much inferior external evidence. (*Lect. Intro. to the Gospels*, p. 265, see also *Exp. of Mark*, p. 136.)

get thee behind me, Satan; for: The best authenticated text leaves out of the Lord's answer to the devil "Get thee behind me, Satan; for." And a little reflection shows that, as the external authority demands this omission, so it seems necessarily to follow from the change of order in which Luke was, I doubt not, guided of God. For the vulgarly received text would give the strange appearance that the Lord told the adversary to get behind or go away, while Satan is represented as staying where he was and tempting the Lord after a new sort. Omit these words, and all flows on in exact connection with the context. Internal evidence is thus in harmony with the external. . . . "Get thee behind me, Satan," in T.R. after "him" is supported only by A with later uncials, most cursives. Edd. follow *ABDLΞ*, 1, 33, etc.; and the same authorities with *Amiat.* omit "for." (EEW's Notes, *Exp. of Luke*, p. 62)

Get thee behind me, Satan: for: . . . the common text and all versions founded on it have *ὑπάγε ὀπίσω μου, Σατανᾶ*, taken from Matthew 16:23, and confounded with Matthew 4:10, where it is rightly *ὑπάγε, Σ*. Here however these were left out in the wisdom of the Spirit, who inspired Luke to place second what was in fact the third temptation. This made the omission necessary; as otherwise we should have had in Luke the Lord bidding the enemy depart, and instead of it the enemy making another assault immediately after. Perhaps not one of the critical editors saw the impossibility of the words of Matthew re-appearing in Luke, though they rightly left them out on grounds purely diplomatic. (*Bible Treasury* 13:302-303)

4:18 [to heal the brokenhearted]: Before "to preach deliverance," A, with all later uncials and most cursives, Goth. *Syrr^{pesch hcl hier}* has the words bracketed, which Edd. reject, after *ABDLΞ*, 33, 69, *Syr^{sin}* Old Lat. and *Amiat.*, Origen, etc. (EEW's Notes, *Exp. of Luke*, p.65)

4:23 in: T.R. for "in" has *ἐν*, with AE, etc., and most cursives. Edd. adopt *εἰς*, which may be "to" or "for" (R.V. "at"), but is probably a colloquial substitute for *ἐν*, as in verse 44. The critical text is that of *ABDL*, 69. (EEW's Notes, *Exp. of Luke*, p.66)

4:26 of Sidonia: so *ABCDL*, etc., 1, 69, Old Lat., *Memph.* "Sidon" appears in EA, etc., *Syrr.* (EEW's Notes, *Exp. of Luke*, p.67)

4:29 so that they might: as Edd. after *ABDL*, etc., 1, 33, 69. *Memph.*, in place of "in order to," the reading of AC, etc. (EEW's Notes, *Exp. of Luke*, p.67)

4:41 the Son: so Edd., after *ABCDLΞ*, 33, Old Lat., *Amiat.*, *Memph.*, *Arm.* A and later uncials, as most cursives, *Syrr.* *Aeth.* Goth. add "the Christ" before "the Son." (EEW's Notes, *Exp. of Luke*, p.70)

4:42 sought after: so Edd., following *ABCD*, etc., 1, 33, 69. EG and some later uncials have simply "sought." (EEW's Notes, *Exp. of Luke*, p.71)

4:43 I have been [I was]: so *ABCDLX*, 1, 33, 69. AE and some later uncials have "I am." (EEW's Notes, *Exp. of Luke*, p.71)

4:44 Galilee: (*cf.* Mark 1:39) so Blass, with *ADXTAPI*, etc., Old Lat., Goth., *Syrr^{pesch hcl}*. Other Edd. adopt "Judæa," after *ABCLQR*, a few cursives, *Syr^{sin}*, *Memph.* (EEW's Notes, *Exp. of Luke*, p.71)

5:2 two ships: so *ABD* and nearly all later uncials, with most cursives and Old Latin. Tisch, "little ships," after *ACL*, 33, and some other cursives. (EEW's Notes, *Exp. of Luke*, p.74)

5:6 net: so *ACXTAPI*, etc., most *Syrr.* — Edd., "Nets (were)", as *ABDL*, etc., *Syr^{sin}*. (EEW's Notes, *Exp. of Luke*, p.75)

5:7 companions: The Revisers [of 1881] in chapter 5 do not distinguish more than the Authorised Version *μέτοχοι*, verse 7, and *κοινωνοί*, verse

10, though the latter is the more formal “partners,” the former rather “companions.” (*Bible Treasury* 13:303)

5:10 partners: [see note to Lk. 5:7]

5:17 them: so Blass, with ACDXΓΔΑΠ, Syrr., Old Lat., etc. Others (as Revv.) “with *Him* to heal,” according to \aleph BL Ξ , Aeth., and Cyril. (EEW’s Notes, *Exp. of Luke*, p.79)

5:33 Why . . . drink?: “Why” (Διὰ τί) is in \aleph^m CD, etc., Old Lat., Syrr., etc., but Edd. omit, as \aleph^{com} BL Ξ . (EEW’s Notes, *Exp. of Luke*, p.84)

5:34 he: so A, etc. Edd., “Jesus” after \aleph BCDL Ξ , 33. (EEW’s Notes, *Exp. of Luke*, p.84)

5:36 No one putteth a piece, etc.: so AC, later uncials, most cursives, Old Lat., and some other versions. Edd. adopt “No one cutteth a piece out of a new garment and putteth it upon an old one; else he will both rend the new and the piece,” etc., after \aleph BDL Ξ , 1, 33, Syrr. (EEW’s Notes, *Exp. of Luke*, p.85)

will . . . rend: “Will rend,” so Edd. with \aleph BCDLX, 33. (EEW’s Notes, *Exp. of Luke*, p.85)

will . . . rend: T.R. “rends” is found in AE, etc., Amiat., Syrr., Memph. (EEW’s Notes, *Exp. of Luke*, p.85)

will not match: so Edd. after \aleph ABCDL, 33, etc. “Doth not match” is in E, etc., Amiat., Syrr., Memph. (EEW’s Notes, *Exp. of Luke*, p.85)

5:38 and both are preserved: so ACD and later uncials, most cursives (69), Old Latin, Syrr., etc. Edd. omit, following \aleph BL, 1, 33, Memph. (from Matthew). (EEW’s Notes, *Exp. of Luke*, p.85)

5:39 [straightway]: so AC^{cor}E, etc., most cursives (33, 69), Syrr. Edd. omit, after \aleph BC^mL, 1, Aeth., Arm., Memph. (EEW’s Notes, *Exp. of Luke*, p.86)

better: so ADA, etc. Edd. adopt “good,” following \aleph BL, Syrr^{pesch}, Memph. The verse is left out by D and some Western copies of Old Latin. (EEW’s Notes, *Exp. of Luke*, p.87)

6:1 second-first: . . . the omission of the “second first” (or “second after the first”) in chapter 6:1, though not given by some of the most ancient copies, is due to the difficulty of the phrase. The Dean thinks it has never been satisfactorily explained. It really means the first sabbath after the first sheaf was waved before the Lord; not the first sabbath of the paschal week, which was a high day, and followed by the day of waving the first-fruits. The next sabbath was this “second-first,” the earliest sabbath when a pious Israelite would venture to eat from a cornfield. (*Bible Treasury* 7:285)

second-first: Some have had recourse to a very harsh way of getting out of the difficulty, and that is cutting out the word (for in Greek it is only a single word) δευτεροπρώτῳ: a very dangerous principle where the Bible is concerned. One celebrated critic thus guilty repented, virtually confessing the fault by replacing it. But it is no bad moral lesson for us to have to say, “I do not know.” This at least is true and lowly; and if one looks up for light, it is well, for then God can give what is lacking. . . . The first sabbath of the paschal feast was emphatically said to be a high or great day (John 19:31). And no wonder when we take in what God foresaw. But so it was in Jewish estimate. Alas for man! It was the very day in which Christ lay in the grave, the only day, sabbath as it was, marked by that awful crime throughout its entire evening and morning. There was only a part of the other two days, out of the three, which was reckoned day and night. On *that* first sabbath, immediately before the wave-sheaf, as it was, no Jew would have partaken of the corn. The day after it was the first day of the week, when the wave-sheaf was offered. The following sabbath was “the second-first” immediately

after the wave-sheaf. The one was the first, the next the second-first, because associated with it.

But why do I mention all this? Just to show how precious is scripture to explain scripture. Nothing else, as a general rule, can; but we need the Holy Spirit to give us it aright. The word “second-first” occurs nowhere but in this verse of Luke. (*Bible Treasury* 16:67-68)

second-first: Now the witnesses which omit the word are few, though high, and the difficulty of understanding a word nowhere else occur, and in itself hard to explain without an exact knowledge of Jewish scripture and usage, accounts readily for the tampering hand of copyists prone to cut knots instead of untying them. . . . Nobody would or could create a needless difficulty by inserting this [word in sixteen uncial MSS.]; but we can easily account for a few omitting what was hard in their eyes, as it is to most readers still. (*Bible Treasury* N8:215)

second-first: In this chapter we are told, “It came to pass” that not on the second Sabbath after the first, but “on the **second-first** Sabbath” — a very peculiar phrase, which has perplexed the commentators and critics immensely. It is found in no place or author but here. The only thing which really explains it seems to be a reference to Jewish customs and their feasts. (*Exp. of Luke*, p.88)

second-first: . . . The word δευτεροπρώτῳ (or δευτέρῳ πρώτῳ, as in some copies) is, in my judgment, part of the inspired text, as exhibited in the vast majority of manuscripts, uncial and cursive [ACDEHKM(R)SUVX(L)ΔΑΠ, almost all cursives], as well as the Amiatine of Vulg. and other Latin copies, the Gothic, the later Syriac [^m], etc., not to speak of ample citation and comment in Greek and Latin fathers. The Sinai and Vatican, with L of Paris, omit the word, as do seven cursives [including 1,33,69] and several versions [Syrr^{sin} pesch hier, Memph., Aeth.]. For this we may easily account by the difficulty of the phrase and its absence, not only in the corresponding passages of Matthew and Mark, but everywhere else. All attempt to show how so singular a word could have slipped in and have spread, so generally and soon, is a failure; though it may be fair to state that Schultz conjectures that it arose out of insertions, by some of πρώτῳ, by others of δευτέρῳ, which were in the next stage joined together (*Bible Treasury*). It was retained by Tischendorf in his last (eighth) edition, as it is by Blass. See further in Scrivener, ii., p. 347ff. W.H. App., p. 58f, and note 47. (EEW’s Notes in *Exp. of Luke*, p.88)

second-first: [The RV omits] save in their margin, the word “second-first.” Now the witnesses (\aleph B L) which omit the word are few, though high; and the difficulty of understanding a word nowhere else occur, and in itself hard to explain without an exact knowledge of Jewish scripture and usage, accounts readily for the tampering hand of copyists prone to cut knots instead of untying them. The sabbath before the wave-sheaf was offered the Jews ever regarded as great (John 19:31); the sabbath after the wave-sheaf was also in high esteem, but not equal to the former. It was δευτεροπρώτον. Nobody would or could create a needless difficulty by inserting this into A C D E H K M R S U V X Γ Δ Α Π; but we can easily account for a few omitting what was hard in their eyes, as it is to most readers still. (*Bible Treasury* 13:303)

6:2 to them: so AE, etc., 33, 69, Amiat., Syrr. Edd. omit, after \aleph BC^mL, etc., Old Lat., Memph., etc. (EEW’s Notes, *Exp. of Luke*, p.89)

to do: so \aleph ACEL, with later uncials, Syrr., Memph.; but Edd. omit, as BDR, 69, and Amiat. (EEW’s Notes, *Exp. of Luke*, p.89)

6:5 [whole verse]: Codex Bezae Cantab. transposes verse 5 to the end of verse 10. But this licence is small compared with the singular addition which it exhibits in place of that transposed verse 5: — Τῇ αὐτῇ ἡμέρᾳ θαλασάμενος τινὰ ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβιάτης εἶ τοῦ νόμου. “On the same day having beheld one working

on the sabbath, he said to him: Man, if thou knowest what thou art doing, thou art happy; but if thou knowest not, thou art cursed and a transgressor of the law." It is surprising that any thoughtful Christian should be rash enough to regard this insertion as authentic; for while the Lord always met the faith of the Gentiles or Samaritans to whom grace gave a deeper perception of His personal glory above law, He does not anticipate, in His dealings in the Gospels, that deliverance of the believer from law which is based on His own death and resurrection as now revealed (*Bible Treasury*). (EEW's Notes, *Exp. of Luke*, p.90)

6:9 I will ask: so AD, later uncials, most cursives, Syrr., Arm., Aeth.; but Edd. adopt "I ask," from \aleph BL., Amiat., Memph. (EEW's Notes, *Exp. of Luke*, p.91)

if it is: so Edd., after \aleph BDL, Syrr., Amiat., Memph. A and many cursives, "what is." (EEW's Notes, *Exp. of Luke*, p.91)

sabbath: so \aleph BDL; for "sabbaths" (T.R.). (EEW's Notes, *Exp. of Luke*, p.91)

6:10 him: so Edd., following ABEA, etc., Syrr. "The man" is found in \aleph DL, 1, 33, 69, Amiat., Memph. (EEW's Notes, *Exp. of Luke*, p.91)

as the other: so AD, etc., 1, 69, Syrr. After "restored" some later uncials with 69 insert "whole," which Edd. reject, after \aleph ABDKL, many cursives (1, 33), Old Lat., Vulg., Syrr. Memph. (from Matthew), whilst \aleph BL and some cursives (33) leave out also "as the other" (so Edd.). (EEW's Notes, *Exp. of Luke*, p.91)

6:15 Zelotes: . . . answering to the Hebrew word translated "Cananean," as it should be, not meaning either of Canaan or of Cana, but "zealot," one of that well-known fierce party of Jews. (*Bible Treasury* 20:380) [See note to Acts 1:13]

6:16 was: "became a" is literal, as in Mr. Green's Twofold New Testament. (*Bible Treasury* 14:336)

6:17 a level place: Quite aware that pious men have argued from "the plain" in Luke 6:17, opposed to the "mountain" in Matt. 5:1, one is constrained from the clear evidence of both to reject such a solution of the difficulty felt as to the identity of the discourse at the same place and time. For Luke's language does not mean "a plain," but rather a level place or plateau on the mountain, up to which the Lord went to pray all night, before calling the chosen twelve, and then coming down with them, so far as to meet a crowd of His disciples and a great multitude of the people out of all Judæa and Jerusalem. It was clearly the same discourse; but the Spirit acted, not as a mere reporter (which is not the manner of inspiration) but as an infallible editor, as it were, for the distinctive design of each Gospel. (*Bible Treasury* N5:7)

a level place: [The RV] rightly translate[s] "a level place," not a plain, as in the Authorised Version. It was a plateau. (*Bible Treasury* 13:303)

crowd: so AD and later uncials, most cursives, Old Lat. and Vulg. \aleph BL 1, and Syrr. insert "a great." (EEW's Notes, *Exp. of Luke*, p.93)

6:25 filled: so AD, etc., Old Lat., etc. Edd. add "now," following \aleph BL and later uncials, 1, 33, 69, Memph. (EEW's Notes, *Exp. of Luke*, p.95)

woe unto you: so A, etc. \aleph BL, etc., 1, 13, 69, have "Woe ye." (EEW's Notes, *Exp. of Luke*, p.95)

6:26 woe: so Edd. with \aleph AB and later uncials, 1, 33.— DA, 69, Memph. add "to you." (EEW's Notes, *Exp. of Luke*, p.95)

6:30 hoping for nothing (*μηδέν*) in return: so W.H., etc., after ABLA, Latt., etc. Tischendorf adopted *μηδένα* (Rev. marg. "despairing of no man"), following \aleph ΖΠ^{mm}. Syrr. (sin.: "do not cease hope of men"). We cannot reason on the use of the word [*ἀπελπίζειν*] elsewhere in the N.T., for this is its only occurrence. What influenced the Rev. is the fact that the word occurs in Polybius in the sense of *despairing* or *giving up in*

despair. . . But even Liddell and Scott furnish from Diog. L. i.1-59, an instance of the modification, hoping that a thing will *not* happen. . . . Verbs compounded with *ἀπό* admit of flexibility enough in sense to cover the meaning attached to the word in our old and other versions. The question then mainly turns on the requirement of the context. And when one weighs verses 30-34 with care, it seems surprising that a sense so unnatural here should be attached to the word in verse 35. Especially consider the immediately preceding verse: what can be simpler than the converse call of grace, love, do good, lend, "hoping for nothing again"? (Cf. 14:12.) What worthy sense in such a connection is there in "never despairing"? Does it mean that, whatever we may give thus unselfishly in faith, we are to have no fears of coming short for ourselves? If so, it seems needless, mean, and out of character with all the rest. Never despair because of giving or lending to others! Even a generous man might be beyond such fears, not to speak of a son of the Highest exhorted by the Only-begotten of the Father. And what here is the force of the margin "despairing of no man"? If the Rev. understand despairing of no man's honesty or gratitude in repayment, it seems quite contrary to the spirit of verse 30, not to mention that the sequel of verse 35 casts the believer wholly on God's great recompense [*Bible Treasury*]. (EEW's Notes, *Exp. of Luke*, p.98-99)

6:35 hoping: Verse 35 is the most remarkable innovation, as far as translation is concerned, which as yet occurs in the Revision [of 1881]. "But love your enemies . . . and lend, never despairing," with the still stranger marginal alternation, "*despairing of no man*," *μηδέν* (or, -α) *ἀπελπίζοντες*. The Authorised Version is "hoping for nothing again." Now we cannot reason on the usage of the word elsewhere in the New Testament, for this is its only occurrence. What influenced the Revisers is the fact that the word occurs in Polybius and the like in the sense of *despairing* or *giving up in despair*, and in the Authol P. ii. 114 of *driving to despair*. But even Liddell and Scott furnish, from Diog. L. i. 1-59, an instance of the modification, hoping that a thing will *not* happen. The fact is, that words thus compounded admit of meanings so widely different as to include senses nearly opposed. Thus *ἀπάγειν* means to *take away*, or to *bring home*; *ἀπαλλάσσειν* to *release*, to *destroy*, to *escape*; *ἀπαυρᾶν* to *take away from*, or *receive*; *ἀπειπεῖν* to *speak out*, *deny*, *forbid*, *disown*, or *fail*; *ἀπελαύνειν* to *drive away*, or to *march*; *ἀπέρχεσθαι* to *go away*, or to *come back*; *ἀπεσθίειν* to *eat off* or *up*, and to *leave off eating*; *ἀπέχειν* to *keep off* or *hinder*, or to *receive in full*; *ἀποβαίνειν* to *throw away*, and to *throw back*; *ἀποβλέπειν* to *look on*, or *at*, or *away*; *αποδακρύνειν* to *weep much*, or to *cease weeping*; *ἀποδορβάειν* to *sleep a little*, or to *wake up*; *ἀπόκεισθαι* to be *laid up in store*, or *aside*; *αποκλαίεσθαι* to *bewail oneself*, or to *cease wailing*, &c. This induction suffices to shew that verbs compounded with *ἀπό* admit of flexibility enough in sense to cover the meaning attached to the word in our old and other Versions. The question then mainly turns on the requirement of the context. And when one weighs verses 30-34 with care, it seems surprising that a sense so unnatural here should be attached to the word in verse 35. Especially consider the immediately preceding verse: "and if ye lend to them of whom ye hope to receive, what thank yave ye? even sinners lend to sinners, to receive again as much." What can be simpler than the converse call of grace, love, do good, lend, "hoping for nothing again." (Cf. Luke 14:12.) What worthy sense in such a connection is there in "never despairing"? Does it mean that, whatever we may give thus unselfishly in faith, we are to have no fears of coming short for ourselves? If so, it seems needless, mean, and out of character with all the rest. Never despair because of giving or lending to others! Even a generous man might be beyond such fears, not to speak of a son of the Highest exhorted by the Only-begotten of the Father. And what here is the force of the margin "despairing of no man"? If the Revisers

understand despairing of no man's honesty or gratitude in repayment, it seems quite contrary to the spirit of verse 30, not to mention that the sequel of verse 35 casts the believer wholly on God's great recompense. (*Bible Treasury* 13:303)

6:36 therefore: so AEPXΔ, etc., Amiat., Syrr. (exc. sin.). Edd. omit after BD LΞ 1, 33, Syr^{sin} Memph. (EEW's Notes, *Exp. of Luke*, p.99)

6:38 with the same measure: so AC, later uncials, most cursives, Old Lat. Syrr. BDLΞ, 1, 33, Aeth. Memph. read "with what measure ye mete." (EEW's Notes, *Exp. of Luke*, p.100)

shall be given: [See notes to Lk. 16:9.]

6:43 nor Λ: Edd. after "nor" add "again," following BΞ 1, 69, Memph. — ACΔΔ Syrr. Goth. Aeth. omit. (EEW's Notes, *Exp. of Luke*, p.103)

6:44 [whole verse]: [see note to Lk. 16:9]

6:45 treasure of his heart: so AC and later uncials, most cursives (33), Syrr. Aeth. Memph. Goth. Edd. omit after BDLΞ, 1, 69, Amiat. (EEW's Notes, *Exp. of Luke*, p.103)

6:48 for it had been founded on the rock: so ACDXTΔΔΠ, etc., most cursives, Syrr^{pesch} bcl Old Lat. Goth. Arm. Edd. adopt "on account of its having been well built," after BBLΞ, 33, Memph. (from Matt.). (EEW's Notes, *Exp. of Luke*, p.104)

7:4 is worthy . . . thou shouldest g: so Edd. after ABCD, etc., with twenty-one cursives. "Was worthy . . . he should g" (T.R.) follows ΓΔ and most cursives. (EEW's Notes, *Exp. of Luke*, p.107)

7:7 my servant shall be: so ACD, etc., with cursives and Syr^{sin}. Edd. adopt "let m. s. be," after BL (T.R. regarded as correction from Matt.). (EEW's Notes, *Exp. of Luke*, p.108)

7:11 afterwards: so W.H., Blass, as AB, Syr^{sin}. "The day after": so Tisch. after ACDKM. Nearly all cursives, most Syrr. and other versions. (EEW's Notes, *Exp. of Luke*, p.110)

him Λ: "many of": so Tisch. with ACXΔ, most cursives, Goth. Other Edd. omit, after BDLΞ and some versions, as Syr^{sin} and Old Lat. (EEW's Notes, *Exp. of Luke*, p.110)

7:12 [was]: so Edd. after BBLΞ, 33, 69, Syr^{sin} Memph. AE, etc., Latt., other Syrr., and Goth. omit. (EEW's Notes, *Exp. of Luke*, p.110)

7:16 arisen: "has been raised up": so Edd. after ABCIΞ, 1, 33. ERXΔ, 69, Syr^{sin} have "is risen up." (EEW's Notes, *Exp. of Luke*, p.111)

7:19 Jesus: so AD, later uncials, most cursives, Syrr. Old Lat. Memph. Edd. adopt "the Lord," after BRLΞ 33, 69, Amiat., etc. (EEW's Notes, *Exp. of Luke*, p.112)

7:21 in that: so Edd. after BBL 1, 69, Memph. AD, 33, Syrr. Amiat. Goth. Arm. have "in the same." (EEW's Notes, *Exp. of Luke*, p.112)

hour: so Edd. following B^{corr}BL, 1, 69, Memph. B^mL, 69, have "day." (EEW's Notes, *Exp. of Luke*, p.112)

7:27 I: (ἐγώ) is found in AEXΔ, 33, Syrr.; but Edd. omit after BDLΞ, 1, Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.115)

7:28 [prophet]: inserted in AEGH, later uncials, most cursives, Syrr. Goth. Edd. omit, after BKLM and most Old Lat. (EEW's Notes, *Exp. of Luke*, p.115)

[the Baptist]: ADΔ, etc., most cursives (33), Syrr. and Old Lat. insert. Edd. reject, after BBLΞ, 1, Memph. (EEW's Notes, *Exp. of Luke*, p.115)

7:31 Λ To: In chapter 7:31 the Revisers properly drop, among lesser additions without due warrant, the spurious words which begin the verse, which were inserted by copyists who did not perceive that verses 29, 30 are a parenthesis of the evangelist, and that the Lord continues from the end of verse 28. (*Bible Treasury* 13:303)

7:32 to you (second time): so AP, Syrr. (including sin.), Aeth.; but omitted by Edd. after BDLΞ, Amiat. Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.116)

7:37 unguent: It is better to say unguent (for when men speak of "ointment," not a few think of provision for a wound or sore). (*Bible Treasury* 20:86)

7:44 tresses: "her hair": so Edd. after BBDLΞ, Syrr^{pesch} bcl. Old Lat. Memph. "The hair of her head" is in EΔ, etc., most cursives (33, 69), Syrr^{sin} cu. (EEW's Notes, *Exp. of Luke*, p.120)

8:3 Chuza: [The American correctors of the RV] strain out "Chuza," instead of the more proper "Chuzas" (see Smith's Dictionary) (*Bible Treasury* 14:336)

to him: so Wellhausen, with AAL, etc., 1, 33, Memph. Arm., Aeth. Edd. (so Harnack) adopt "to them," after BDE and later uncials, 69, Amiat. Syrr^{pesch} cu sin. (EEW's Notes, *Exp. of Luke*, p.123)

8:8 into: so Edd., following ABLΞ. D Syr^{sin} have "upon." (EEW's Notes, *Exp. of Luke*, p.125)

8:21 [it]: EX, etc., 69, Memph., express this; but Edd. omit, after BBDLΔ. (EEW's Notes, *Exp. of Luke*, p.129)

8:24 rising up: so AD and later uncials with cursives, and Syr^{sin}; but Edd. adopt "awaking," after BBL, 33. (EEW's Notes, *Exp. of Luke*, p.130)

8:27 had demons a long time: so A, later uncials and most cursives, Syrr. etc.; but Tisch. and W.H. (Rev.) adopt the order of BBL, 33, etc., Memph. "For a long time he put on, etc." (EEW's Notes, *Exp. of Luke*, p.130)

8:28 he cried out: so Edd., with BDL, etc., 33. — AEA, etc., 1, 69, have "and crying out." (EEW's Notes, *Exp. of Luke*, p.130)

8:29 had commanded: [The American correctors of the RV] strain out . . . "commanded" for "was commanding" or "charging" (see Green). (*Bible Treasury* 14:336)

8:31 they besought (παρεκάλουν): so Edd., after BCD, etc., 1, 33, 69, Memph. Arm. — A, etc., have παρεκάλει (Stephens and Beza), as if "he besought," which is treated as a correction from Mark 5:10. The classical conjunction of neut. plur. with sing. verb, the Hellenistic Greek of the N.T. does not always follow. (EEW's Notes, *Exp. of Luke*, p.131)

Gadarenes (cf. v.26): so Blass, after B^{corr}, AD, etc., Syrr^{cu} sin. — "Gergesenes" is the reading (followed by Tisch.) of B^m, C^{corr}, L, etc., 1, 33, Memph.; "Gerasenes" (W.H., Weiss) of BC^m, D, Old Lat. (EEW's Notes, *Exp. of Luke*, p.132)

8:33 choked: [The American correctors of the RV] prefer the more figurative "drowned" to the more literal "choked." (*Bible Treasury* 14:336)

8:34 Λ told: Before "told" some minuscules have "departing," which Edd. reject after ABCDLΞ, 1, 33, 69, Syrr. etc. (from Matthew). (EEW's Notes, *Exp. of Luke*, p.131)

8:43 having spent all her living on physicians: so Tisch., from ACDL and later uncials, cursives. — W.H., Weiss and Blass omit, after BD,

Syr^{sin}, Arm. (reminiscence of Mark 5:25). (EEW's Notes, *Exp. of Luke*, p.134)

8:45 and sayest thou, Who has touched me?: so ACD and later uncials, cursives, Old Lat. and Syrr. Edd. omit, after \aleph BL, Sahid. Memph. Arm. (from Mark). (EEW's Notes, *Exp. of Luke*, p.134)

8:47 declared λ : After "declared," C^{pm}, E, and some later uncials have "to him," which Edd. omit, after \aleph ABC^{corr}, DL, 1, 33, 69, Syrr^{pesch cu sin}, Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.134)

8:48 [be of good courage]: so AC, etc., most cursives (33, 69), Syrr^{pesch hcl}, Goth. Aeth. Arm. Edd. omit, after \aleph BDL Ξ , 1, Syrr^{cu sin}, most Old Lat. Sah. Memph. (from Matthew). (EEW's Notes, *Exp. of Luke*, p.135)

8:50 saying: so ACD, etc., Syr^{sin}, Memph. Goth. Arm. — Edd. omit, after \aleph BL, etc., 1, 33, Syr^{cu}. (EEW's Notes, *Exp. of Luke*, p.135)

8:51 came to: so most texts (Edd.); D has "entered into." — After "to go in," Edd. add "with him," as in BC^{pm}D, etc., 33, 69, Memph. Aeth. which AC^{corr}R, Syr^{cu}, Goth. Arm. omit. (EEW's Notes, *Exp. of Luke*, p.136)

John and James: so Edd., after BCDER Δ , etc., 1, 69, Old Lat. — \aleph AL, etc., 33, Amiat., Syrr^{pesch cu sin}, Memph. have "James and John." (EEW's Notes, *Exp. of Luke*, p.136)

8:52 for: so Edd., following \aleph BCDFL, etc., 1, 33, 69, Syrr. Memph. — AER, etc., and Amiat. omit. (EEW's Notes, *Exp. of Luke*, p.136)

8:54 having turned them all out, and: so A and most later uncials, etc., 33, 69, Syrr^{pesch hcl}. — Edd. omit, following \aleph ABDLX, and cursives, with Syrr^{cu sin}, most Old Lat. Aeth. (regarded as from Mark). (EEW's Notes, *Exp. of Luke*, p.136)

having turned them all out, and: In chapter 8 one of the most weighty corrections is in verse 54, where "put them all out and" should not be, though rightly in Mark 10:40. (*Bible Treasury* 13:303)

9:3 staff: so Edd., after \aleph BC^{pm}DL Ξ , 1, 33, 69 Old Lat. Syr^{cu}, Sah. Aeth. Arm. — "Staves" (Meyer) is found in AC^{corr} Δ , and other later uncials, many cursives, Syr^{sin}, Goth. (EEW's Notes, *Exp. of Luke*, p.137)

9:5 even (the very): so Tisch., after AC^{corr}EA Δ , etc., Syrr (including sin.), Amiat.; but other Edd. omit, following \aleph BC^{pm}DLX Ξ . 1, 33. (EEW's Notes, *Exp. of Luke*, p.137)

9:7 [by him]: so AE and most later uncials, nearly all cursives (1, 33), Syrr^{pesch}, Amiat. Edd. reject, after \aleph BCL, 69, Syrr^{sin cu}, Vulg. Sah. Memph. Aeth. Goth. Arm. (EEW's Notes, *Exp. of Luke*, p.138)

9:10 [a desert place of]: so AC Δ and other uncials, most cursives, Goth. Aeth. Arm. Edd. adopt "(into) a city called Bethsaida," with BD ("village") L Ξ X, 33, Sah. Memph. — Amiat. and Old Latin have "a d. p. which is B." (EEW's Notes, *Exp. of Luke*, p.138)

9:12 go: so Edd., after \aleph ABCDL, etc., Syr^{sin}, 33, 69, — Δ , etc., "go away" (which is in Mark). (EEW's Notes, *Exp. of Luke*, p.139)

9:12 victuals: [The American correctors of the RV] like "provisions" (12) rather than "victuals," "apart" (18) rather than "alone," "was" for "should be" in 46: small points verily, even if correct, which may well be doubted. (*Bible Treasury* 14:336)

9:18 alone: [See note to Luke 9:12]

9:20 of God: Syr^{sin} omits "of God," as also the Curetonian, and Old Latin Codex Vercellensis. (EEW's Notes, *Exp. of Luke*, p.140)

9:23 daily: so Edd., following \aleph ABKL, and later uncials, 1, 33, 69, Syrr^{pesch cu}, Amiat. Goth. Memph. Arm., CDEX Δ , etc., many cursives, Syr^{sin} and most Old Latin omit. (EEW's Notes, *Exp. of Luke*, p.142)

9:31 departure: [What authorities have $\xi\zeta\omicron\delta\omicron\nu$ and $\delta\acute{o}\xi\alpha\nu$ in Luke 9:31 respectively? Which is to be preferred? . . . C]

A . . . Only a few cursive manuscripts give $\delta\acute{o}\xi\alpha\nu$, evidently through $\delta\acute{o}\xi\eta$ just before and $\delta\acute{o}\xi\alpha\nu$ shortly after. Lachmann and Tischendorf do not so much as notice it as a various reading; but Griesbach and Scholz enumerate the juniors that so read, though of course following $\xi\zeta\omicron\delta\omicron\nu$, with all the best and most ancient authorities. Matthaei conjectures that this other may have crept in from Chrysostom. (*Bible Treasury* 7:271)

9:34 they ($\alpha\upsilon\tau\omicron\upsilon\varsigma$): so Edd., with \aleph BCL, Memph. Blass, "those" ($\epsilon\kappa\epsilon\iota\tau\omicron\upsilon\varsigma$), as AD Δ , 1, 33, 69, Sah. (EEW's Notes, *Exp. of Luke*, p.146)

9:35 beloved: so AC Δ and most later uncials, all cursives, Syrr^{cu pesch}, most Old Lat. and Amiat. Edd. adopt "chosen," after \aleph BL Ξ , Syr^{sin}, Sah. Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.146)

beloved: "chosen" takes the place of "beloved Son" [in the RV] as in Matthew and Mark. (*Bible Treasury* 13:303-304)

9:43 [Jesus]: so AC, etc., Syrr^{pesch hcl}. Edd. omit, after \aleph BDL Ξ , 1, Syrr^{sin cu}, Amiat. Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.148)

did: so Edd., after \aleph ABCDL, etc., 1, 33, 69, Syrr. Old Lat. "Had done," EX Δ , etc. (EEW's Notes, *Exp. of Luke*, p.148)

9:46 should be: [See note to Luke 9:12]

9:47 seeing: so AC Δ L Δ Ξ , etc. Edd. adopt "knowing," as in \aleph B, etc. (EEW's Notes, *Exp. of Luke*, p.150)

9:48 is: so Edd., with \aleph BCL, etc., 1, 33, Syrr^{cu sin}, most Old Lat., Amiat., Memph. "Shall be" (Blass); AD, etc., nearly all cursives (69), Syrr. Arm. (EEW's Notes, *Exp. of Luke*, p.150)

9:50 against you is for you: so Edd., following BCDL Ξ , 33, Old Lat., Syrr^{cu sin}, Memph. Goth. Aeth. Arm. "Against you is for us," \aleph ^{pm}AD. E(T.R.), etc., have "against us is for us" (Mark). (EEW's Notes, *Exp. of Luke*, p.150-151)

9:54 as also Elias did: so Blass, with ACD, all later uncials, 1, 33, 69, Syrr^{pesch hcl}, Memph. Aeth. Other Edd. omit, after \aleph BL Ξ , and Syrr^{cu sin}, Amiat. and Arm. (EEW's Notes, *Exp. of Luke*, p.152)

[end of 54, end of 55, start of 56]: Verses 55, 56 are simply thus: "But he turned and rebuked them. And they went to another village." But the end of verse 55 in the vulgar text has more authority than the beginning of verse 56. The Revisers even omit the last words of verse 54. (*Bible Treasury* 13:303-304)

9:55 [and said, Ye know not of what spirit ye are]: so Blass, after D (in part) F, and later uncials, most cursives (1, 69), Syrr, Amiat., etc. Other Edd. reject, following \aleph ABCL, etc., 33, Syr^{sin}. See W.H., App., p.59f. After "are," FKM, more than sixty cursives (1, 69), Syrr^{cu sin}, several Old Lat., and Amiat. have "For the Son of man has not come to destroy men's lives, but to save [them]." Edd. omit, in accordance with \aleph ABCDL, etc., many cursives (33). (EEW's Notes, *Exp. of Luke*, p.153) [see note to Lk. 9:54]

9:56 [first part of verse]: [see note to Lk. 9:54]

9:57 it came to pass: so AD Δ , etc., Syrr^{pesch}, Goth. Edd. omit, after \aleph BCL, etc., 33, 69, Syrr^{cu sin}, Memph. Aeth. Arm. (EEW's Notes, *Exp. of Luke*, p.154)

Lord: so AC Δ and later uncials, nearly all cursives, Goth. Edd. omit, after \aleph BDL Ξ , 1, Syr^{sin}, Amiat. Memph. (EEW's Notes, *Exp. of Luke*, p.154)

9:59 Lord: so \aleph ACL, later uncials, nearly all cursives, Old Lat, Goth. Memph. Edd. omit, after $B^{m}DV$, Syrr^{sin}. (EEW's Notes, *Exp. of Luke*, p.155)

10:1 seventy: so Tisch. Treg. and Revv., as \aleph ACL, later uncials, nearly all cursives, Goth. Aeth. W.H., Blass, and Weiss read "seventy-two," after BD, etc., several Old Lat., Syrr^{cu sin}. (EEW's Notes, *Exp. of Luke*, p.159)

10:3 *I* ($\epsilon\gamma\omega$): "It is I who": so CDL Δ . Edd. omit, as \aleph AB (from Matthew). (EEW's Notes, *Exp. of Luke*, p.159)

10:6 If: so Edd., after the uncials. Only minuscules have "if indeed." (EEW's Notes, *Exp. of Luke*, p.160)

10:8 may have entered: so Edd. with \aleph BCDL Ξ , 1, 33, Amiat. "May enter" is the reading of A Δ , etc. (EEW's Notes, *Exp. of Luke*, p.161)

10:11 cleaves to us on the feet: so Edd. after \aleph BD, Old Lat. Syrr^{cu}. Other uncial copies, besides many cursives, omit "on the feet." (EEW's Notes, *Exp. of Luke*, p.161)

nigh Λ : After "come nigh," AC, etc., and most cursives (69), add "unto you," which Edd. reject, following \aleph BDL, 1, 33, Amiat. (EEW's Notes, *Exp. of Luke*, p.161)

10:12 Λ I say: Before "I say," Tisch. adds "But," with \aleph E Ξ , etc., Memph., which W.H. and others omit, after BCL. (EEW's Notes, *Exp. of Luke*, p.161)

10:15 who hast been raised up: so Weiss and Blass ($\psi\psi\theta\eta\varsigma$), after A, most later uncials, and most cursives (33, 69), all having $\psi\psi\theta\epsilon\iota\sigma\alpha$, with Amiat. Other recent Edd. adopt "shalt thou indeed be exalted ($\psi\psi\theta\eta\sigma\eta$)," after \aleph BDL Ξ , Syrr^{cu}, Old Lat. Memph.; of these, BD give $\kappa\alpha\tau\alpha\beta\eta\sigma\eta$ (Treg. Marg., W.H., text, and Weiss), instead of $\kappa\alpha\tau\alpha\beta\iota\beta\alpha\sigma\theta\eta\sigma\eta$ (Revv. and Blass). (EEW's Notes, *Exp. of Luke*, p.162)

10:17 the seventy: BD, etc., read "seventy-two," as above (verse 1). (EEW's Notes, *Exp. of Luke*, p.163)

10:19 give: so Blass, following A Δ , etc., most cursives (33, 69), Syrr.—Tisch., W.H., etc., adopt "have given," after \aleph BC^mLX, 1, Old Lat. Amiat. (EEW's Notes, *Exp. of Luke*, p.164)

10:20 rejoice not: A few copies have "rejoice rather"; but the additional word is not in \aleph ABCD, etc., 1, 33, 69, Old Lat. Syrr. (Edd.). (EEW's Notes, *Exp. of Luke*, p.164)

10:21 Jesus: so ACE, etc., 33; but Edd. omit, after \aleph BD Ξ , Amiat., Memph. (EEW's Notes, *Exp. of Luke*, p.165)

in (the, or His) spirit: so Blass, after AEG Δ , etc., nearly all cursives, Syrr^{sin}. Other Edd. adopt "the Holy Spirit," after \aleph BCD, etc., 1, 33, Syrr^{cu pesch}, Old Lat. Memph., which was the text followed in the Vulg., Wycliffe's, and the Rhemish versions. (EEW's Notes, *Exp. of Luke*, p.165)

10:27 with: The reading generally approved the first time is $\epsilon\zeta$ ("from"): afterwards, $\epsilon\nu$, which Blass has throughout, as D; but this editor, after D and Γ , omits "with all thine understanding." The last words are vouched for by the other copies. (EEW's Notes, *Exp. of Luke*, p.169)

10:29 of justifying: \aleph BC^mDL Ξ have $\delta\iota\kappa\alpha\iota\omega\sigma\alpha\iota$, adopted by Edd.; whilst $\delta\iota\kappa\alpha\iota\acute{\upsilon}\nu$ is the form in AC^{corr}T Δ API, 1, 33, 69. (EEW's Notes, *Exp. of Luke*, p.170)

10:32,35 place Λ : In the parable of the good Samaritan the Revisers, on good authority, strike out additions of the common text, in verse 32 and 35 especially. (*Bible Treasury* 13:304)

10:33 [him]: so ACDE, etc., 69, Syrr. Edd. omit, as \aleph BL Ξ , 1, 33, Old Lat. (EEW's Notes, *Exp. of Luke*, p.171)

10:35 [as he left]: so ACE, etc., 69, Syrr. Edd. omit, after \aleph BDL, etc., 1, 33, Old Lat. Syrr^{cu sin pesch}, Memph. (EEW's Notes, *Exp. of Luke*, p.172)

[as he left]: [see note to Lk. 10:32]

to him: so ACE, etc., most Syrr. Edd. omit, after BDL Ξ , 1, 33, Syrr^{sin}, Amiat. Memph. (EEW's Notes, *Exp. of Luke*, p.172)

10:36 [now]: so A Δ , etc., 33, 69, most Syrr. Edd. omit, as \aleph BL Ξ , 1, Syrr^{sin}, Amiat. (EEW's Notes, *Exp. of Luke*, p.172)

10:39 Jesus: so AC^{corr}, later uncials, almost all cursives, with Syrr^{sin}, but Revv., as Edd., adopt "the Lord," after \aleph DL Ξ Syrr^{cu}, most Old Lat. Memph. Aeth. Arm. (EEW's Notes, *Exp. of Luke*, p.175)

10:41 Jesus: In verse 41, "Jesus" has the support of ACDE and all later uncials, most cursives (1, 69), Syrr. including sin., with Old Lat. and Memph.; but Revv., as Edd., have adopted "the Lord," following \aleph B^m L, Old Lat. and Amiat. (EEW's Notes, *Exp. of Luke*, p.176)

10:41-42 [last part of verse 41, all of 42]: Blass omits all after second "Martha" as far as "and" (Revv. "for"), after Syrr^{sin} and some copies of Old Latin. D contains "thou art troubled." The words reproduced are sustained by the mass of authority recognized by other Edd.; but there is a question as to "There is need of one," which is the reading of AC^m, most later uncials with cursives, Syrr^{cu pesch}, and some Old Lat. (Tisch. Treg.). W.H. and Weiss adopt "Few things are needful or one," as in \aleph BC^{corr} L, 1, 33, Memph. Aeth. and Origen. But see Scrivener, ii., p. 349f. The "and" (Treg.) is in AC, etc. Revv., as most Edd., "for," after \aleph BL, 1, 69. (EEW's Notes, *Exp. of Luke*, p.177)

10:42 [See note to 10:41]

11:2 Father: so Edd., after \aleph BL, 1, Syrr^{sin} Amiat., Arm., Origen, Tertullian. ACDE, etc., most cursives (69), Syrr^{cu pesch hcl}; most Old Latin, Memph. Aeth. add "Our . . . who art in the heavens" (from Matthew). (EEW's Notes, *Exp. of Luke*, p.178-9)

Father . . . come Λ : But chapter 11 affords more cases [of changes in the RV], especially in Luke's form of the prayer, where "Father" alone is read, not "Our Father which art in heaven," an importation from Matthew, as is "Thy will be done as in heaven so in earth," and "but deliver us from evil:" all of which petitions had special interest and value for Jewish disciples. (*Bible Treasury* 13:304)

come Λ : Hence He adds elsewhere, "Thy will be done, as in heaven, so in earth." Though left out of Luke by excellent authority, it is undoubtedly read in the Gospel of Matthew, because the future kingdom will bring in the earth as well as heaven. (*Exp. of Luke*, p. 181)

come Λ : Here \aleph ACD, etc., nearly all cursives, Syrr^{cu pesch hcl}. Old Latin, Memph. Aeth. insert "Thy will be done as in heaven, also on the earth." Edd. omit, as BL, 1, Syrr^{cu sin}, Amiat. Arm. Orig., etc. (from Matthew). Instead of "Thy kingdom come," Blass, after Gregory of Nyssa, Maximus the Confessor, and Marcion (Tert.), reads "May thy Holy Spirit come upon us and cleanse us," as to which see W.H., App., p.60. Such a reading is absolutely unknown to any but the Western text. (EEW's Notes, *Exp. of Luke*, p.179)

11:3 sufficient: It takes up the pure and simple need of the body. The word "daily" is a very imperfect expression in English of the original term. $\epsilon\pi\iota\theta\upsilon\sigma\iota\omicron\varsigma$ really means our "sufficient" bread (seemingly a word expressly formed for this idea in contrast with superfluity). (*Exp. of Luke*, p.182) [see note to Mat. 6:11]

11:4 temptation Λ : . . . left out in the most ancient copies. The only right and true way of understanding the mind of God, and the best

homage to Scripture, is always and only to cleave to that which is undoubtedly of Himself. This is not to take away anything from Scripture; it is to lay aside what is not Scripture. We have these words quite rightly in Matthew besides: we gain by their omission here instead of losing. The question arises, Why should it be given in Matthew and omitted here? "Deliver us from evil" refers, I believe, to the evil one and the exhibition of his power, which a Jew ought always to have before him, that tremendous hour which will be allowed as a final retribution on the nation, before they are delivered for the reign of Christ. As Luke had the Gentiles in view, this was naturally and wisely left out. Deliverance from this scourge would have been less felt by them, and hardly intelligible, as the earthly millennial portion disappears for a similar reason. What is general and moral abides here. (*Exp. of Luke*, p. 183-4)

temptation Λ : At the end of verse 4, ACD, etc., most cursives, Syrr^{cu} pesch hel Old Lat. Memph. Aeth. add "but deliver us from the evil one." Edd. omit, after \aleph^m BL, 1, Syrr^{sin} Arm. Origen, etc. (EEW's Notes, *Exp. of Luke*, p.179)

temptation Λ : [see note to Lk. 11:2]

11:11 bread . . . or also: These words, read by Tischendorf, are questioned by Treg., relegated to marg. by W.H., and rejected by Weiss and Blass, after B Sah. Arm. Origen (from Matthew). (EEW's Notes, *Exp. of Luke*, p.185)

11:13 who [is] of heaven: Ought there not to have been a more distinctive version of $\delta \xi \theta \epsilon \acute{o} \upsilon \rho \alpha \nu \acute{o} \upsilon$ in verse 13 than the "heavenly" of the Authorised Version here followed [in the RV]? (Compare Matt. 5:16, 44, 48; 6:1, 9.) (*Bible Treasury* 13:304)

11:19 I: Weiss retains the emphatic I ($\epsilon \gamma \acute{\omega}$) of D here also. (EEW's Notes, *Exp. of Luke*, p.188)

11:29 This generation: [See note to Mat. 24:34]

Jonas: here AC and later uncials, most cursives, etc., add "the prophet," which Edd. reject, following \aleph BDL, Amiat., etc. (from Matthew). (EEW's Notes, *Exp. of Luke*, p.194)

11:30 this generation: [See note to Mat. 24:34]

11:31, 32 A . . . Men: No doubt cases are not infrequent where an anarthrous form in Greek requires the definite article in our idiom. But the tendency even in the Revised Version is to introduce it needlessly. Thus in chapter 11:31, 32 (as in Matt. 12:41, 42) it is enough and even more exact to say "a queen" and "men of Nineveh." The article might have been used in Greek if the intention had been to refer to them as those well-known in Old Testament history or prophecy. But as it is not, "the queen" and "the men" seems uncalled for. On the other hand, why should we have "mint and rue," &c. (and in Matt. 23: 23, "mint and anise and cummin") when the Greek article is so expressly introduced to mark the minutious exactitude of Jewish legalism. (*Bible Treasury* 13:304)

11:32 Men: [see note to Lk. 11:31]

11:33 in secret: "a cellar," [in the RV is] an improvement on "a secret place"; (*Bible Treasury* 13:304)

11:34 the body: so most authorities. D, with most Old Lat., has "thy b." (EEW's Notes, *Exp. of Luke*, p.196)

thine eye: so \aleph^m ABCD, etc., Old Lat. (Edd.). EG, etc., most cursives, Syrr^{cu} sin Arm. have "the eye." (EEW's Notes, *Exp. of Luke*, p.196)

when Λ : AC and later uncials, nearly all cursives, Syrr^{cu} sin, read "therefore" besides "when," which Edd. omit, after \aleph BDL, Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.196)

11:36 [whole verse]: Blass, but here again alone, follows D with some copies of Old Latin, in omitting this verse. (EEW's Notes, *Exp. of Luke*, p.197)

11:41 what ye have: for "such things as ye have" or "your property," an unquestionably sound rendering of $\tau \acute{\alpha} \epsilon \nu \acute{o} \nu \tau \alpha$, [the RV has] "those things which are within" and in the margin "ye can," neither of which seems at all so suitable to the context. Of course those who advocate the revised textual rendering might point to the preceding verses in its justification; but to give for alms those things which are written is really a paradox, instead of the simple dealing with the Pharisee's conscience, which to plain minds is the thing intended. (*Bible Treasury* 13:304)

11:38 washed: In 11 [in the American corrections of the RV] the only point is "bathed himself" for "washed" in 38, as in Mark 7:6. (*Bible Treasury* 14:336)

11:42 mint and rue: [see note to Lk. 11:31-32]

11:44 you Λ : After "you," AD (but without "hypocrites"), E, etc., most cursives (69), some Syrr. add "scribes and Pharisees, hypocrites." Edd. omit, as \aleph BCL, etc., 1, 33, Syrr^{cu} sin, Amiat. Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.199)

11:48 [their sepulchres]: ACE, etc., 33, Syrr. Amiat. Memph., have these words, which Edd. omit, after \aleph BDL. (EEW's Notes, *Exp. of Luke*, p.200)

11:53 as he said these things to them: so Lachm., followed by Blass, after AD, etc., 1, Syrr. Amiat.; Blass adding "before the people," which is in DX, Old Lat. Syrr^{cu} sin. Treg., W.H., and Weiss adopt, "And as he went out thence," after \aleph BCL, 33, Memph. (EEW's Notes, *Exp. of Luke*, p.202)

11:54 [and seeking]: these words are in ACD, later uncials, most cursives, Old Lat., etc.; but Edd. reject them, after \aleph BL, Memph. Aeth. (EEW's Notes, *Exp. of Luke*, p.202)

[that they might accuse him]: as ACD, Syrr^{cu} sin; but Edd. omit, as \aleph BL, Memph. Aeth. This affords instance of "conflation". (EEW's Notes, *Exp. of Luke*, p.202)

12:7 therefore: so \aleph ADE, etc., 1, 33, 69, Syrr. Amiat. Edd. omit after BLR, some Latt. Memph. (EEW's Notes, *Exp. of Luke*, p.205)

12:15 from Λ all: so Edd., following \aleph ABD, etc., 1, 33, 69, Syrr. Old Lat. Memph. EFG, etc., and most cursives omit. (EEW's Notes, *Exp. of Luke*, p.208)

12:18 produce: so Tisch. after \aleph AD and most later uncials. Other Edd. (W.H.: "conflation") adopt "corn," following BLX, Sah. Memph. Aeth. (EEW's Notes, *Exp. of Luke*, p.209)

12:20 is required: [see note to Lk. 16:9]

12:22 for life: so Edd. after \aleph ABD, etc., 1, Amiat. EA, etc., 33, 69, Syrr^{cu} pesch sin Memph. add "your." (EEW's Notes, *Exp. of Luke*, p.210)

12:25 stature: [See Mat. 6:27]

one: \aleph^m BD, Memph. omit (Edd.); \aleph^{corr} AL, etc., with Syrr^{sin} insert. (EEW's Notes, *Exp. of Luke*, p.210)

12:28 the grass, which to-day is in the f.: so AE and most of the later uncials, besides cursives and Syrr^{sin}. Edd. (Revv.) adopt "If God so clothe the grass in [the] field," after \aleph BL, etc. (EEW's Notes, *Exp. of Luke*, p.211)

12:31 his: so Edd. following \aleph BDL, Memph. AE, etc., 1, 33, 69, Syrr. Amiat. have "kingdom of God." (EEW's Notes, *Exp. of Luke*, p.212)

[all]: so AD, etc., 1, 33, 69, Amiat. Memph.; but Edd. reject after \aleph BQ Δ , etc. (EEW's Notes, *Exp. of Luke*, p.212)

his: it is "his [your Father's] kingdom" [in the RV] rather than "the kingdom of God," though the authorities are not numerous. (*Bible Treasury* 13:304)

12:38 Λ in the third Λ : Edd. (Revv.) follow \aleph BL, etc., 33, "And if in the second and in the third watch, he come": the "come" and "watch" each occur only once in these texts. (EEW's Notes, *Exp. of Luke*, p.215)

those [bondmen]: so AE, etc., 1, 33, 69, Syrr. and Amiat. Tisch. after \aleph^m omits both words; other Edd. follow BDL, Syr^{sin}, which have "those" but not "bondmen." (EEW's Notes, *Exp. of Luke*, p.215)

12:39 would have watched: Edd. questioning the words as from Matthew. (EEW's Notes, *Exp. of Luke*, p.215)

12:40 therefore: so AE, etc., 1, 33, 69. Edd. omit, after \aleph BLQT, Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.215)

12:41 Λ Lord: "to him": so Tisch. with \aleph APQT, Syrr^{sin cu}. Other Edd. omit following BDLRX 33, Old Lat. (EEW's Notes, *Exp. of Luke*, p.216)

12:49 what will I: [The American correctors of the RV read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*):] the suggested change is strange, still more the margin. (*Bible Treasury* 14:336)

12:54 a cloud: so Edd. after \aleph ABL, etc., 1, 33, 69. DE, etc., have "the c." (EEW's Notes, *Exp. of Luke*, p.221)

12:56 ye do not discern: so AD Γ Δ II, later uncials, most cursives and Old Lat. Syrr. Edd. (Revv.) adopt "ye do not know how to discern," according to \aleph BL, 33, Sahid. Memph. Aeth. (EEW's Notes, *Exp. of Luke*, p.222)

12:58 shall deliver: so Edd. after \aleph ABDT 69. ELX Δ , etc., 1, 33, Syr^{sin} Old Lat. have "(lest the j.) deliver." (EEW's Notes, *Exp. of Luke*, p.222)

13:2 he: so Edd. after \aleph BLT, Amiat. ADE, etc., 1, 33, 69, Syrr. have "Jesus." (EEW's Notes, *Exp. of Luke*, p.224)

13:4 they ($\alpha\upsilon\tau\omicron\iota$): so Edd. after \aleph AB, etc., 33, 69, Syr^{sin} Amiat. E Γ Δ , etc., 1, Memph., have "these" ($\omicron\upsilon\tau\omicron\iota$). (EEW's Notes, *Exp. of Luke*, p.225)

the men: so Edd. after \aleph ABDL, etc., 69. E, etc., 33, omit. (EEW's Notes, *Exp. of Luke*, p.225)

13:9 thenceforth —; but if not, Λ : Such is the order of words in AD and later uncials, most cursives, Old Lat. Syrr.; but Edd. (as Revv.) read "and if it bear fruit after that (thenceforth) ...," as it is in \aleph BL, 33, 69, Sah. Memph., etc. Syr^{sin} has "next year thou shalt cut it down." (EEW's Notes, *Exp. of Luke*, p.226)

13:11 Λ a: "[there was]": so AE, etc., 1, 69, Syrr^{cu pesch sin}, but Edd. omit, as \aleph BL, etc., 33 Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.227)

13:14 these: so D, etc., Latt. Syrr.; but Edd. adopt "them," according to \aleph ABL, 1, 69. (EEW's Notes, *Exp. of Luke*, p.228)

13:15 Hypocrites!: so most Edd. with \aleph ABEL, etc., later uncials, numerous cursives (69), Old Lat. Amiat., Sah. Memph. Blass upholds T.R., "thou hypocrite," which is in DVX, many cursives (1), and Syrr. So all English versions before R.V. (EEW's Notes, *Exp. of Luke*, p.228)

Hypocrites!: Hypocrites, not "hypocrite;" (*Bible Treasury* 13:304)

13:19 great: so A and later uncials, most cursives, Syr^{pesch} Memph. Aeth., but Edd. reject, following \aleph BDLT, Syrr^{cu hier} Arm. (EEW's Notes, *Exp. of Luke*, p.230)

13:24 door: so Edd. after \aleph BDL, 1, Arm.; whilst AE and later uncials 33, 69, have "gate." (EEW's Notes, *Exp. of Luke*, p.232)

13:25 Lord Λ : so Edd. after \aleph BL, Amiat., Memph. ADE, etc., 1, 33, 69, most Syrr. repeat "Lord" (from Matthew). Syr^{sin} has "our Lord." (EEW's Notes, *Exp. of Luke*, p.233)

13:27 you . . . whence ye are: so \aleph AD, Syr^{sin}; but Edd. omit, after BLRT and cursives. Blass reads "you," but omits "whence ye are," as D. (EEW's Notes, *Exp. of Luke*, p.233)

13:31 the same hour: so Edd. following \aleph ABDLX Δ and some other later uncials, most cursives, Old Lat. Sah. Memph. Arm. Aeth. have "the same day." (EEW's Notes, *Exp. of Luke*, p.236)

13:32 I am perfected: [The American correctors of the RV in the margin] is essentially Green's rendering. (*Bible Treasury* 14:336)

13:35 you Λ : After "you," DX Δ , etc., 33, Syrr. Aeth. add "desolate" (Syr^{sin} "forsaken"). Edd. omit, after \aleph ABKL, etc., Amiat., 1, 69, Sah. Arm. (EEW's Notes, *Exp. of Luke*, p.239)

you Λ : omit *desolate* in verse 35, brought in from Matthew 23. (*Bible Treasury* 13:304)

14:3 or not: Edd. here add "or not," following \aleph BDL, 1, 69, Syr^{cu} Memph. The words are not in AEX Δ , etc., cursives in general (33), Syr^{sin} Amiat. Arm., etc. They are attested by some Old Lat. and not by others. (EEW's Notes, *Exp. of Luke*, p.240)

14:5 an ass: so \aleph KLXII, etc., 1, 33, Syrr^{sin hier} (sin.: "ox or ass"), Memph. Arm. Aeth. D: $\pi\rho\acute{o}\beta\alpha\tau\omicron\nu$ (as Matthew). Edd. adopt "a son," after ABEGH and later uncials, many cursives, Syrr^{cu pesch hel} Sah. Cyril. Alex. The balance of Latt. favours "ass."—D has "sheep." See W.H., App., p.62. (EEW's Notes, *Exp. of Luke*, p.241)

an ass: Another notable piece of recent editorship appears in Luke 14:5. The common and true reading $\delta\nu\omicron\varsigma$ (ass), has good ancient support, but undoubtedly $\nu\acute{\iota}\omicron\varsigma$ has far more valuable extant MSS in its favour. It will hardly be credited by the uncritical reader that Scholz, Lachmann, Tischendorf, with an admiring herd, have renounced not only spirituality but even common sense, and have consecrated the obvious blunder of these early copies. They represent our Lord as saying, "Which of you shall have a son or an ox," &c. But this, as Mr. [Thomas Sheldon Green] remarks, quite destroys the reasoning *a fortiori* — nay, throws the stress on the wrong side of the argument. But why, then, does not Mr. G. deal summarily with such a monster of criticism? (*Bible Treasury* 1:296)

an ass: the Revisers have resisted the temptation of following the mass of ancient authority and of modern critics, and retain "ass," giving "son" in the margin. (*Bible Treasury* 13:304)

14:10 all: so most Edd., as \aleph ABLX, 1, 33, 69, Syr^{cu} Sah. Memph. Aeth. Blass, after D Γ Δ , etc., most cursives, Syr^{sin} Old Lat. Goth. Arm. omits. (EEW's Notes, *Exp. of Luke*, p.242)

14:21 the: so Edd. following \aleph ABD, etc., 1, 69, Old Lat. Memph. Aeth. Arm. EX Γ Δ , etc., Syrr. have "that." (EEW's Notes, *Exp. of Luke*, p.246)

14:34 [then]: so Tisch. following \aleph BLX, 69, Memph. Treg. brackets. Other Edd. omit, as ADER Δ , etc., 1, 33, Syrr. Amiat. (EEW's Notes, *Exp. of Luke*, p.249)

also: so \aleph BDLX Syrr^{cu pesch}. It is omitted in AER Γ Δ , etc., 1, 33, 69, Syr^{sin} Memph. (EEW's Notes, *Exp. of Luke*, p.249)

14:35 it is cast out: [see note to Lk. 16:9]

15:16 to fill: can one doubt that the reading of \aleph B D L R, some cursives and very ancient versions, is a softening of the phrase which is certainly not found in the Authorised Version or its American revival? (*Bible Treasury* 14:336)

15:17 here: so Edd., after \aleph BDL, some cursives (1), Syrr. Old Lat. Vulg. Memph. The word is not in APX, etc., nor in most cursives (as 33, 69). (EEW's Notes, *Exp. of Luke*, p.258)

15:19 Δ I am: Before "I am no longer," EG, etc., most cursives, Syrr. have "and," which Edd. omit, after \aleph ABDK, etc., 1, Old Lat. Sah. Memph. (EEW's Notes, *Exp. of Luke*, p.258)

15:21 Δ I am no more: E, etc., 33, 69, Syrr. have "and I am n. l.," which Edd. reject, after \aleph ABD, etc., Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.259)

son Δ : W.H. add these words ["Make me as one of thy hired servants"] in brackets: after \aleph BD, etc., Syr^{hcl} Aeth., which Tisch. and Treg., both of whom cite Augustine, followed by Weiss and Blass, reject as interpolation from verse 19. They are supported by AL Δ , etc., Latt. Syrr^{sin pesch hier}. (EEW's Notes, *Exp. of Luke*, p.259)

15:22 bring out: so APQ and other later uncials, all cursives, Sah. Syrr. Recent Edd. adopt "Quickly b. o.," as \aleph BDLX, Syr^{sin} Old Lat. Goth. Memph. Arm. Aeth. This addition Treg. brackets. (EEW's Notes, *Exp. of Luke*, p.260)

Δ bring out: [The RV adds] "quickly" on good, but not large, authority. (*Bible Treasury* 13:304)

15:28 And his father: so Edd., after \aleph ABDL, etc., 1, 33, Old Lat. Goth. Memph. Arm. E and most of the later uncials, nearly all cursives (69), Syrr. Amiat. and Vulg. have "therefore." (EEW's Notes, *Exp. of Luke*, p.261)

15:29 his father: so Treg., W.H., after ABDG, etc., 69, Syr^{sin}. Tisch.: "the," after \aleph Q, Goth. Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.262)

15:32 again: [The RV omits] "again" in verse 32. (*Bible Treasury* 13:304)

16:4 may be received: [see note to Lk. 16:9]

16:7 Δ He saith: Before "he says," ADP and some versions have "and." Edd. omit, after BLR, 13, 69, Amiat., Memph. (EEW's Notes, *Exp. of Luke*, p.266)

16:9 it: so Edd. after \aleph^m AB^m DL, etc., Syrr^{sin pesch} Memph. Arm. Aeth. Cyr. Alex. It has beyond doubt preponderant authority over "ye fail" [T.R. after \aleph^{corr} EP, etc., Vulg. Clem. Alex. — EEW]; but it is difficult to see its superior force or even propriety (cf. *Bible Treasury* 13:304). (*Exp. of Luke*, p.267-8)

it: "It fails" in chapter 16:9 has beyond doubt preponderant authority over "ye fail;" but it is difficult to see its superior force or even propriety. (*Bible Treasury* 13:304)

ye may be received: The meaning of the words "that they may receive you" is simply "that ye may be received into everlasting habitations."...There is no stress to be laid on the form of the phrase "they may receive you." This has misled not a few. Literally this might hold good on earth, as we see in verse 4, but spiritually it simply means "that ye may be received." Compare Luke 6:38, 12:20; the first wrongly rendered in the Authorised Version, the last rightly. God alone receives into heaven: no one else has a title to receive there. The expression alludes to the parable, but is used with the utmost vagueness. It is a

virtual impersonal—"that reception may be given you into the everlasting tabernacles." (*Exp. of Luke*, p.268-9)

ye may be received: [May I ask your mind on Luke 16:9? T.A.J.]

A. I believe that the solution of the last clause, which is probably the one chiefly enquired after, depends on the simple fact that St. Luke frequently uses the third person plural of the active verb, in a sort of indefinite way, to express that which would be best rendered by the English passive voice. It is thus that our translators have rightly given Luke 12:20, "thy soul shall be required," though literally it runs, "do they require thy soul." Clearly, if any one is meant, it is God, not men or angels. So in chap. 16:9, the version should have been "you may be received," instead of a literal rendering which leaves the door open to human and popish fancies. Here, again, if any person is particularly meant, it is not the poor or angels, as some have fondly imagined, but God Himself; but the general form is perhaps best. (Compare also chap. 6:38,) $\delta\omega\sigma\sigma\upsilon\sigma\iota\nu\ \epsilon\iota\varsigma\ \tau\omicron\nu\ \kappa\omicron\lambda\pi\omicron\nu\ \upsilon\mu\acute{\omega}\nu$ which, like our text, is given literally, but erroneously in the authorized version. "Shall men give" misleads. It ought to be, *shall be given*. (*Bible Treasury* 2:192)

ye may be received: Have the Revisers caught the idiom in [6:38, 44; 14:35; 16:4, 9; 23:31? The Authorised Version followed by [the RV] . . . takes [the idiom] . . . rightly in chapter 12:20. To give the plural literally misleads the English reader. It is meant to be general, and for us an impersonal or passive turn best expresses the thought. In several cases God is really meant without saying so. (*Bible Treasury* 13:303)

16:12 another's: in that which is another's [I leave out the word "man's," it is really God who is meant by it] (*Lect. Intro. to the Gospels*, p. 347)

your own: so Blass, with \aleph AD, etc., all cursives, the Latt. Syrr^{pesch hcl hier} Memph. Goth. Arm. Aeth. Hort, followed by Weiss, favours "our own," the reading of B and L. (EEW's Notes, *Exp. of Luke*, p.270)

16:21 the things: "with the crumbs which fell": so \aleph^{corr} APXT Δ , etc., nearly all cursives (1, 33, 69), Syrr. Amiat., Memph. Goth. Aeth. Edd. follow \aleph^m BL, Sah.: "with *what* fell." (EEW's Notes, *Exp. of Luke*, p.275)

16:25 thou: so EX Δ , etc., 1, 33, have the emphatic $\sigma\acute{\upsilon}$, which Edd. omit, after \aleph BDL, etc. (EEW's Notes, *Exp. of Luke*, p.277)

here: so Edd., following \aleph ABD, etc., Syrr. Memph. Sah. Arm. Aeth. The omission in T.R. is supported by a few minuscules (1) only. (EEW's Notes, *Exp. of Luke*, p.277)

16:26 so that: Dean Alford here as elsewhere renders $\delta\pi\omega\varsigma$ as if it were exactly like $\iota\nu\alpha$, "in order that." I believe this to be a mistake in fact; and philologically it is a false principle that two words radically distinct in the same tongue ever mean precisely the same thing. (*Bible Treasury* 8:278) (*Exp. of Luke*, p.278)

16:29 but: so Edd., after \aleph ABDF, etc., Amiat. Memph. It is omitted by E and 69. (EEW's Notes, *Exp. of Luke*, p.278)

to him: so Blass, with AD, Latt. Syrr. Memph. Other Edd. reject, as \aleph BL. (EEW's Notes, *Exp. of Luke*, p.278)

17:2 millstone: so Edd. after \aleph BDL, 1, 69, Old Lat. Memph. Arm. In Matt. 18:6, and Mark 9:42, it is "millstone turned by an ass," as here in A, etc., Syrr. (EEW's Notes, *Exp. of Luke*, p.280)

17:3 sin Δ : "Against thee," in chapter 17:3, came in probably from Matthew 17:15, though even there \aleph B omit, as here also with A L. (*Bible Treasury* 13:304)

17:4 sin: DXTΔ, etc., most cursives (33, 69), add “against thee,” which Edd. omit, following \aleph ABL, 1, Syrr. Amiat. Memph. (EEW’s Notes, *Exp. of Luke*, p.281)

seven times (second time): AΓΔ, etc., most cursives, Syrr. Amiat. Aeth. add “in the day”; rejected by Edd. after \aleph BDLX, most Old Lat. Memph. Arm. (EEW’s Notes, *Exp. of Luke*, p.281)

17:6 have: so Edd. as \aleph ABFL, etc., 1, 33, 69. DEGH, Old Lat. “had.” (EEW’s Notes, *Exp. of Luke*, p.282)

have: the authority is preponderant for “have” rather than “had”; as “would have” is also right. (*Bible Treasury* 14:336)

17:7 will say: Edd. (Rev.) add “unto him,” following \aleph BDLX, 1, 69, Syrr. Old Lat. Memph. Blass, with A, etc., Goth. omits. (EEW’s Notes, *Exp. of Luke*, p.282)

17:9 the: so Edd. after κ^{corr} ABDLX, Memph. EA, etc., have “that.” (EEW’s Notes, *Exp. of Luke*, p.282)

ordered: DX, 69, Amiat. Memph. add “him,” which Edd. reject, after ABELΔ, etc., 1. (EEW’s Notes, *Exp. of Luke*, p.282)

I judge not: so Weiss, after Meyer, with AΓ, etc., most cursives, most Old Lat. (33, 69), Syrr. Amiat. Goth. Other Edd., with Alford and Milligan, omit, following BLX, 1, Memph. Arm. Aeth. (EEW’s Notes, *Exp. of Luke*, p.282)

17:10 Λ we have done: EXΔ, etc., have “for w. h. d.” Text, as Edd., after \aleph ABDL, 1, Old Lat. Memph. (EEW’s Notes, *Exp. of Luke*, p.282)

17:11 through the midst: Dean Alford pointed out that the phrase may mean on the frontiers of both. (*Bible Treasury* 14:336)

17:17 but: so \aleph BLX, etc.; AD omit, as Nestle after Tisch., W.H., who questioned it. (EEW’s Notes, *Exp. of Luke*, p.285)

17:21 lo: (Treg. text) is attested by AD and all later uncials and cursives (1, 33, 69), Amiat.; but other Edd. omit, as \aleph BL. (EEW’s Notes, *Exp. of Luke*, p.287)

17:24 thus: D, with some minuscules, adds “also,” which Edd. reject, after \aleph ABL, etc., 1, 69, Syrr. Amiat. Memph. (EEW’s Notes, *Exp. of Luke*, p.289)

in his day: so \aleph AL, later uncials, most cursives and versions (Syrr^{cu} sin: “the day of the S. of m.”). Blass omits, following BD, Old Lat. (EEW’s Notes, *Exp. of Luke*, p.289)

17:33 to save (σώσαι): so \aleph ARXTΔΔΠ and yet later uncials, most cursives, Vulg. Blass reads “to preserve” (ζωογονῆσαι) with D. Other Edd.: “to acquire,” as BL and some Old Lat. (EEW’s Notes, *Exp. of Luke*, p.291)

17:34 one bed: so most copies. BC omit “one.” “One” (Treg.); Blass retains “the one” of T.R., with \aleph B, 1, 69. (EEW’s Notes, *Exp. of Luke*, p.292)

17:35 the one: so Elzevir (1624) with κ^{corr} BDR, 1, 69 (Edd.). (EEW’s Notes, *Exp. of Luke*, p.292)

17:36 [whole verse]: Cf. the uncials DU alone, the Syrr. (including sin.) and most Old Lat. have this verse (Elzevir), Edd. in general reject (from Matthew). (EEW’s Notes, *Exp. of Luke*, p.292)

[whole verse]: Judged by the witnesses, verse 36 would appear to have no sufficient authority in our Gospel, but seems plainly to have been imported from the Gospel of Matthew, where it finds its just place. (*Exp. of Luke*, p. 292)

[whole verse]: Omit verse 36, borrowed from Matthew 24:40. (*Bible Treasury* 13:304)

[whole verse]: [See also *Bible Treasury* 13:304]

17:37 there Λ : After “there,” Edd. add “also,” after \aleph BL, etc., 69, Memph. (EEW’s Notes, *Exp. of Luke*, p.292)

18:1 also: The $\kappa\alpha\iota$ “also” [in AD, etc.] is omitted by some of the best authorities [\aleph BLM, some cursive manuscripts (13, 69, etc.), besides Old Lat.]. But without it the reference or address is certainly to the disciples ($\alpha\upsilon\tau\omicron\iota\varsigma$ and $\alpha\upsilon\tau\omicron\upsilon\varsigma$) not about other men, as in the A.V. (*Bible Treasury* 8:356, brackets added by EEW, *Exp. of Luke*, p.296)

they: so Edd., following \aleph ABKL, etc., 69, Memph. Arm. It is omitted in DEG, etc., and many cursives (as 1). (EEW’s Notes, *Exp. of Luke*, p.296)

they: the Revisers rightly translate “that they ought” &c., not “men.” (*Bible Treasury* 13:304)

18:5 that she by forever coming may not worry me: the suggestion [of the American correctors of the RV] for the margin is at least not so odd as Meyer’s rendering, offered in all gravity, “lest at last she — in desperation — should come and strike me in the face”! But the Authorised and Revised Versions seem more accurate in construing $\epsilon\iota\varsigma$ τ . with $\epsilon\rho\chi$ “continually coming.” (*Bible Treasury* 14:336)

18:7 Λ he is long suffering: “and he bears”: so Edd., after \aleph ABDL, etc., 1, Syrr^{cu} sin Arm., although “bearing” (T.R.) is found in ΓΔΔΡ, 69. (EEW’s Notes, *Exp. of Luke*, p.296)

Λ he is long suffering: The query “and is he slow” &c., seems untenable, no less than “and yet.” (*Bible Treasury* 14:336)

18:12 gain: “Possess” is the force of the perfect. Here it is rather “to come into possession of” ($\kappa\tau\omega\mu\alpha\iota$). (*Bible Treasury* 8:370) (*Exp. of Luke*, p.298)

18:13 merciful: [What is to be understood by “be merciful?” Is the English Version faulty here? Is propitiation or reconciliation expressed by the Greek? . . . T.]

I believe that the English Bible quite rightly renders $\iota\lambda\acute{\alpha}\sigma\theta\eta\gamma\acute{\iota}$ μοι “be merciful to me.” No doubt, it differs from the expression $\epsilon\lambda\acute{\epsilon}\eta\sigma\acute{o}\nu$ με, in verses 38, 39, as the special differs from the general phrase. But there is nothing in the Greek, any more than in the English, which implies that the publican was here pleading propitiation, still less reconciliation. Undoubtedly, in God’s mind, mercy could only be shown to a sinful man in virtue of the foreseen atonement of the Saviour; but the phrase itself, in the mouth and supposed condition of the publican, does not go beyond his heart’s appeal for God’s pardoning mercy to the sinner before Him, if ever there was one. ($\tau\hat{\omega}$ ἀμαρτωλῷ.) So in Psalm 25:11, David cries, “For thy name’s sake, O Lord, pardon ($\iota\lambda\acute{\alpha}\sigma\eta$ in the LXX.) my iniquity, for it is great.” A doctrinal reference is not the point in either, though we know, of course, that there was only one way whereby the cry could be answered. The mere word no more necessarily teaches “propitiation,” than the Englishman does who talks of “propitious weather.” Compare the use of the kindred word $\iota\lambda\epsilon\omega\varsigma$ in Matt. 16:22. (*Bible Treasury* 5:63-4)

18:14 to his house: so most Edd. with mass of authority. Blass omits, as D and Sah. (EEW’s Notes, *Exp. of Luke*, p.298)

justified: [. . . What is meant by the word “justified?” Is “rather” introduced without warrant? Is the sense, justified perfectly, or comparatively? Are we taught here that the publican went down to his house “justified” in the doctrinal sense of Romans 3, 4, 5, 8? T.]

. . . There is no ground to infer that “justification,” as taught in Romans and elsewhere, is meant in the expression, . . . because our Lord does not say that he “went down to his house justified.” We must beware of taking from Scripture no less than of adding to it. Now the sense here is not absolute but comparative justification, just as in that expression of Judah in the Septuagint Version of Genesis 38:26, $\delta\epsilon\delta\iota\kappa\alpha\iota\omega\tau\alpha\iota$ Θάμαρ

ἡ ἐγώ. "Thamar is justified rather than I," (i.e., more righteous.) "Rather," or "more," is decidedly implied by the commonly received reading, ἡ ἐκείνος. For my own part, however, I cannot but prefer παρ' ἐκείνον, the reading of the Vatican, Sinai, and Paris (No. 62) Uncials, supported by some good cursives and other authorities. This probably gave rise to ἡ γὰρ ἐκείνος, by a blunder of the scribes, which found its way into the great majority of copies. Beza's MS.(D) is almost a paraphrase as to this, μάλλον παρ αἰσκακείνον τον φαρισαιοον. But every variation proves that the sense intended is that the publican was justified in comparison with the Pharisee, and therefore that the doctrinal allusion is out of the question. (*Bible Treasury* 5:63-64)

justified: There are no degrees in the justification of which Paul speaks; the Lord implies that there are in what He speaks of. Besides the form of the word differs. He is said to have gone down, not δικαιωθείς absolutely, but δεδικαιωμένος . . . παρ' ἐκείνον. (The perfect is used as to the state of the Christian viewed as dead with Christ to sin—discharged or cleared from it in God's sight (Rom. 6:7).) I do not doubt that this is the true text.

The common English version seems quite correct, though founded, no doubt, on the vulgarly received text, ἡ ἐκείνος. The great mass of uncials and cursives join in giving the strange reading ἡ γὰρ ἐκείνος, followed even in his eighth edition by Tischendorf, spite of the Sinai MS. which casts its weight into the scale of the Vatican (B) and Parisian 62 (L), not to speak of D with its not infrequent additions, and some few other authorities.

Dean Alford shows us the danger of misapplying the case to justification, which is his own view, by the remark he adds: "Therefore, he who would seek justification before God must seek it by humility and not by self-righteousness." It is the more to be regretted that this glaring error should have been made by one who had just confessed that we are not to find any doctrinal meanings in ἰλάσθητι. It would have been more consistent not to have pressed δεδικαιωμένος similarly. (*Exp. of Luke*, p. 299-300)

rather than (ἡ): so A and all the later uncials. W.H., after Treg., adopt the neutral text παρ' ἐκείνον, above or beside that (other), in α BL, Old Lat. Sah. Memph. Blass adds μάλλον, as D. (EEW's Notes, *Exp. of Luke*, p.299-300)

18:19 one, God: so most authorities (versions and MSS.), as AD, etc., Syrr., etc., followed by Edd. in text. κ and B^{pm} omit "ο," and thus read "one God." (EEW's Notes, *Exp. of Luke*, p.301)

18:21 my: so κ A, etc., Syr^{sin} Latt., etc. Recent Edd. omit, as BD Syr^{cu}. (EEW's Notes, *Exp. of Luke*, p.301)

18:22 [this]: so A, etc.; but Edd. omit, following α BDL, 1, 33, 69, Syr^{cu} sin pesh Memph. (EEW's Notes, *Exp. of Luke*, p.301)

the heavens: so Edd. after BD, Memph. (κ ALR having "heavens" without the article: so Tisch.). "Heaven" is the reading of PX, etc., Old Lat. Amiat. (EEW's Notes, *Exp. of Luke*, p.301)

18:24 Having seen him [become very sorrowful]: so AD Γ Δ , etc., most cursives, Syrr. Old Lat. Edd. adopt "Seeing him, said," following α BL, 1, Memph. (EEW's Notes, *Exp. of Luke*, p.301)

shall . . . enter: so κ ADR, and later uncials in general, most cursives, Syrr. Old Lat. Edd. "do . . . enter," after BL. (EEW's Notes, *Exp. of Luke*, p.301)

18:28 all (πάντα) and: so Treg. (text) following κ APRX Δ API, etc., most minuscules (33), Goth. Some excellent authorities [BDL, 1, etc., most Old Lat. Amiat. Memph.] have τὰ ἴδια, "our own" (so most Edd. and the Revv.). (cf. *Bible Treasury* 13:304 with EEW's notes, *Exp. of Luke*, p.363)

18:35 near: Luke, on the other hand, has been generally supposed to say that the miracle was performed on entering Jericho. So all the old English translations, Wickliff, Tyndale, Geneva, Cranmer, the Rhemish, as well as the Authorised: so the Latin, Syriac, and other ancient versions, with most moderns.

But it appears to me that the Greek phrase is so constructed as to avoid any such conclusion, and that the genuine, unforced meaning is "while he was near to Jericho." According to the usage of the New Testament there might have been ground for the objection raised, if Luke had employed the genitive absolute. In strict grammatical nicety there is nothing to tie the sense to the entry into Jericho; it means equally well, as far as language is concerned, while the Lord was in the neighbourhood.

I cannot doubt that what weighed with translators in general is the fact that chapter 19 opens with the Lord's entering and passing through Jericho. Hence it was assumed that the previously mentioned circumstance must have preceded this in time. And it must be owned if Luke, as a rule, adhered to the order of occurrence in his account, it would be most natural to translate chapter 18:35 as in the Authorised Version. But it has been shown throughout our Gospel that he adopts another and deeper order that the mere sequence of events, and habitually groups the words, works, and ways of our Lord in moral connection, whenever it is needful to this end, putting together what may have been far apart in time.

In the present case it seems to have been in the mind of the Spirit that all three who dwell on the Galilean ministry of Christ should mark Jericho and the healing of the blind there as a common starting-point before His formal appearance in Jerusalem. We can understand, therefore, why Luke, even if the incident of Zacchaeus occurred after the miracle, should, according to his manner, postpone his account of it till he had told us of the blind man healed. But there seems to have been a yet stronger reason of a similar character in the fact that, if the healing had been introduced after Zacchaeus, when (I have no doubt) it really took place, adherence to the mere chronology of the facts would have spoilt the very impressive order actually adopted, in which we see the tale of Zacchaeus, with salvation brought to his house through a chief tax-gatherer, followed at once by the parable of the pounds, which together beautifully set forth the general character and differing objects of the two advents of the Lord, who was about to suffer as the Ground of righteousness and salvation for the lost, instead of at once establishing His throne in Zion as others fondly thought. If this were the design of the inspiring Spirit, as I conceive it certainly to be, gathered from the special character traceable throughout its course, it does not seem possible to suggest any other order so admirably calculated to convey it as that which is pursued. Hence the point in verse 35 was to choose a phrase which, while not breaking the thread of the narrative, and, of course, in words thoroughly consistent with the exact truth, should nevertheless convey the thought of a time or state during which the particular act related took place. This, in my opinion, has been done perfectly in the language of Luke: so much so that, granting the aim to be as I suppose, no man can desire better words to combine what is intimated, or to avoid a false inference for all aware of that design. If, on the contrary, men, however learned, assume a bare order of fact, this naturally would influence their translation; and so I think we may fairly account for the common mistake. (*Exp. of Luke*, p.304-6)

near: The truth is, that our English version, excellent as it is, goes a little beyond the word of Luke; for our evangelist does not say "When he was come nigh unto Jericho," but "when he was nigh." It is not necessarily a question of coming near, but simply of being in the neighbourhood. The utmost which can or ought to be allowed is, that if the context so required, it might bear the translation (a paraphrase rather)

of coming nigh; but this case demands the very reverse. It is evident, whether you go into a place or whether you come out of it, you are equally nigh on one side of the town or on the other. The truth is, that Luke merely states the fact of vicinity here. . . . leaving it open to other Scriptures to define the time with more precision. . . . The other Gospels positively tell us it was as He went out. (*Lect. Intro. to the Gospels*, p. 361-2. See also *Exp. of Mark*, p. 158, *Bible Treasury* 4:234, 6:3)

near: I am surprised ἐν τῷ ἐγγίζειν αὐτόν is not represented [in the RV] in its vagueness, "while he was nigh," so as to suit going out of Jericho as truly as coming in. (Cf. Matt. 20:29; Mark 10:46.) Perhaps they and the Authorised Version were deterred by the story of Zacchæus afterwards as the Lord passed through Jericho; but this is no sufficient obstacle. To my mind the aim of the Spirit appears to be the bringing together this story and the parable of the Pounds (chap. 19) to illustrate the moral ways of God in the two advents of Christ, which would have been marred by the interposition of the blind man healed in its actual historic place. (*Bible Treasury* 13:304)

18:40 commanded: [see note to Mk. 10:49]

19:13 while I am coming: so Edd. after \aleph ABD, etc. The T.R. "till I come" is the reading of $\Gamma\Delta\Lambda$, and most of the later uncials, with nearly all minuscules (69). (EEW's Notes, *Exp. of Luke*, p.312)

19:22 Λ He saith: Before "He says," $\text{A}\Delta$, etc., 33, add "And." Blass, as D: $\delta\ \delta\epsilon\ \epsilon\acute{\iota}\pi\epsilon\nu$, "And He said." Other Edd. omit, as \aleph BG, etc., 1, 69, Syrr. Amiat. Memph. (EEW's Notes, *Exp. of Luke*, p.313)

19:23 a bank: K and a considerable number of cursives, Syrr^{sin} have "the." Edd. omit, after \aleph ABD, etc., 1, 33, 69. (EEW's Notes, *Exp. of Luke*, p.313)

19:25 [whole verse]: Blass omits verse 25, as D, 69, Syrr^{cu} sin. Other Edd. accept it. (EEW's Notes, *Exp. of Luke*, p.313)

19:29 [the mount] of Olives: It may be well to read uniformly "Olivet" as in Acts 1:12, rather than "the mount of Olives," (*Bible Treasury* 14:336)

19:31 because: so Edd. with \aleph ABD, etc., 69, Syrr. Amiat. Memph. ERA, etc., 1, 33, Syrr^{sin} omit. (EEW's Notes, *Exp. of Luke*, p.314)

19:38 blessed the King that cometh in Jehovah's name: so \aleph corr ALR $\Gamma\Delta$ and later uncials, with nearly all cursives, Syrr^{cu} sin Vulg. Goth. B: "the coming One, the King." D and Old Lat.: "He that comes." \aleph mm and Origen omit "that comes": so Tisch. followed by Blass, who also rejects "in the name of [the] LORD," but this capriciously. (EEW's Notes, *Exp. of Luke*, p.315)

19:42 at least: so Tisch. and Blass, after AR, etc., Syrr^{cu} sin Vulg. Arm. Other Edd. omit, as \aleph BDL, Memph. Goth. Aeth. (EEW's Notes, *Exp. of Luke*, p.317)

this thy day: so Lachm. and Tisch. after Δ M, etc., Syrr^{sin}. Other Edd. (as Revv.) omit "thy," with \aleph ABDL Syrr^{cu} Old Lat. Origen, etc. (EEW's Notes, *Exp. of Luke*, p.317)

thy: so Tisch. with $\text{A}\Delta$ M, etc., Syrr^{cu} sin Vulg. Cyril. Other Edd. omit, following \aleph BL, Memph. Aeth. Arm. (EEW's Notes, *Exp. of Luke*, p.317)

thy . . . thy: I should be disposed to go farther [than the American correctors to the RV], and keep "thy" day and "thy" peace in the text. The Americans may well speak of "some ancient authorities" reading the pronoun twice, for the omission of which one may easily account, not so for its insertion. (*Bible Treasury* 14:336)

19:45 sold: There is great difference in the readings here, some adding "in the temple" or "in it" [$\text{A}\Delta$, etc., most minuscules, Syrr. Old Lat.]: some adding "and those that bought," and some both. So it was in the

days of Origen (ed. de la Rue IV.193), who notices all three forms. It seems probable that the addition grew from the parallel passages in Matthew and Mark. [Edd. have simply "sold," as \aleph BCL 1, 69, Syrr^{sin} Memph. Arm.] (*Bible Treasury* 9:40, EEW's Notes in brackets, *Exp. of Luke*, p.318)

19:46 shall be: so Edd. after \aleph corr BLR, Arm. Origen. ACDA, etc., most minuscules, Syrr^{cu} Old Lat. have "is." (EEW's Notes, *Exp. of Luke*, p.318)

20:1 the Λ days: The common addition of ἐκείνων, "those" [ACE, etc., 33, 69], seems to be a correction from not seeing the connection with 19:47. \aleph BD and Q, at least ten cursives and most of the more ancient versions [Old Lat. Syrr^{cu} pesch Memph.] give the shorter reading. (*Bible Treasury* 9:54, *Exp. of Luke*, p.319)

chief: so most Edd., following \aleph BCDLMQR, 1, 33, 69. Tisch. reads "priests" with AEFG, etc. (EEW's Notes, *Exp. of Luke*, p.319)

20:3 [one] word: \aleph BLR, a few cursives [1, 33, 69] and versions [e.g., Memph.] omit ἐνα [ACDE, etc.], which may be imported from Mark. (*Bible Treasury* 9:54). [Revv.: "something" (λογον).] (EEW's Notes in brackets, *Exp. of Luke*, p.320)

20:5 Why Λ : The weight of evidence [\aleph BEL, etc., 69, Memph.] seems clearly against "then" [ACD, etc., 1, 33, Amiat.]. (*Bible Treasury* 9:54, EEW's Notes in brackets, *Exp. of Luke*, p.320)

20:9 a Λ man: so Edd. with \aleph BCDEL, etc., 1, 33, Old Lat. Memph. A, 69, Syrr. have "a certain." (EEW's Notes, *Exp. of Luke*, p.321)

20:13 perhaps Λ : "when they see", so $\text{A}\Gamma\Delta\Delta\text{II}$, later uncials, most cursives, Syrr^{pesch}. Edd. omit, following \aleph CDLQ, 1, 33, Syrr^{cu} Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.322)

perhaps Λ : there is good authority for omitting "when they see him," with lesser points before and after; also "why tempt ye me?" from Mark, with other omissions. (*Bible Treasury* 13:304)

20:14 come: \aleph CDLR, most cursives (33, 69), Syrr^{cu} pesch Memph. add "come". Edd. omit, as $\text{A}\text{B}\text{K}\text{M}\text{Q}\text{II}$, 1, most Old Lat. Amiat., Goth. Arm. (EEW's Notes, *Exp. of Luke*, p.322)

20:20 governor: "ruling power" says Green (*Bible Treasury* 14:336)

20:23 Why do ye tempt me?: ACD, etc., most cursives, Old Lat. add "Why do ye tempt me?" which Edd. reject, after \aleph BL, 1, Syrr. Memph. Goth. Arm. (from Mark). (EEW's Notes, *Exp. of Luke*, p.323)

20:24 denarius Λ : After "denarius," \aleph CL, 1, 33, 69, Memph., etc., add "and they shewed it to Him and He said." Syrr^{sin} has "and they shewed it to Him" after the question. Edd., however, adhere to ABD, etc., most cursives and Old Lat., Syrr^{cu} and Goth. (EEW's Notes, *Exp. of Luke*, p.323)

20:28 be (ἦ): so most Edd., according to \aleph BLP, 1, 33, Syrr^{cu}, most Old Lat. Memph. Arm. Aeth. Blass: "die" (ἀποθάνῃ) after $\text{A}\Gamma\Delta\Delta\text{II}$, later uncials, nearly all cursives, Syrr^{sin} and Goth. (EEW's Notes, *Exp. of Luke*, p.323)

20:30 [took the woman and he died childless]: Blass retains here "took the woman and he died childless," after $\text{A}\text{P}\Delta\Delta\text{II}$, etc., most cursives (1, 33, 69), Syrr^{cu} sin Old Lat. Amiat. Other Edd. omit the words, as \aleph BDL. (EEW's Notes, *Exp. of Luke*, p.323)

20:34 Λ said: Before "said," $\text{A}\text{E}\Delta$, etc., have "answering," which is rejected by Edd. with \aleph BDL, Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.324)

20:40 for: The "and" of T.R. is in ADE, etc., 1, 69, Old Lat. Syrr., and is retained by Blass (as by Hahn and Godet in their expositions).

Very ancient authorities (ⲁBLR) and a few cursives (1, 33) support γάρ, “for.” [So W.H.] (EEW’s Notes in brackets, *Exp. of Luke*, p.325, see also *Bible Treasury* 9:55)

20:42 and . . . himself: so Blass, after Lachmann, with ADP, Syrr. Vulg. Goth. Others read “for,” with ⲁBLR, 33, etc. (EEW’s Notes, *Exp. of Luke*, p.325)

20:45 the: so Edd. with BD. “His” is read in ⲁAL, etc., Syr^{sin}. (EEW’s Notes, *Exp. of Luke*, p.328)

20:47 sentence: It seems singular that κρίμα should be confounded in verse 47 with κατάκριμα: “sentence” (often included in “charge” also) is the true thought. (Cf. chap. 23:40.) (*Bible Treasury* 13:304)

21:4 [of God]: After “gifts,” ADΓΔΔΠ, nearly all cursives (33, 69), Syr^{pesch} Old Lat. add “of God,” which Edd. omit, as ⲁBLX, 1, Syrr^{cu sin hier} Memph. (EEW’s Notes, *Exp. of Luke*, p.329)

21:8 [therefore]: ΑΓΔΔΠ, etc., most cursives (1, 33, 69), Amiat., here add “therefore.” Edd. omit, according to BDLX, Syrr^{cu sin} Old Lat. Aeth. Arm. (EEW’s Notes, *Exp. of Luke*, p.330)

21:10 then said he to them: These words, omitted by Blass (as in D with some Lat. Syrr^{cu sin}), are retained by other Edd. (EEW’s Notes, *Exp. of Luke*, p.331)

21:11 in different places: The critical text connects “in different places” with “famines” — “and in different places famines.” (EEW’s Notes, *Exp. of Luke*, p.331)

21:15 to resist or reply unto: such is the order of the verbs in ⲁBL, 69 (Edd.), instead of “gainsay or resist.” (EEW’s Notes, *Exp. of Luke*, p.331)

21:19 gain: [κτήσασθε, after Tisch., from ⲁDLRXΓ, etc. Other Edd. (Rev.) adopt κτήσεσθε, “ye shall gain,” as in AB, Syrr^{cu pesch hel} Lat. Aeth. Arm. Tertullian, Origen.] a reading at least questionable. AB are but slender authority for κτήσεσθε, as against κτήσασθε differing only by one letter; and their own rendering of 1 Thessalonians 4:5 sustains the Authorised Version, “possess,” against their own “win” here. (*Bible Treasury* 13:304) (EEW’s Notes in brackets, *Exp. of Luke*, p.331)

21:23 But: “But” before this “woe,” is in ⲁAC, etc., 1, 33, 69, Syrr^{cu sin} Memph. It is not in BDL or most Old Latin and is rejected by Edd. (EEW’s Notes, *Exp. of Luke*, p.332)

21:25 in perplexity . . . roar: so Tisch., W.H., etc., with ⲁABCLM, etc., 1, 33, 69, Syrr^{cu pesch hel} Old Lat. Memph. Arm. (Edd.). The text underlying A.V. has the support of ΔΓΔΔΠ, etc., most cursives, Old Lat. Blass reads: “in perplexity, roar (ἦχος) as (ὡς) of, etc.” So Syrr^{cu sin}, the latter without “as” (i.e. “the voice of the sea and shaking”). (EEW’s Notes, *Exp. of Luke*, p.333)

21:32 this generation: [See note to Mat. 24:34]

21:35 that day come upon you suddenly; for as a snare: so Blass, as Wordsworth, Milligan, McClellan, after AC, later uncials and most cursives, Syrr^{cu pesch hel hier} Arm. (Euseb. Basil). Other Edd. (Alford and Rev.) follow ⲁBDL, Old Lat. Memph.: “come upon you suddenly as a snare; for it shall come.” (EEW’s Notes, *Exp. of Luke*, p.334)

21:36 But watch: as Edd. with ⲁBD. “Watch therefore” of T.R. is as ACRL, etc., Syr^{cu} Amiat., Aeth. Memph. Arm. (EEW’s Notes, *Exp. of Luke*, p.334)

may be deemed worthy: so Blass, with ACDR and all later uncials, most cursives, Syrr. Old Lat. Arm. Tertullian. Tisch., W.H., etc., adopt “may have strength” (R.V. “prevail”), following ⲁBLX, 1, 33, Memph. (EEW’s Notes, *Exp. of Luke*, p.334)

21:37 [the mount] of Olives: [See note to Luke 19:29]

22:3 And: It may be well here to note that the English Version misleads if it be inferred from verse 3 that it was at this time Satan entered into Judas; for we know from John 13:27 that it was only after the sop, the latter Gospel also distinguishing this full action of the enemy from the earlier occasion when he had put it into the betrayer’s heart. The truth is that Luke has no expression of time here, using only a particle of transition, and therefore contents himself with the broad fact without entering into the detail of its successive stages, which found their fitting place with him whose task of love was to linger on the person of the Lord. (*Exp. of Luke*, p.336-7)

And: It is quite general here in verse 3: “And [not Then] Satan entered into Judas.” The precise time is shewn in John 13:27, where *then* is expressed; here the statement is general, as often in the third Evangelist. So in 24:12 it should be And or But, not *Then*. (*God’s Inspiration of the Scriptures*, p. 343)

called: so ⲁBDLX, 69, Memph. Arm. “Surnamed” is found in ACPR, etc., Syr^{sin}. (EEW’s Notes, *Exp. of Luke*, p.336)

22:14 [twelve]: Before “apostles” T.R. has “twelve,” from ACEPRA, etc., Amiat. Memph. Edd. omit, after ⲁBD, Syr^{sin} Old Lat. (EEW’s Notes, *Exp. of Luke*, p.337)

22:16 will: [See note to Mat. 26:29]

not . . . any more (οὐκέτι): so Weiss and Blass, after C^{corr} DP, etc., Syrr^{cu sin} Aeth. Arm. W.H. omit οὐκέτι after ⲁABC^{pm} HL. It can scarcely, however, have been added from Mark (Meyer, Weiss). (EEW’s Notes, *Exp. of Luke*, p.338)

22:17 a: so Edd. with ⲁBCEGH, etc., most cursives. AD, etc., have “the.” (EEW’s Notes, *Exp. of Luke*, p.338)

22:18 will: [See note to Mat. 26:29]

henceforth: so Edd. after ⲁBDGKLMII, 1, Syrr^{cu} Egyptians, Arm. Omitted in AC, etc., most cursives, and Old Lat. (EEW’s Notes, *Exp. of Luke*, p.338)

22:19-20 which is given for you . . . poured out for you: These words, accepted by Lachm. Tisch. Treg. and Alford, no less than by Wordsworth, as being in all uncials except D, the whole of the cursives and versions except Old Lat. and Syrr^{cu}, which last omits verse 20 (in Syrr^{sin} it is merely a question of arrangement), are on the “one cup” theory, discredited by W.H. (preceded by Dean Blakesley), Weiss and Blass. The English critics’ case against this alleged “interpolation” (from 1 Cor. 11:24f.) would be found stated in W.H., Vol II., App., p. 63f. In defence of the title of the words to a place in Luke’s text, see Scrivener, Vol.II., p. 351ff., and *Expositor*, March-April, 1908. (EEW’s Notes, *Exp. of Luke*, p.338)

22:20 covenant: “Testament” is wrong here, and, indeed, everywhere else in the New Testament, save in the parenthesis of Heb. 9:16,17. (*Lect. Intro. to the Gospels*, p. 377)

22:22 and: so A, etc., Syrr^{cu sin} and Vulg. Edd. follow ⲁBDLT, Memph. “for.” (EEW’s Notes, *Exp. of Luke*, p.339)

22:24 should be: perhaps “should be,” or [sic] is more idiomatic here than “is” or “was” (*Bible Treasury* 14:336)

22:31 And the Lord said: The words “And the Lord said,” are in ⲁADQ. Edd. omit, following BLT, Syrr^{sin} and Egyptian versions. A precarious omission with no more than three uncials. (*Exp. of Luke*, p.340)

And the Lord said . . . has begged for: There is in chapter 22:31 [of the RV] the precarious omission of the opening words “And the Lord

said" with no more than three uncials (B L T). Thus they render, "Simon, Simon, behold, Satan asked to have you that he might sift you as wheat; but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren," consigning to the margin the notion of Alford, &c., that ἐξαίτεσθαι should here convey the sense of "obtained you by asking;" which is clean contrary to the context and indeed to the truth generally. (*Bible Treasury* 13:304)

has begged for: It is a mistake that ἐξαίτεσθαι means always "to have prevailed," though it sometimes bears this force. But it is often no more than begging off, or to have in one's power, as here. "Obtain by asking" (Alford) is clean contrary to the context, and, indeed, to the truth generally. (*Exp. of Luke*, p.340)

22:32 turned again: The verb ἐπιστρέφω is used both for the first turning to the Lord, and for turning back if one have wandered, as here. (*Exp. of Luke*, p.340)

turned again: The word rendered "converted" means the turning to God, whether it be conversion originally, or the turning back when one has departed from Him. The latter is of course what is meant here. It is what we commonly call "restoration" of soul rather than what people in general understand by "conversion." The word is suitable to either. "Thou, when once thou hast turned again, strengthen thy brethren." (*Bible Treasury* N11:375)

22:37 yet: so Blass (omitting ὅτι, that), with ΔΑΙ, Syr^{cu} Vulg. Arm. Other Edd. omit, after ἈΒΔΗΛ, etc., 1, Memph. (EEW's Notes, *Exp. of Luke*, p.341)

22:39 the: so Edd., following ἈΒΔΛ, etc., Amiat. "His" (T.R.) is the reading of ΕΩΔ^{mm}, etc., 69, Syrr^{cu sin pesch}. (EEW's Notes, *Exp. of Luke*, p.342)

22:43-44 [whole verses]: It is well known that many Fathers, Greek and Latin, have cast a doubt upon verses 43 and 44 . . . Several of the more ancient MSS. indeed also omit them, as the Alexandrian, Vatican, and others, beside ancient versions; but they are amply verified by external witnesses, and the truth taught has the closest affinity to the line which Luke was given to take up. (*Exp. of Luke*, p. 343)

[whole verses]: Besides AB, ^{cor}RT, and Akhmim MS., the Sinaitic Syriac omits these verses; whilst ^{mm}DFGHKLM, etc., most cursives, Syrr^{cu pesch} ^{hcl hier}, and ancient Armenian attest them, as do Old Lat. also Irenaeus, Hippolytus, Gregory Nazianzen, Jerome, Augustine, etc. After Lachmann, W.H. (see their App., p. 64ff.) and Weiss question; but Blass, after Treg. Tisch. Meyer, Alford, etc., upholds them. Cf. Scrivener, Vol.II., p. 353ff. (EEW's Notes, *Exp. of Luke*, p.343)

[whole verses]: So difficult is the path of faith for men in one direction or another, that (in earlier days when, in the midst of adversaries and full of superstition, men yet clung to the stainless honour of the Son of God) the timid orthodox ventured on the bold step of expunging verses 44, 45 [sic]; for what, after all, is so adventurous as this Uziah-like anxiety for the ark of God? They thought it impossible that the Lord Jesus could suffer thus. Little did they estimate the depth unfathomable of the cross, when God hid His face from Him. Had they discerned this better, and been simple in the faith of His real manhood, and held to the written word about His sufferings on and before the cross, they had not been so easily stumbled. But they were not simple, understood ill the Scriptures, and accordingly dared, some to stigmatize these verses, others to strike them out. In modern days they manage things both more prudently and more effectually. They may not obelize or obliterate; but they do not believe them. (*Lect. Intro. to the Gospels*, p. 383-4)

[whole verses]: As to . . . Luke 22:43,44 and 23:34, Mr. [Thomas Sheldon] Green, we regret to say, seems to be more sceptical than

Tischendorf, who prints them without hesitation. The Christian has only to refer to his Bible in order to feel what is endangered. (*Bible Treasury* 1:296)

22:45 the: so Edd. after ἈΒΔΩΡΤ, Arm. The "his" of T.R. (Elzevir) came from 1, Latt. Syrr^{cu sin} Memph. Aeth. (EEW's Notes, *Exp. of Luke*, p.344)

22:47 as, etc.: DE, etc., have "But as." Edd., however, reject the δέ, following ἈΒΛΡΤΧ, etc., 1, 69, Amiat. (EEW's Notes, *Exp. of Luke*, p.344)

22:49 said: ΑΕΡΔ, etc., 1, 69, Syrr. Amiat. add "to him," which Edd. omit, according to ἈΒΛΤΧ, Memph. (EEW's Notes, *Exp. of Luke*, p.344)

22:51 [last half of verse]: Blass follows D: "And stretching forth his hand, he touched him, and his ear was restored." (EEW's Notes, *Exp. of Luke*, p.345)

22:52 against: so most Edd., with ἈΒΔΛ, etc. Tisch.: "to," as ἈΓΗ, etc. (EEW's Notes, *Exp. of Luke*, p.345)

22:54 introduced: so most of the authorities. Blass follows DT, Syrr^{cu sin}, and some Old Lat. with Aeth. in the omission of εἰσάγαγον. (EEW's Notes, *Exp. of Luke*, p.345)

[him]: after "introduced": so ΕΧΔ, etc., 69, Memph. Edd. omit, as ἈΒΔΚΛΜ, etc., Old Lat. (EEW's Notes, *Exp. of Luke*, p.345)

22:57 denied _Λ: [him]: so ΑΔ^{mm} ΕΓΗ, etc., most cursives (69), Amiat. Edd. omit, as ἈΒΚΛΜ, etc., Syrr^{cu sin pesch}, most Old Lat. and the Egyptian versions. (EEW's Notes, *Exp. of Luke*, p.345)

22:60 a: so all authorities, except a few of the minuscules, Syr^{sin} and Sah., which have "the." (EEW's Notes, *Exp. of Luke*, p.346)

22:61 to-day: so most Edd., after ἈΒΚΛΜΤ, Syr^{sin} Aeth. Blass omits, as ΑΔΓΔΔ, nearly all cursives, and copies of Old Lat. Syr^{cu} Arm. (EEW's Notes, *Exp. of Luke*, p.346)

to-day: [The RV gives] the addition, on better evidence [than merely B L T], of "to-day" (*Bible Treasury* 13:304)

22:62 [whole verse]: Verse 62, which W.H. bracket, Blass omits entirely because the verse is absent from some copies of the Old Lat. and he supposes was inserted from Matthew. It is in Syr^{sin}, as in all Greek MS., "Peter": so A, etc., Syrr. Vulg. Aeth. Edd. omit, as ἈΒΔΚΛΜ, etc., Syrr^{cu sin} Memph. Arm. (EEW's Notes, *Exp. of Luke*, p.346)

22:63 him: so Edd., with ἈΒΔΛΜ, etc., Syr^{sin} Old Lat. Memph. "Jesus" is the reading of ΑΕΧΔ, etc., 1, 69, the other Syrr. (EEW's Notes, *Exp. of Luke*, p.346)

22:64 up _Λ: After "covering him up," ΑΧΓΔΔ, etc., most cursives, Amiat., add "smote his face and," which Edd. omit, after ἈΒΚΛΜ, Syrr^{cu sin} and Egyptians. (EEW's Notes, *Exp. of Luke*, p.347)

up _Λ: all but the same manuscripts [B L T] omit "struck him on the face and" in verse 64 (*Bible Treasury* 13:304)

22:66 their _Λ: After "their," ΔΔ, 1, 69, add "own," which is omitted by Edd. as not in ἈΒΔΛΤ, etc. (EEW's Notes, *Exp. of Luke*, p.347)

22:68 nor let me go: AD, all later uncials, most cursives. Syrr.(including sin.) Old Lat. here add "nor let me go," which Edd. omit, as ἈΒΛΤ, Memph. (EEW's Notes, *Exp. of Luke*, p.347)

22:69 but: so Edd. with ἈΒΔΛΤΧ, Old Lat. ΕΔ, etc., omit. Syrr^{cu sin} have "for." (EEW's Notes, *Exp. of Luke*, p.347)

22:70 [whole verse]: [The American correctors of the RV reflect] Mr. Green again. (*Bible Treasury* 14:336)

23:2 our: so Edd. after \aleph BDH, etc., 69, Syrr. Old Lat. Memph. Sah. Aeth. Blass, with AEG, etc., and most cursives, adheres to "the." (EEW's Notes, *Exp. of Luke*, p.348)

Christ, a king: [The American correctors of the RV, "Christ a king," are] right. (*Bible Treasury* 14:336)

23:6 of Galilee: so \aleph DRXT $\Delta\Delta\Delta\Delta\Delta\Delta$, later uncials, all cursives, Syrr. Old Lat. Sah. Edd. omit, as \aleph BLT, Memph. (EEW's Notes, *Exp. of Luke*, p.349)

23:8 [much]: so \aleph ARXT $\Delta\Delta\Delta$, later uncials, most minuscules, Syrr. Old Lat. Edd. omit, following \aleph BDKLMII, 1, Syrr^{cu sin} Sah. Memph. The word is in \aleph ERT $\Delta\Delta\Delta$, etc., 13, 69, other Syrr. Old Lat. (EEW's Notes, *Exp. of Luke*, p.349)

23:15 I remitted ($\alpha\nu\epsilon\pi\epsilon\mu\psi\alpha$) you to him: so Lachm., Treg., Meyer, Alford, etc., with \aleph DXT $\Delta\Delta\Delta\Delta\Delta\Delta$, later uncials, nearly all cursives, Syr^{hcl} (^{tsl}), most Old Lat. (Cf. verse 10.) Most Syrr. (including sin.) have "I sent him to him." Tisch., W.H. (Rev.), Blass and Weiss adopt "He sent him back ($\alpha\nu\epsilon\pi\epsilon\mu\psi\epsilon$) to us," following \aleph BKLM, etc., the Egyptians and Aeth. (EEW's Notes, *Exp. of Luke*, p.350)

I remitted you to him: [The American correctors of the RV, who add marg. Many ancient authorities read *I sent you to him*, are] right again. The Revisers were not entitled to ignore so many and good ancient authorities for "I remitted you to him." (*Bible Treasury* 14:336)

23:17 [whole verse]: Whether the 17th verse be genuine or not, there can be no doubt from what follows that it was the custom to release a prisoner at this time. Several excellent authorities omit the verse, as the Alexandrian, the Vatican, the Parisian uncials (62 and 63), with several very ancient versions, whilst others change its position. Nevertheless the Sinai, with the mass of MSS. and some of the best versions, contains it. On the whole the balance seems in its favour, as it also would be harsh to act upon an unexplained custom. (*Exp. of Luke*, p. 350)

[whole verse]: The versions omitting are the Egyptians and one copy of Old Lat. The uncials containing it, besides \aleph , are XT $\Delta\Delta\Delta\Delta\Delta\Delta$, etc.; all the cursives show it, besides several copies of Old Lat., with Amiat. of Vulg. The Syrr. have it, only that Cureton's and the Sinaitic, as Cod. D., place it after verse 19. Treg., Tisch., Meyer, W.H., Weiss (as from Matthew or Mark) discredit, but Blass (as Wordsworth and Milligan) retains the verse; this critic being of opinion that the omission arose from confusion of the two initial $\alpha\nu\acute{\alpha}\gamma\gamma\eta\nu$ $\delta\acute{\epsilon}$ and $\alpha\nu\acute{\epsilon}\kappa\rho\alpha\lambda\alpha\nu$ (verse 18) $\delta\acute{\epsilon}$, and he observed that $\alpha\nu\acute{\alpha}\gamma\gamma\eta\nu$ $\epsilon\lambda\chi\epsilon$ is Lucan (14:18). (EEW's Notes, *Exp. of Luke*, p.350)

23:17 [whole verse]: Chapter 23:17 is rejected [in the RV] with the best authorities and critics; it was founded probably on Matthew and Mark, with a good many changes of words here and there. (*Bible Treasury* 13:304)

23:20 again therefore: so X, etc. Edd. read "and ($\delta\epsilon$) again," as \aleph ABDLT, Syr^{sin} Latt. Memph. (EEW's Notes, *Exp. of Luke*, p.351)

23:23 urgent: "urgent" is less ambiguous than "instant." (*Bible Treasury* 14:336)

and of the high priests: so \aleph ADTX $\Delta\Delta\Delta\Delta\Delta\Delta$, later uncials, all cursives, Syrr. (including sin.). Blass brackets. Other Edd. omit, as \aleph BL, most Old Lat., Amiat., Sah. (EEW's Notes, *Exp. of Luke*, p.351)

23:25 released λ : After "released," KMII, 1, 69, Syrr. Amiat., add "to them." Edd. omit, with \aleph ABD, etc. (EEW's Notes, *Exp. of Luke*, p.351)

23:27 who λ : After "who," C^{corr}EP Δ , etc., 1, add "also," which Edd. reject, after ABC^{pm}DEX, 33, Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.352)

23:31 are done: [see note to Lk. 16:9]

23:33 came: so most Edd., after \aleph BCDLQ, 33, 69, Syrr^{cu sin pesch} Old Lat. Tisch.: "Had gone," as T.R., from AEX Δ , etc. (EEW's Notes, *Exp. of Luke*, p.353)

23:34 [first part of verse]: After Lachm. W.H. (see their App. p.67f.) and Weiss discredit this verse as far as "do," on the strength of \aleph ^{corr} BD^{pm} and Akhmim MS., three cursives, Syrr^{sin} and the Coptic versions. The words are attested by \aleph ^{pm} ACD^{corr} QXT $\Delta\Delta\Delta\Delta\Delta\Delta$, etc., nearly all cursives, including 1, 33, 69, Syrr^{cu pesch hcl hier}, several Old Lat., Arm. Aeth., and are accepted by Blass, following Tisch. Treg. Alford, etc. (EEW's Notes, *Exp. of Luke*, p.353)

[first part of verse]: [See note to Luke 22:43-44.]

23:35 also: as ABC, with all other uncials and the mass of cursives. The word is omitted by Tisch., after \aleph D and five minuscules. (EEW's Notes, *Exp. of Luke*, p.354)

with them: so AT $\Delta\Delta\Delta\Delta\Delta\Delta$, all later uncials, and most cursives, Syrr^{cu sin} hcl. Edd. omit, as \aleph BCDL, etc., 33, 69, several Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.354)

chosen one of God: Influenced by W.H., the revisers have taken $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$ as preceding "chosen," and so "God" with a comma after it. Syr^{sin}, however, sustains the earlier punctuation. (EEW's Notes, *Exp. of Luke*, p.354)

23:36 up λ : The "and" of T.R. after "coming up," which is in C^{corr} EQX Δ , etc., 1, 33, 69, most Syrr. Amiat. Edd. omit, following \aleph ABC^{pm} L, etc. (EEW's Notes, *Exp. of Luke*, p.354)

23:38 in Greek, and Roman, and Hebrew letters: Between "inscription" and "the king," Lachm., with \aleph ^{pm}AC^{corr} DX $\Delta\Delta\Delta\Delta$, etc., all cursives, Syrr^{pesch hcl}, most Old Lat. Arm. Aeth., reads "in Greek and Roman and Hebrew letters." (Cf. John 19:20.) All later Edd. omit these words, after \aleph ^{corr} BC^{pm} L, Syrr^{cu sin} and Egyptian versions. Syr^{sin} has "And an inscription was written and placed over him, This is the king of the Jews." (EEW's Notes, *Exp. of Luke*, p.354-5)

23:39 saying, Art not: added by \aleph ACQR, etc. Edd. omit, as BDL. Most Edd. reproduce as above the reading of \aleph BC^{pm} L, etc., Syrr^{cu sin} Sah. Memph. Arm. Aeth. Blass follows D in omission of all after "him." The T.R. has, "If thou art," etc., from AC^{corr} and all later uncials, all cursives, the other Syrr. and Amiat. The Old Lat. copies are divided. (EEW's Notes, *Exp. of Luke*, p.355)

23:42 [Lord]: Here \aleph ^{corr} AC^{corr}, all the later uncials and the minuscules, Syrr^{cu sin} Old Lat. Aeth. add "Lord." Some few, but of the highest authority (\aleph BCL, the Sahidic and Coptic versions and Origen sometimes) read, "Jesus, remember me," etc. (see *Bible Treasury* 9:150, *Exp. of Luke*, p. 356) So W.H. and Weiss. (EEW's Notes, *Exp. of Luke*, p.356)

in: "In" before "thy kingdom" is the reading of \aleph AC $\Delta\Delta\Delta\Delta$, for which BL, Syr^{sin} have "into": so W.H., Treg. and Rev. in marg. and Weiss. Blass, after D, reads the verse thus: "And turning to the Lord, he said to him, Remember me in the day of thy coming ($\epsilon\lambda\epsilon\upsilon\sigma\epsilon\omega\varsigma$)." (EEW's Notes, *Exp. of Luke*, p.356)

23:43 he: so Edd., as \aleph BL, Sah. "Jesus" is read in ACEQRX Δ , etc., Syrr (including sin.). (EEW's Notes, *Exp. of Luke*, p.356)

λ to-day: Before "to-day," Blass introduces "Take courage ($\theta\acute{\alpha}\rho\sigma\epsilon\iota$)," as D. (EEW's Notes, *Exp. of Luke*, p.356)

to-day shalt: [In "Things to Come" for May, which I send, you will find a very dangerous paper on this text, practically undoing, as far as it goes, its testimony to Christ's work. If the robber's spirit did not go that day to Paradise, where did it go? The error opens the door to Purgatory or anything but the truth. O.P.]

A. — It is a bold man who ventures to set aside on this text, not only the Authorised and Revised Versions, but every translation, ancient or modern, hitherto regarded as reliable; and for this to set aside the conviction of the great mass of the godly orthodox, not only in other churches so-called, but in his own English Establishment. For it is mere claptrap and party spirit to attack in particular those he calls Plymouth Brethren, because the O.B. *Witness* rejected his own “strange doctrine. His notion is that Paradise “is never used in any other sense than that of an earthly place of beauty and delight.” *Never* but an *earthly* place! and this in full view of Rev. 21, 22! And he dares to say that for “the intermediate state,” and Paradise as a part of it, “they have not a shred of scripture warrant! nothing but a mixture of Heathen and Jewish Tradition handed down and further corrupted by Pagans and Papists!”

Let us weigh his two arguments. 1. If the Lord had intended to separate “to-day” from the introductory clause, either the particle $\delta\tau\iota$ would have been prefixed, as in Mark 14:30, or the passage would have been differently constructed, as in Luke 9:21,22; 19:9. But this is decisively overthrown by the fact that, with the formula of our verse, in the Gospels of Matthew, Mark, and Luke there is nearly an equal number where $\delta\tau\iota$ is omitted as inserted, various readings causing a slight uncertainty. In that of John who uses the twofold “verily,” the $\delta\tau\iota$ occurs for about half the cases which omit it. Clearly therefore there is no such rule as is alleged, and the deduction as to its absence in Luke 23 is unfounded. There is a similar usage in Hebrew and our own tongue, where “that” is often dropped, instead of being formally expressed.

2. Thirty-eight examples are pointed out in the book of Deuteronomy to justify taking “to-day” with “Verily I say unto thee.” Now not one of these has the smallest analogy with our verse. They are all due to the exceptional nature of Moses’ pathetic charge “this day,” and of Israel about to cross the Jordan which was forbidden him. What has that to do with the case before us? The resemblance is only in the word, not the least in the sense or context. It is *not* “a common Hebrew idiom used to emphasize and mark the solemnity of what was said,” &c. It is the peculiarity of Deuteronomy and owing to the then circumstances. On the contrary the Lord is replying to the earnest prayer of the robber, then repentant and believing: Remember me, *when* Thou comest in Thy kingdom. The testimony of His enemies in derision had through our Lord’s words and bearing penetrated; but he knew that he would have to wait for the coming in His kingdom. The whole force of the answer of grace and truth is that “To-day thou shalt be with Me in Paradise”; and putting “to-day” in the first place gave it marked emphasis. What case in Deuteronomy ever approaches even a parallel? To talk of such dictionary or concordance work as this settling the question is more than ordinary illusion.

The aim of the enemy is to defraud the departing saint of his joy in looking for immediate entrance into heavenly blessedness with Christ, as the fruit of redemption. The very gospel of God is thus enfeebled and darkened. (*Bible Treasury* N4:110)

today shalt: . . . the authorised version gives the true sense. The rendering which connects “today” with “I say” is absurd. It was utterly needless to mention when the Lord was speaking, which could only be at that moment. (*Christian Annotator* 2:375)

23:44 now: so BC^m L, Memph., followed by most Edd. Blass omits, as \aleph AC^{corr} DQRXT Δ AM Π , all later uncials, all cursives, Syrr. Old Latt. Sah. Arm. (EEW’s Notes, *Exp. of Luke*, p.362)

23:45 and the sun was darkened: so Lachm., Treg., Meyer, and Blass after A^{corr} DQRXT Δ AM Π , all later uncials, most cursives, all Syrr. Tisch., W.H. have “the sun being eclipsed” (Rev. “the sun’s light failing”), τοῦ ἡλίου ἐκλείποντος (Weiss, Nestle: ἐκλείποντος), as in \aleph BC^m L and Egyptians. (EEW’s Notes, *Exp. of Luke*, p.363)

23:46 And Jesus, having cried with a loud voice, said: the remark [of the American correctors of the RV, “Let margin and text change places,”] is well-founded (*Bible Treasury* 14:336)

commend: so Edd., following \aleph ABCKM, etc., 33, Syrr^{cu sin}. T.R. “will commend” is the reading of ELA, etc. (EEW’s Notes, *Exp. of Luke*, p.363)

23:48 having beheld: so Edd. with \aleph BCDL, etc., 33, Syrr. EPQ Δ , etc., 69, read “beholding.” (EEW’s Notes, *Exp. of Luke*, p.363)

23:53 him: so Edd., following \aleph BCD and most Old Lat. “It” is the reading of AELPX Γ Δ AM Π , all later uncials, and most cursives (33). (EEW’s Notes, *Exp. of Luke*, p.363)

24:1 prepared λ : After “prepared,” in the rest of the verse, Blass, with A^{corr} DX Γ IIA and all later uncials, nearly all minuscules, Syrr. Sah. Arm. and Eusebius, adds “and some others with them.” Other Edd. omit, as \aleph BC^m L, 33, most Old Lat. Memph. (EEW’s Notes, *Exp. of Luke*, p.365)

24:3 of the Lord Jesus: so Weiss, with some earlier Edd., after \aleph ABCL, all other uncials but one, all cursives, Syrr. other than Cureton’s and Sinai, Memph. Arm. Aeth. Blass omits the words, which W.H., exceptionally following D and Old Latt., discredits. Cf. R.V. marg. (EEW’s Notes, *Exp. of Luke*, p.365)

24:6 He is not here, but is risen: so all authorities except D and Itala. Nevertheless, W.H., Blass, and Weiss agree in treating the words as no part of the primitive text. (EEW’s Notes, *Exp. of Luke*, p.365)

24:9 from the sepulchre: retained by Weiss, as in all authorities but those mentioned in last note, [i.e., D and Itala] with Memph. and Arm. W.H. brackets; Blass omits. (EEW’s Notes, *Exp. of Luke*, p.366)

24:10 who: so \aleph corrX, etc., Syrr. Memph. Arm. Edd. (Rev.) reject, as \aleph ^m ABDEFGH, etc., Old Lat. Sah. Aeth., according to which there would be two sentences in the verse; the first ending either with “James” (W.H.) or with “them” (Weiss). Blass omits all after “them.” (EEW’s Notes, *Exp. of Luke*, p.366)

24:12 [whole verse]: This verse is retained by Lachm. and Treg., but rejected by Tisch. and Blass, and discredited by W.H. and Weiss, who suppose that it was drawn from John 20:4. It is, however, attested by \aleph AB, 1, Syrr^{cu sin}. The Syrr., with \aleph corr and B, omit (as Rev.) κείμενα, “lying (laid),” whilst \aleph ^m AK Π have not μόνα, “alone (by themselves).” (EEW’s Notes, *Exp. of Luke*, p.367)

[whole verse]: It is strange that any critics should have been moved by an erratic uncial to doubt chapter 24:12 and 40. (*Bible Treasury* 13:304)

but: [See note on Luke 22:3.]

went away home: Such is the true connection and rendering of $\pi\rho\delta\varsigma\ \epsilon\alpha\upsilon\tau\acute{o}\nu$ with ἀπῆλθε, not with θανατόζων, as in the Authorised Version and many others. (*Exp. of Luke*, p.367)

24:13 sixty: so Edd., after ABDL, etc. “One hundred and sixty” is in \aleph [I?]K^mN^m Π , etc., and Old Lat. (EEW’s Notes, *Exp. of Luke*, p.368)

24:17 as ye walk? And they stood downcast: The reading of the Sinaitic, Alexandrian (first hand it would seem), Vatican, Parisian (L. ἑστησαν), confirmed by some excellent ancient versions [Egyptian], is ἐστάθησαν [R.V. “stood still”], the effect of which would be to close the Lord’s question with “as ye walk,” and to present the words “and they stood downcast” as the consequence before Cleopas answers. This appears to me as remarkably graphic as it is according to the manner of Luke. (*Exp. of Luke*, p. 369)

as ye walk? And they stood downcast: So Tisch., Treg., W.H., and Weiss. Blass, following D, omits περιπατούντες καὶ ἔστε, and also rejects ἐστράθη αὐ. (EEW's Notes, *Exp. of Luke*, p.369)

24:19 Nazarean: so Blass, after ADN, etc. Edd.: "Nazarene," with ⲁBL. (EEW's Notes, *Exp. of Luke*, p.369)

24:21 also: so Edd. with ⲁBDL, 1, 33, and Arm. It is not in ANP, etc. (EEW's Notes, *Exp. of Luke*, p.369)

24:28 made: Blass reads, as T.R., the imperfect (προσεποιετο, "he was for m.") with PX, etc.; other Edd., the aorist (προσεποίησατο), as ⲁABDL, 1. (EEW's Notes, *Exp. of Luke*, p.371)

24:30 gave: perhaps the imperfect at the close should be marked (*Bible Treasury* 14:336)

24:32 [and] as: AEPXΔ, etc., 1, 69, Amiat. put "and" before the second "as." This the Edd. omit, with ⲁBDL, 33, Memph. (EEW's Notes, *Exp. of Luke*, p.372)

24:36 he himself: so Edd., as ⲁBDL, Syrr^{cu sin} Sah. "Jesus himself" is the reading of AEG, with later uncials and most minuscules (1, 33, 69) and Memph. The words, "and says to them, Peace to you," although accepted by Lachm. and Treg., are questioned by most of the Edd., because of absence from D and copies of Old Lat. See John 20:19. They are in all other MSS. and versions. (EEW's Notes, *Exp. of Luke*, p.372)

24:38 thoughts: "thoughts" might suffice, rather than "debatings" or "questionings." (*Bible Treasury* 14:336)

24:40 [whole verse]: Verse 40 (*cf.* verse 12) is doubted by most Edd. from its omission in D, the Syrr^{cu sin} and Old Lat., also because of likeness to John 20:20. It is in ⲁAB, all later uncials but Beza's, in the cursives, the other Syrr. and the Egyptians, and is upheld by Lachm. and Treg. (EEW's Notes, *Exp. of Luke*, p.372)

[whole verse]: [see note to Lk. 24:12]

24:42 [and a honeycomb]: so EHKM and the other later uncials, the cursives 1, 33, 69, most Syrr. and Old Lat., Memph. Aeth. Arm. Edd. omit, following ⲁABDLII, Syr^{sin}. (EEW's Notes, *Exp. of Luke*, p.372)

24:44 the: so Blass, as T.R., from ⲁ, etc., Syrr. and Latt. Other Edd. follow ABDKL, etc., 33, and Aeth., which have "my." (EEW's Notes, *Exp. of Luke*, p.373)

24:46 thus it is written, etc.: so Edd. after ⲁBC^{pm} DL, Memph. Aeth. "Thus it *behoved*" is the reading of AC^{corr} N, etc., most cursives (1, 33, 69), Syrr. and Vulg. (EEW's Notes, *Exp. of Luke*, p.373)

24:49 city ^Λ: After "city," AC^{corr} ΧΓΔΔΠ, all later uncials, all cursives, Syrr. Arm. Aeth., add "of Jerusalem," which Edd. omit, following ⲁBC^{pm} DL, most Old Lat. and Memph. (EEW's Notes, *Exp. of Luke*, p.373)

24:51 and was carried up into heaven: so Lachm., after ABCLXMAII, etc., later uncials, all minuscules, most Syrr. Vulg. Memph., Cyril and Augustine. Other Edd. discredit it, following ⲁ^{pm} D, Syr^{sin}, some Old Lat. See W.H., App., p. 73. (EEW's Notes, *Exp. of Luke*, p.375)

24:52 having done him homage: so Lachm. and Treg., after all MSS. except Beza's, and versions except most of Old Lat., which other Edd. follow for the bracketing or omission (Tisch.) of these words. (EEW's Notes, *Exp. of Luke*, p.375)

24:53 praising and blessing ^Λ: so Lachm. and Treg. (text), after ⲁ^{corr}XΔM, etc., all cursives, some Old Lat., Amiat., etc. W.H. and Weiss omit "praising and," with ⲁBC^{pm} L, Syrr^{sin hier}, Tisch. and Blass omit "and blessing," with D and some Latt. Memph. and Augustine. It

may be a "conflation." At end, ABC^{corr}XΔ, etc., 69, Syrr. Amiat. add "Amen," which Edd. omit, as ⲁC^{pm} DLII, 1, 33, Syr^{sin}, several Old Lat. Memph. (EEW's Notes, *Exp. of Luke*, p.375) [see note to Mat. 28:20]

Notes for John

1:3 by: [The American correctors of the RV] prefer "through" to "by" in 3, 10, 17; and perhaps it might be well thus to discriminate διὰ from ἐν which is often better rendered "by" than "in." (*Bible Treasury* 14:336)

without: [See note to Mat. 10:29]

made₂: The arrangement of verses 3,4, which Lachmann, Tregelles, and Westcott and Hort prefer (partly because of the absence of interpunction in some very ancient MSS., partly because some copies, versions, and fathers, expressly so take it), is δ γέγονεν ἐν αὐτῷ ζῶν ἦν. But with Tischendorf and others I unqualifiedly decide for a colon or full stop after γέγονεν, and begin a new sentence with ἐν αὐτῷ ζῶν ἦν. There is an intended contradistinction between what was made or brought into being *through* the Word with life *in* Him, which is lost when the new sentence begins with δ γέγ. Is it not false doctrine so to reduce life in the Word? Further, it is not Johannine, if grammatical, to take γέγονεν ἐν αὐτῷ as "made by him." Again, this life, which would mean the living universe (in itself a strange, unscriptural, and senseless phrase), must then be the light of men, contrary to the express teaching, just after, that the Word exclusively was the light. On the other hand the phrase, as it usually stands, is in the fullest harmony with the style of the evangelist elsewhere, as Dean Alford has pointed out. (*Exp. of John*, p.14)

1:9 [whole verse]: The corrected rendering of chapter 1:9 [in the RV] seems not only clumsy, but so ambiguous that many readers will doubt or misunderstand what the Revisers really mean by it. "There was the true light, *even the light* which lighteth every man, coming into the world." If the comma after "man" is intended to sever "coming into the world" from "man," and to connect the phrase as a predicate with the true light or the relative that follows, it is all well; but is not so slight an intimation likely to be misapprehended? This at any rate, if so meant, aims at the true sense. John was not the light in question. The true light was that which lightens every man, not absolutely nor always, but on coming into the world. It is the character or effect of the Incarnation. The Authorised Version is unquestionably incorrect, besides giving a tautological meaning if the article could be dispensed with. Further to be a man, and to come into the world, are said to be equivalent in Rabbinical usage. But does any Rabbi add מְבָרָךְ אֵלֶיךָ אֵלֶיךָ? It is not correct. They may employ "those that come into the world" to express "all men;" but where do they employ both phrases "every man coming into the world," as John is presumed to say here? The truth is that in one form or another δ ἐρχόμενος regularly applies to the Lord Jesus, as in chapter 1:15, 27; 3:31 (bis), as also in Matthew 11:3; Luke 7:19, 20; yet more fully and definitely δ ἐρχ. εἰς τὸν κ., John 6:14, where it would be idle to take it for any man as such, and not as appropriated to the Messiah. (Cf. 11:27.) It would be well also to note chapter 3:19; 9:39; 12:46; 16:28; 18:37. These instances ought to leave no doubt in any careful mind that our evangelist habitually uses the phrase of Christ to the exclusion of every other, it must be connected here not with π. ἀνθρώπων, but with τὸ φῶς τὸ ἀλ. The nearest approach is chapter 16:21, which is pointedly different, not to speak of any ulterior mystery in its figure.

It is surprising under such circumstances that the Five Clergymen should say it is impossible to determine with certainty whether the particle ἐρχόμενος is to be taken with φῶς or with ἦν in the nominative case neuter, or with ἀνθρώπων in the masculine accusative. They, too, while adopting the same sense as the Authorised Version, strive not to exclude a quite different reference, the converse of the Revisers.

But if the Revisers intended in their text to convey that Christ is the true light which coming into the world lighteth every man, they give in the margin, "The true light, which lighteth every man, was coming" into the world: a rendering grammatically possible, though not probable, but

contextually excluded by the verse following which speaks of the Lord in immediate connection as in the world, and not to come, or in mere process of coming. Next, the margin adds another alternative, indicative of the uncertainty of the Revisers, "every man as he cometh." But is this serious? It is no question of a reasonable soul or conscience, but of Christ the true light. Is it orthodox that Christ enlightens "every man as he cometh," &c.? What do they suggest by it? What can any one infer but that, if this be true, Christ gives His own light to every man on his coming into the world? A doctrine less defensible and more unworthy than the delusion of every man's being born again by baptism. Here a signal spiritual blessing is bound up with every man's birth of nature. Would it not be nearer the truth of God to say that no man as he comes into the world is enlightened by Christ?

In result, then, we see that the Revisers reject apparently the Authorised Version, and give us in the text the right sense so obscurely that most readers will confound it with the only meaning meant to be shut out, while the margin gives the choice between a version possible and harmless, but quite unsuitable to the context, and another directly opposed to any creed in Christendom, unless it be that of Quakers. It is probably due to their adherence to the order of the Greek words that they have in the revised text left Greek words that they have in the revised text left their meaning anything but clear and express. They have thus sacrificed their own principle not to leave any translation or arrangement of words which could adapt itself to one or other of two interpretations, but rather to express as plainly as possible that interpretation which seemed best to deserve a place. (*Bible Treasury* 13:318-319)

coming: There seems to be no force in taking ἦν with ἐρχόμενος as equivalent to an imperfect "came," even if an independent clause such as δ φ. π. ἀνθρ. might legitimately come between the verb and the participle; which, as far as I know, has not yet been produced, Mark 2:18 (which Lücke advances and Alford approves) being in no way parallel. But were it so, where is the propriety of telling us in this wondrous prologue, where each brief clause, yea word, is brimful of the profoundest truth, that the true Light which lights every man was in process of coming (*not* of manifesting Himself, which is quite another thought) into the world? On the other hand, the construction given in the Authorized Version, though vouched by ancient translations, western and eastern, and even by Greek fathers, seems not really admissible. It would require the article with ἐρχόμενος. The anarthrous participle does not mean "that cometh" but "as" or "on coming," which could have no proper meaning in connection with ἀνθρώπων. For how strange the doctrine resulting, that every man on coming into the world of darkness has or receives the light of Christ! With δ it teaches a momentous truth, and this extinguishing, not suggesting, the Quaker idea. For it is the Word in His own nature, not an inward light, Who pours it on every man. He alone coming here is the true Light for man, and sheds it on all, high or low, Jew or Greek. It is like the sun's light for all mankind, but in a spiritual way. (*Exp. of John*, p.16,17)

coming: I cannot but think that this is the true version, and exhibits the intended aim of the clause. Most of the early writers took it as the authorized version, save Theodore of Mopsuestia, who understood it as here given: Εἰπὼν τὸ ἐρχόμενον εἰς τὸν κόσμον, περὶ τοῦ δεσπότου Χριστοῦ καλῶς ἐπήγαγεν τὸ ἐν τῷ κόσμῳ ἦν, ὥστε δεῖξαι, ὅτι τὸ ἐρχόμενον πρὸς τὴν διὰ σαρκὸς εἶπεν φανέρωσιν. (Ed. Fritzsche, p. 21.) (*Lect. Intro. to the Gospels*, p.415)

1:12 ἡ ἀρχὴ . . . ἡ ἀρχὴν: [The RV is] also somewhat capricious in representing the article or the anarthrous construction. Thus in chapter 1:12 they say "the right to become children of God," where they properly drop it before "children," and needlessly insert it before "right." They give us "a woman" in chapter 4:27, and "a servant" in chapter 13:16; but they do not say "the woman" in chapter

16:21, though they do say "the child," whereas the one like the other is used generically, like "the bondservant" and "the son" in chapter 8:35. (*Bible Treasury* 13:319)

children: Notice that pious and learned men have made the mistake of confounding "son" and "child" in the Scriptures. But they, however closely connected, are not the same thing. To identify them is really to take no small liberty with the word of truth. Not that one means to deny that the child of God may be also called a son of God; but the N.T. shows plainly that the two words express different things. It is the apostle John that particularly dwells on our being "children" of God. "Why?" Because we are born into the family of God. Born of the Spirit, we are thereby children of God, children of His family. "Sons" is wrong in the A.V. of John 1:12 and of 1 John 3:1,2. Beyond question it should be "children" as in 1 John 3:10 and 5:2. But when it is a question of being "sons," it is predestination that puts us into this place of relation. This was overlooked in the A.V. of Gal. 3:26, which should be, not "children," but, "sons," as in chap. 4:5-7. And so it should be in our ver. 5 of Eph. 1, where the word requires the adoption of "sons," not "children." There is never the adoption of children, but of sons. One must be by new birth a "child" of God. But God also predestined to adopt the Christian into the position of a "son" by Christ Jesus to Himself. All the Old Testament saints were "children," as we who now believe are also. But they were not the adopted "sons," as we may read in the argument that opens Gal. 4. On the other hand, we are all His sons now, whether Jew or Greek, and receive the Spirit of His Son. Every Christian is brought into the place of sonship. It is one of the new privileges of the gospel. The King and Queen do not consider the highest nobles in the land to be in any such dignity. They may by courtesy be their trusty cousins; but they are not their sons. We Christians are adopted into the place of sons, and have the Spirit of God's Son sent into our hearts, crying Abba, Father. (*Bible Treasury* N6:107)

1:13 born: "Begotten" now, as distinct from "born," is false, absurd, and without a shadow of scripture to support it. (*Exp. of John*, p.19)

1:14 from beside: [Q: δόξαν ὡς μονογενοῦς παρὰ πατρός. Is there anything in this passage which necessitates or even allows departure from the regular rendering of παρὰ with a genitive by "from, proceeding from" &c? Is "with" (which requires rather a dative, see 1:40, 17:5, twice, &c.) permissible here? It is so given in "A new Translation." Every other instance in John's Gospel of παρὰ with a genitive seems to exclude any but the regular construction of "from" or "of." Cf. 16:28, 17:6, 8, &c. Of course the interpretation will be affected by the translation.]

All the older English Versions of John 1:14 favour "of" and avoid the usual rendering "from," as does the new translation which prefers "with," ordinarily answering to the dative. "On the part of" or shortly "of" seems best here. (*Bible Treasury* 15:112)

1:18 Son who is: ⋈ A B C^{pm} L 33, Syrr.^{not cu.} Aeth.^{Rom.} have the strange reading θεός, God, which Tregelles, Westcott and Hort adopt, the latter having written a learned monograph in its defence. As the variant seems to be out of all correlation to "Father," the weight of evidence is against it. (*Exp. of John*, p.22)

Son who is: [Q: ὁ μονογενὴς υἱός, ὁ ὢν κ.τ.λ. The reading here seems a difficult question, θεοῦ, υἱὸς τοῦ θεοῦ, and other variants having some support. But μον. θεός appears to be supported by some uncials, cursives, versions, and Fathers. It is adopted by Alford, Tregelles, Westcott and Hort, and others. Griesbach marks υἱός as doubtful; Lachmann inserts θεός in margin. This being the case, is the evidence brought forward in favour of θεός really strong enough to shake confidence in the Received Text of this passage? Yours faithfully in Christ, W.J.]

There is no doubt of the ancient, if not large, support, of θεός, instead of the ordinary reading υἱός, "Son." Nevertheless Tregelles alone ventured to follow them as he does in other harsh readings, till the Cambridge Editors joined him. All others, notwithstanding ⋈ B C^{pm} L 33, two or three versions, and patristic allusions, prefer A and fourteen other uncials, all cursives but one, the ancient Vv. and Fathers. It is not according to the analogy of scripture to speak of "only-begotten God"; and "Son" is the true correlate to "Father." Alford stands with Griesbach, Lachmann, Scholz, Scrivener, Tischendorf, Wordsworth, as well as all the older critics. (*Bible Treasury* 15:112)

Son who is: It is surprising that Bengel should follow Raphelius in preferring "*qui erat*" to "*qui est*," as almost all the ancients, Greeks and Latins, rightly insist. (*Exp. of John*, p.60)

Son who is: It is of the essence of the truth of Christ's person that ὁ ὢν here as in John 1:18 means "who is," not "who was;" and so the Revised no less than the Authorised Version. So even Winer and other Germans, poor as they are, and all men taught of God. It is true that the present participle, combined with a past tense or qualified by an adverb of time, may have an imperfect force, as in 1:29, 5:13, &c. But here nothing enters to weaken its simple, special, and emphatic force. The words are only difficult to unbelief. The late Dean Alford was bold enough in free thought; yet he expressly affirms that in both texts the present participle is used to signify *essential truth* without any particular regard to time. (A similar ignorance vitiates Dr. Steele's Tense-reading in his "Mile stones." The present in perhaps all languages is employed ethically and quite independently of the present moment. This is peculiarly true of the New Testament.) The figurative idea destroys that truth here as elsewhere; and here it is fundamental. A little knowledge is indeed a dangerous thing. To read this "Who was" may be natural perhaps, but is certainly neither spiritual nor accurate, but downright, though of course ignorant, perversion from an inveterate hunt after figurative language. (*Bible Treasury* 19:80)

1:27 ἄ he who: The best text omits other expressions, evidently derived from verses 15, 30. (*Lect. Intro. to the Gospels*, p.424)

1:28 Bethany: The best reading according to ancient authorities is Βηθανία (⋈^{pm} A B C^{pm} E F G H L M S V X Γ Δ Π^{pm} more than a hundred and thirty cursives, and many ancient versions), not Βηθαβαρά or Βηθαβαβή. It was not the well known village near Jerusalem, but another district of the same name beyond the Jordan. (*Exp. of John*, p.23)

1:39 therefore: ⋈ A B C L T^b X Λ, 33, Memph. read οὖν which inferior witnesses omit. (*Exp. of John*, p.30)

1:43 he: The best copies do not read "Jesus" here, but in the next clause. (*Exp. of John*, p.32)

1:46 [WK seems not to have translated the first part of this verse.]

1:49 [and saith to]: There is not a little variation here in the copies, even the more ancient. (*Exp. of John*, p.35)

1:51 [Henceforth]: The oldest copies and versions omit ἀπ' ἄρτι, which, if read, must be rendered "from now" or "henceforth," not "hereafter." (*Exp. of John*, p.36)

2:11 signs: In verse 11 of chapter 2 "signs" is rightly given [in the RV], and throughout this Gospel, rather than "miracles;" but why should ἐξουσία be rendered "right" in chapter 1:12, "authority" in chapter 5:17, and "power" (margin, "right") in chapter 10:18? (*Bible Treasury* 13:319)

2:17 [And]: ⋈ B L T X Memph. omit δὲ which A E P Δ with some cursives and versions insert. (*Exp. of John*, p.39)

The zeal of thine house: [The American correctors of the RV, "Zeal for thy house," is] as in Green. (*Bible Treasury* 14:336)

uttermost, and makes its object forget his own poverty in riches of grace beyond all reckoning. (*Christian Annotator* 2:335-6)

his: The Sinai and the Vatican (B) omit αὐτοῦ, "his". (*Exp. of John*, p.61)

on: [see note to John 3:15]

3:17 his: The word αὐτοῦ ("his") is omitted by \aleph B L T^b, five cursives and some Fathers, but read by all other authorities. (*Exp. of John*, p.64)

3:18 but: \aleph B, &c., omit $\delta\epsilon$ ("but") which all else read. (*Exp. of John*, p.65)

3:20 evil: 3:20 (as in 5:29) “evil” for “ill” [after the American correctors of the RV] is not much; nor “made full” for “fulfilled.” (*Bible Treasury* 14:336)

3:25 a Jew: There is equally good evidence from the most ancient and excellent witnesses for the plural form ($\aleph^{\text{pm}} \text{ G } \Lambda^2 \Pi^2$ 1. 13. 69. 124. &c. It. Vulg. Syr^{cu} Cop. Arm.^{usc} Aeth. Goth. Orig.) in the common text as for the singular ($\aleph^{\text{corr.}}$ A B E F H K L M S U V $\Gamma \Delta \Lambda^{\text{pm}} \Pi^{\text{pm}}$, many cursives, Syr^{pesh} ^{at phil.} and Arm^{zoh.} Chrys. Nonn.) preferred by most critics, partly as being the less common of the two, and so more likely to be changed. (*Exp. of John*, p.71)

3:28 me: The witnesses for omitting *μοι* include \aleph E F H M V Γ , many cursives, &c. and are scarcely inferior therefore to those in favour of the ordinary text. (*Exp. of John*, p.71)

3:29 fulfilled: [See note to John 3:20]

3:34 measure \wedge : I apprehend the words the authorised version gives in italics should disappear. The addition of “unto him” detracts, to my mind, from the exceeding preciousness of what seems to be, at least, left open. (*Lect. Intro. to the Gospels*, p.437-8)

4:3 [again]: A B E Δ, &c., omit, & C D L M T, 1, 33, 69, and many ancient versions, insert. (*Exp. of John*, p.78)

4:14 no way . . . for ever: It is not merely οὐ μὴ nor οὐ μὴ . . . πώποτε but οὐ μὴ . . . εἰς τὸν αἰῶνα, the strongest possible exclusion of what is in question for eternity. (*Exp. of John*, p.84)

4:15 come here: In ^{nm} B and Origen the reading is *διέρχωμαι*, which Tischendorf and W. and H. adopt; but the MSS. differ, many giving the indicative, many the subjunctive. (*Exp. of John*, p.85)

4:27 wondered: The imperfect ἐθαύμαζον, is better than the common θαύμασαν, and rests on far better authority; but it is needless to express its continuity in English in such a case as this. (*Exp. of John*, p.93)

4:29 ever: There is a question between $\bar{\alpha}$ on the authority of $\aleph B C^{pm}$ and some other ancient witnesses, and $\delta\sigma\alpha$ with far more numerous copies, here and in verse 39, the difference in English being that the latter adds “ever.” (*Exp. of John*, p.93)

4:31 ^Λ Meanwhile: The great majority of the witnesses add δὲ “and” or “but”; the most ancient omit. (*Exp. of John*, p.94)

4:34 do: The best reading and most forcible sense is $\pi\omega\acute{\iota}\omega$ (A E G H M S U V Γ Δ Λ , &c.), not $\pi\omega\iota\eta\sigma\omega$, read by Lachmann, Treg., W. and H., though a manifest assimilation to $\tau\epsilon\lambda\epsilon\omega\sigma\omega$. (*Exp. of John*, p.94)

4:35 already: Tischendorf, &c., sever ἡδὴ from verse 35 and make it begin 36, following some ancient authorities; but the most ancient (B^{ms} B M II^{ms}, &c.) leave it open, and most give as is here done, which seems to be alone in keeping with the context. (*Exp. of John*, p.95)

4:36 ^Λ He: The common text prefixes καὶ on ample authority, but the most ancient uncials, and some good cursives, &c., are adverse. (*Exp. of John*, p.95)

both: Some good and ancient authorities omit *καί*. (*Exp. of John*, p.95)

4:37 the: The article before ἀληθινός is not read by \aleph B C^{pm} K L T^b Δ Π^{pm} many good cursives, and some of the Greek fathers. In one passage of Chrysostom which has the article, he has ἀληθής after it, and so have a few cursives. (*Exp. of John*, p.95)

4:39 [ever]: [See note to John 4:29]

4:42 Λ Saviour: The Sinai, Vat., Palimpsest of Paris, and an old St. Petersburg uncial (T^b), with almost all the most ancient versions, &c., do not read ὁ Χριστός . . . the copyists have inserted it without due reason. Ancient authority seems conclusive that the words "the Christ" should disappear. Their confession is much more simple and emphatic when so put. (*Exp. of John*, p.96-7)

Λ Saviour: [The RV] properly, with all critics and on good grounds, discard[s] "the Christ," the true force being far clearer without that title; so do they, on ample authority, omit other additions of less moment. (*Bible Treasury* 13:319)

4:43 Λ into: The Received Text, with most uncials and cursives, &c., has also καὶ ἀπῆλθεν, contrary to \aleph B C D T^b 13, 69, and some other excellent authorities. (*Exp. of John*, p.97)

4:45 Λ he did: There is good authority for ὅσα as well as ἀ the more widespread if not ancient copies inclining to the latter. (*Exp. of John*, p.98)

4:46 He: The best witnesses do not read ὁ 'I., as do the Received Text and Scholz, (though with a slight difference of position) following many MSS. (*Exp. of John*, p.98)

4:50 [And]: \aleph B D and a few other authorities omit καὶ, "and." (*Exp. of John*, p.100)

4:51 his: \aleph Dst L., &c., omit αὐτοῦ, "his." (*Exp. of John*, p.100)

4:52 at the seventh hour: [See note to Rev. 17:12]

5:1 the: Here authority is pretty equally divided for and against the insertion of the article. Ten uncials (\aleph C E F H I L M Δ Π) insert it, ten (A B D G K S U V Γ Δ) omit it. About fifty cursives and the Memph. and Theb. versions are with the former, still more with the latter. If the article be received, it can scarcely be any other feast than the passover, the first and foundation feast of the Jewish holy year. Some have thought that it might be the feast of Purim, but this would not account for Jesus going up to Jerusalem. It had no such divine claim. (*Exp. of John*, p.102)

5:2 gate: There is a good deal of confusion in the MSS. even where the text is certain here. Thus while ἐπὶ τῇ προβατικῇ (at the sheep-gate, Neh. 3 LXX.) is read by the Vatican, Rescript of Paris, and thirteen more uncials and the great body of cursives, confirmed by most ancient versions, \aleph^{corr} . A D G L, &c., have ἐν τῇ π. probably in the sense of the Authorised Version — "sheep-market"; whilst \aleph^{pm} and a few other inferior authorities omit ἐπὶ (or ἐν) τῇ, and hence seem to construe προβατικὴ κολ. a "sheep pool"; so Jerome's Onomast. (ed. Lars. et Parth. p. 112), Theod. Mops. p. 26, and the Jerusalem Itin., not to speak of the Vulg. Aeth. and Slav. Again, for ἡ ἐπιλεγ. \aleph^{pm} gives τὸ λεγόμενον (adopted by Tisch. in his eighth ed.) and \aleph^{corr} . ἡ ἐπιλεγ.; while D V, eight cursives, &c., read λεγ. In the same ed. Tisch. exhibits Βηθζαθα with \aleph L, &c. (D Βελζεθα, B, &c. Βηθσαιδα, &c., Δ, &c., Βιθεσθα). (*Exp. of John*, p.103)

5:3 multitude . . . [end of 5:3, all of 5:4]: In verses 3, 4 there are more serious differences. High if not large authorities (\aleph B C D L 33, 68, many of the ante-Hier. Latin versions, Theb. Memph. Syr^{cu.} et hier., &c.) do not read πολὺ, nor (except D h) παραλυτικῶν, which last is not in T.

R. But the great omission is of the clause ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν with \aleph^{pm} B C^{pm} L 18, 157, 314 Syr^{cu.} Theb. Memph^{de} and all verse 4 as in the common text, here strengthened by D (an ancient though erratic copy), but deserted by A^{pm}. It is certain that the narrative as ordinarily given must have been read by Tertullian (de Bapt. 5); and the answer of the sick man in the critical text, verse 7, implies, if it does not demand, such an explanation. The fact may have been too startling for the copyists to believe, not about themselves or Christian times, but about the days before and up to Christ's ministry. The Romanists found it hard to credit any evidence of God's goodness to the Jews as such, and in the time alleged. Even Lachmann retained the passage. I do not think there is real weight in Alford's argument against its genuineness grounded on the plea that there are seven words used here only, or here only in this sense; for so remarkable and singular a fact would naturally call for words suited to it. There are variations among the MSS. that contain the omitted passage, but not more perhaps than usual. (*Exp. of John*, p.103)

[end of 5:3, all of 5:4]: John 5:3,4 is the first considerable passage which has been improperly disturbed [in John's Gospel in T. S. Green, *A Course of developed Criticism on passages of the New Testament, materially affected by various readings*]; and here, as in Mark 16, it is remarkable that the incredulous Lachmann rises up to condemn Tischendorf and Mr. Green. These last omit from ἐκδεχομένων τοῦ νοσήματι, because of its absence, wholly or in part, in three of four first rate MSS. (*pr. m.*) some other authorities and suspicious circumstances confirming this. Now, to a simple mind, we think that the words of the impotent man, verse 7, decide the question in favour of the corrected A, C, and of D, E, F, G, H, K, (L in part), M, S, U, Δ, &c. They are grounded on the obnoxious statement relative to the troubling of the water, and are hardly intelligible without it. But when men get habituated to the textual manipulation of Germany, the most palpable gaps are turned into an evidence of genuineness, and the omitted words are viewed with the suspicion of being marginal glosses. (*Bible Treasury* 1:296-297)

[end of 5:3, all of 5:4]: But the omission [by the RV] of the last clause of verse 3, and the whole of verse 4 in chapter 5, is grave. No doubt a few of the oldest and best MSS and versions omit all or nearly all this portion. Still the unquestionable answer of the sufferer in verse 7 seems hardly compatible with the omission, which ancient rationalism might desire, as does the same spirit in our own day. There seems nothing unworthy of God in the omitted clause, while, on the contrary, what is there falls in with the scope of what is undoubted, if it be not requisite to give the full force. God under the law had not left Himself without witness of mercy; but sin wrought havoc, and strength was needed to avail oneself of any remedy afforded. What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, and so gave us deliverance. Jesus with a word heals the man whom no angel's help, no ordinance, could avail to meet. (*Bible Treasury* 13:319)

5:4 [See note to 5:3]

5:5 But: T.R. omits καὶ (so B K S V Γ Δ. &c.) contrary to \aleph A C D E F G H I L M U Δ and the mass of cursives, versions, &c. (*Exp. of John*, p.103)

his: αὐτοῦ against \aleph B C^{pm} D L Π^{corr}. &c. with most ancient versions. (*Exp. of John*, p.103)

5:7 Λ Sir: Several uncials (C^{corr} E F G H with many cursives, &c.) add καὶ before κύριε, a few omitting κ. - The received reading βάλλῃ is incorrect and rests on few if any copies. (*Exp. of John*, p.104)

5:9 immediately: \aleph^{pm} D, the Lat. Cod. Rhedig., and Arm. omit εὐθέως, but all other authorities insert it. (*Exp. of John*, p.104)

5:10 and: Καὶ is omitted in T.R. with at least ten uncials, very many cursives, Vulg., Syrr., &c., but read by א B A B C^m D G L V Γ, forty cursives, most ancient versions and fathers. (*Exp. of John*, p.106)

thy: A B and some eleven or twelve other uncials, and most cursives, omit σου, reading "the." But א C^m D L A Π, thirteen cursives, and the body of ancient versions, &c., read the pronoun "thy." (*Exp. of John*, p.106)

5:12 [whole verse]: Two uncials and six cursives omit the verse, evidently by ὁμοιοτέλευτον. (Compare end of ver. 11.) (*Exp. of John*, p.106)

[therefore]: T.R. with most copies, &c., reads οὖν, "therefore"; but it is not found in א B D and several other good authorities. (*Exp. of John*, p.106)

[thy couch]: τὸν κρ. σου is not read by א^m et corr B C^m L Sah. (*Exp. of John*, p.106)

5:13 healed: For ἰαθεὶς, "healed" (with א B A B C L Γ Δ A Π and almost all the rest of the copies and versions and fathers), Tischendorf reads ἀσθενῶν with D and two or three Latin copies - a strange judgment and on light grounds. (*Exp. of John*, p.106)

withdrew: [See note to Mat. 26:24]

5:16 ἅ because: T.R. adds καὶ ἐξήτουν αὐτὸν ἀποκτείναι with fourteen uncials, most cursives and some versions, contrary to א B C D L, 1, 22, 33, 69, 249, some old Latin, Vulg. Syr^m. Memph. Arm., and early Greeks. (*Exp. of John*, p.107)

5:18 therefore: א D and other authorities, followed by Tischendorf, omit οὖν contrary to the rest. (*Exp. of John*, p.108)

5:24 judgment . . . is passed: (For the faithful never coming into judgment at all, Mr. T. R. Birks saw "no ground but Alford's altered translation of John v. 24, which I believe to be a mistake" (*Thoughts on the Times and Seasons of Sacred Prophecy*, p. 65, 1880): an astounding utterance, not only in its philological aspect, since the Greek admits of no other sense, but no less certainly as a question of divine grace and truth, and of divine righteousness. . . . This misrendering in the A.V. is corrected beyond just hesitation by the R.V. As to "Alford's altered translation," be it remarked, that the A.V. of John 5:22 and 27 corrects the error in 24 and 29. It is the same word κρίσις all through, which indisputably means "judgment," not damnation or "condemnation" like κατάκριμα, as the verb (22,30) means "to judge." Nor is it unimportant to notice the ignorance of talking thus of Dean A., seeing that the most influential perhaps of all versions, Jerome's Vulgate, is quite right in both John 5 and 1 Cor. 11, where the A.V. was lamentably and inexcusably wrong. In the Gospel the old Latin MSS. Vercell. Veron. Brix. etc. were right. Many of the Oriental versions are correct; some waver like the A.V. to the ruin of definite truth on what is of great moment. But where the doctrine on everlasting punishment was unsound, it is not surprising to learn that there was lack of faith as to life eternal and its exemption from judgment.) . . . All the great English translations are wrong here, Wiclif, Tyndal, Cranmer, and Geneva, with the Authorised Version. Singular to say, the Rhemish version alone is right, in this following the Vulgate: a mere accident undoubtedly, for none are so distant from the truth conveyed by their own translation, from the apprehension of exemption from judgment, as Romish doctors. And none are so unfaithful in the next clause, for they actually make the Lord seem to say "shall pass from death into life." (In Nonnus' Paraphrase of our Gospel (fifth century, ed. by Passow and Bach, 1834) there is the similar error of rendering ἔεται εκ θανατοιο. So in the Amiatine and other ancient Vulgate MSS. we have "transiet," and in a Munich old Latin copy of the sixth century "transibit.") He really said ἀλλὰ μεταβέβηκεν εκ τ. θ. εις τ. ζ., "but is (or, hath) passed (the present result of a past

act) out of death into life." Here the Protestant versions are right, Wiclif feeble, the Rhemish false. And there is not even the excuse of the Vulgate, which reads "transiit." Possibly they read "transiet": but if so, it was an error which some copies of the Latin would have corrected, if they ignored the inspired original. (*Exp. of John*, p.111-3)

judgment: I do not wish to find fault with our translation, but let me prove that the word ought to be "judgment." "It is appointed unto men once to die, and after that the judgment." Here the very same word that is translated "condemnation" is used. "There is therefore now no condemnation to them that are in Christ Jesus." Here it is another word; and there is just as much difference in the words used in the Greek as in the English. What God declares is, that he that hears His word has everlasting life. It is a present thing. The believer again is passed from death unto life. What would be the sense of judging life, of judging what God has wrought? (*Bible Treasury* N8:169)

judgment: You will observe that in this passage I have altered the word "condemnation" to "judgment;" I have done it advisedly, because it is the only true meaning of the word. "Condemnation" is a positive mistake. That which is rightly translated "condemnation" elsewhere, is totally different from this. Thus, "there is no condemnation to them that are in Christ Jesus," is not the same word at all. But sometimes where our Lord and the Holy Spirit say "judgment," the translators have ventured to depart from the word of God, and have introduced "condemnation." (*Lect. on Gal.*, p.167)

judgment: It is well known, and must be insisted on, that this word κρίσις means judgment, and not "condemnation." There is no Greek scholar who does not know that there is another word (κατάκριμα) whose function it is to express "condemnation." Remarkably enough, it stands correctly represented in the common Popish version, though we all know the Roman Catholic version is too often inaccurate, and otherwise faulty, because it follows the common text of the Vulgate, even in its blunders not a few; yet for all that, the Vulgate being right as to this particular passage, the Romish version is therefore much nearer the truth of God in this chapter than the Authorised version of our Protestant Bible, though now given correctly by the Revisers of 1881. The Roman Catholic version, faithful to the Latin, which is here faithful to the Greek, allows and maintains throughout the whole context that there are two dealings in opposition one to the other, life-giving and judging. (*Bible Treasury* N6:105, *Lect. on the Second Coming*, p.352-3)

judgment: The word used here throughout means simply "judgment." Unquestionably the effect of judgment is condemnation. Would that our own and other translators had only understood this thoroughly, because this very result, which is otherwise scripturally certain, necessarily excludes the believer! Herein lies the importance of the truth before us. . . . ["Judgment"] is a verbal noun formed from, and alluding to, the same word that was rightly translated "judge" in verse 22. It is essential to the context that the same sense should be preserved intact throughout. (*Lect. on the Second Coming*, p.355-6)

judgment: It cannot be denied. It is in vain for learned or unlearned to attempt glosses, clever or clumsy, over the expression. The word of God is too strong for man to bend it. No doubt, the truth is too bright for those that uphold the error of the A.V. in this particular case. This or other reasons may have influenced the English translators from Tyndale: the motive I do not pretend to judge; but the fact is plain. And I affirm that "condemnation" or "damnation" is a wrong rendering of κρίσις for which there is no tenable ground. The verb means, and is rightly translated, "judge" (verses 22-30); the substantive means, "judgment," or "the act of judging," and should have been so translated throughout, as is now done by the Revisers of 1881. (Vers. 22,24,27,29,30). (*Bible Treasury* N6:123-4, *Lect. on the Second Coming*, p.359-360)

judgment: [Q. What is the precise difference between κρίνειν, ἀνακρίνειν, διακρίνειν, ἐγκρίνειν, κατακρίνειν, and συγκρίνειν in N. T. usage? R.]

A. The meaning of the first or simple form is “to judge,” ἀνακρίσις being the technical word for the previous enquiry or preliminary investigation. Compare 1 Cor. 2:15, 4:3-5, 9:3, 10:25,27, in the Greek, as well as Acts 25:26 (noun). But διακρίνειν is “to discern,” right in 1 Cor. 11:29 but wrong in 31; as the simple form means not “damnation” but “judgment” and even as contrasted with that. Again συγκρίνειν is in plain contradistinction to ἀνακρίνειν in 1 Cor. 2, and means the communicating or authoritative explaining of spiritual things in spiritual words, not sifting or examining them. In John 5:22-29 the confusion of the A.V. is extreme and seriously misleading. The right word is “judge” or “judgment” throughout, not “condemnation” as in 24, nor “damnation” as in 29; for our Lord is contrasting “life” with “judgment,” though the issue in this case be the same. In 1 Cor. 11 the “judging” is present, in the sense of temporal only, in contrast with final and everlasting condemnation (κατακρ.). Compounded with ἀπὸ the verb means “to answer,” as it should be in 2 Cor. 1:9, not “sentence,” as we may add. (*Bible Treasury* N3:176)

5:26 also: The majority read καὶ, “also,” but not A B L, &c., *Memph.* (*Exp. of John*, p.115)

5:27 ἄ Son: “a” son of man would be wrong, especially in the text. Read not “the,” but simply “Son” of man. (*Bible Treasury* 14:336)

5:29 go forth: [See note to Mat. 26:24]

evil: [See note to John 3:20]

5:30 him: The received text adds πατὴρ, “Father,” with many authorities, but not the most ancient. (*Exp. of John*, p.118)

5:32 I: The Sinaitic^{ms} and the Cambridge MS. of Beza, with a few other good authorities, read οἶδατε, “ye know,” but almost all the rest support the common reading. (*Exp. of John*, p.119)

5:37 himself: κ B L, have ἐκεῖνος, D ἐκεῖνος αὐτὸς, for αὐτὸς in the great mass of the authorities, as in Text. Rec. (*Exp. of John*, p.120)

6:2 ἄ signs: Without αὐτοῦ κ A B D K L S Δ Π, many cursives, and almost all the ancient versions; with it E F G H M U V Γ Δ, &c. (*Exp. of John*, p.125)

6:7 of them: κ A B L Π six cursives, and most versions reject αὐτῶν. (*Exp. of John*, p.125)

6:11 and, having given thanks: κ D, &c., read εὐχαρίστησεν καὶ, “gave thanks and.” (*Exp. of John*, p.126)

distributed to ἄ those: It will be noticed that the vulgar text interpolates the disciples, τοῖς μαθηταῖς, οἱ δὲ μαθηταί, while the true text makes it only a question of the Lord. One may add too that κ D Γ nine cursive MSS. and other authorities have ἔδωκεν (eight others δέδωκεν) while A B L Δ Λ Π and most others give διέδωκεν, “distributed.” (*Exp. of John*, p.126)

6:14 Jesus: Ὁ Ἰησοῦς the reading of most MSS., is not in κ B D and some other good authorities. (*Exp. of John*, p.127)

6:15 [again]: πᾶν is supported by κ A B D K L Δ many cursives, and some versions. It is omitted by E F G H M S U V Γ Δ, more than one hundred cursives, besides versions. (*Exp. of John*, p.127)

6:17 ἄ ship: The article is not in κ B L Δ, a few cursives, &c., but is in more than a dozen uncials, and most cursives. (*Exp. of John*, p.129)

yet: οὐπω is read by κ B D L, some cursives, and most ancient versions. (*Exp. of John*, p.129)

6:22 one: κ^c A B L, some cursives, and excellent versions, support εἰ μὴ ἐν but the common text, following at least a dozen uncials, most cursives, &c., has ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, “that one whereinto his disciples were entered.” (*Exp. of John*, p.130)

ship: πλοῖον, κ A B D K L Θ^c, twenty-five cursives, &c.; πλοιάριον, “boat,” eleven uncials, most cursives, &c. (*Exp. of John*, p.130)

6:23 yet [other]: δὲ is omitted by B L Θ^c, &c. It is also a question between ἄλλα ‘other,’ or ἀλλὰ ‘but.’ (*Exp. of John*, p.130)

boats: πλοῖα “ships” in a few MSS. (*Exp. of John*, p.130)

6:27 food: The second τὴν βρώσιν is omitted by κ E F G H, &c. (*Exp. of John*, p.130)

shall give: δίδωσιν “doth give” is the reading of κ D, &c.; δώσει “shall give” of A B E F G H K L, &c. (*Exp. of John*, p.131)

6:32 hath given: So the majority of uncials with κ A, &c. But B D L, &c., have ἔδωκεν, “gave.” (*Exp. of John*, p.134)

6:35 And [or, Then]: The witnesses differ, some giving neither. (*Exp. of John*, p.135)

6:38 from: ἀπὸ A B L T with cursives; ἐκ κ D E Δ, &c. (*Exp. of John*, p.136)

6:42 then: νῦν “now” is the reading of B C T, the *Memph.* Goth. and Arm. Syr.^{hiets.} &c.; οὖν κ A D L and eleven other uncials, all known cursives (Aeth. = οὖν νῦν), Theb., &c. Many vv. omit both. (*Exp. of John*, p.138)

6:43 Jesus: Ἰησοῦς, omitted by most, is read by κ B L T, &c. (*Exp. of John*, p.138)

therefore: οὖν “therefore” is read by κ A D and ten uncials more, most cursives, &c.; but omitted by B C K L T Π ten cursives, and several ancient versions. (*Exp. of John*, p.138)

6:45 heard: The aorist participle has the preponderance of witnesses in age and number. (*Exp. of John*, p.139)

6:47 [on me]: κ B L T, &c., omit εἰς ἐμὲ though given by A C D E Δ, &c., cursives, &c. (*Exp. of John*, p.139)

6:51 this: Instead of τούτου τοῦ, as given by B C L T and twelve other uncials, all cursives, and versions, τοῦ ἐμοῦ “my”, is read by some old Latin copies, &c. (*Exp. of John*, p.139)

ἄ for: So B C D L T, several cursives, ancient versions and fathers, so κ &c., putting ἡ σάρξ μου ἐστὶν last; but twelve inferior uncials and the mass of other authorities add ἦν ἐγὼ δώσω. (*Exp. of John*, p.140)

6:52 his: B T (and the ancient versions apparently) add αὐτοῦ. (*Exp. of John*, p.140)

6:53 have: The Latins read “habebitis,” “ye shall have,” contrary to all authority. (*Exp. of John*, p.140)

6:55 truly . . . truly: ἀληθῆς κ^c B C F^a K L T Π, many cursives and versions; ἀληθῶς κ and eleven other uncials, most cursives, &c. (*Exp. of John*, p.141)

6:58 the: A dozen uncials and most cursives and versions add ὑμῶν, which is not in κ B C L T, &c. (*Exp. of John*, p.141)

6:63 have spoken: λελάληκα κ B C D K L T U Π, many cursives, and most ancient versions; but λαλῶ in the Text. Rec. with ten uncials and most cursives. (*Exp. of John*, p.148)

6:65 the: Text. Rec. adds μοῦ, with more than a dozen uncials, &c. (*Exp. of John*, p.148)

6:66 of: B G T, seven cursives, &c., read *ἐκ* but the weight of authority is against it. (*Exp. of John*, p.149)

6:68 Δ answered: The *οὐν* of the Text. Rec. is not in \aleph B C G K L U Δ II, many cursives, and the oldest versions. (*Exp. of John*, p.149)

6:69 Holy One: So \aleph B C^m D L, &c., against the great majority of inferior authorities which support the received reading, δ χ ς δ *νιός*, many also adding *τοῦ ζῶντος*. There are varieties in copies and versions which point to the most ancient reading, but mixed up with the later ones in different measures and forms. (*Exp. of John*, p.149)

Holy One: I am sorry on such an occasion as this, beloved friends, to bring in a little word that must correct our English Version. You must carefully remember that the English Version, after all, is not the word of God in the fullest sense, or strictest sense, of the word. That is, you must always leave room for an occasional spot or speck where man's carelessness has a little obscured the fulness of the truth. Now, if you look at any careful, any exact, presentation of the true text and translation of the N.T. you will find it to be this, "That thou art the Christ, *the Holy One of God*." "The Holy One of God" are the true words, as I believe, in this particular place. I do not think, therefore, it is the same thing exactly as we have in Matt. 16. It is a different confession of our Lord Jesus, and I will endeavour to shew the great beauty and appropriateness of that which Peter says here; for mark, beloved friends, there is no anxiety now. (*Bible Treasury* N8:210)

Holy One: I am aware that a learned but self-confident German pronounces the "Holy One" not Johannean. But this was a rash and ignorant judgment. It is a title given to our Lord once in his first Epistle as here once in his Gospel. He is the only writer in the New Testament who ever uses it of the Lord in relation to the saints. It is therefore more characteristic of John than of any other apostle. (*Exp. of John*, p.150)

6:70 [Jesus]: Many omit δ *Ἰησοῦς*. (*Exp. of John*, p.149)

6:71 Iscariot: The Text. Rec. reads *Ισκα-ν*, with some good MSS.; but the best have *Ισκα-υ*. (*Exp. of John*, p.149)

Δ one: *ὦν* "being," is not read by B C^m D L Syrr.^{cu. et pesch.} Aeth., but is found in the great majority. (*Exp. of John*, p.150)

7:1 [And]: *καὶ* is read by most uncials and cursives, but not \aleph^m D, &c. (*Exp. of John*, p.152)

7:8 the: *ταύτην* is added here in Text. Rec., in the \aleph^m and eleven other uncials and many ancient versions, but not in B and some of the best. It was probably taken from the next clause. (*Exp. of John*, p.154)

not: *οὐκ* \aleph D K M II and most ancient versions and fathers; *οὐπω* in B L T and eleven other uncials, &c. (*Exp. of John*, p.154)

up Δ : [The American correctors of the RV, "I go not up" and change the marg. to Many ancient authorities add *yet*, are] right. (*Bible Treasury* 14:336)

7:9 Δ Having: *δὲ* is added in many uncials. (*Exp. of John*, p.155)

to them: For *αὐτοῖς* \aleph D K L X II, &c., excellent authority gives *αὐτοῖς* "to them." (*Exp. of John*, p.155)

7:15 therefore: *οὐν* \aleph B D L T X, some cursives, &c.; *καὶ*, as in Text. Rec., most uncials, cursives, and versions. (*Exp. of John*, p.156)

7:16 therefore: Text. Rec., with D L X and few cursives, &c., omits *οὐν*. (*Exp. of John*, p.156)

7:21 wonder because of this.: [The American correctors of the RV, "marvel because thereof. Moses hath", are] questionable. (*Bible Treasury* 14:336)

7:22 Moses hath: [See note to John 7:21]

7:23 a man entirely sound: [The American correctors of the RV, add marg. Gr. *a whole man sound*, are] right, but trivial (*Bible Treasury* 14:336)

7:24 judge . . . judge: If the readings (as in Tischendorf's text) be *κρίνετε . . . κρίνατε*, the first warns against the evil habit in general, the second urges the righteous judgment they should follow on this occasion. (*Exp. of John*, p.158)

7:31 these . . . did: *ἐποίησεν*, the common reading, is supported by \aleph^{corr} . B L T and the body of the uncials and cursives, save \aleph^p D, 13, 69 and a few versions which read *ποιεῖ*, "doeth." — The best witnesses omit *τούτων*, "these" also. (*Exp. of John*, p.159)

7:32 the chief priests and the Pharisees: There is high authority for the transposition here as compared with the Text. Rec. (*Exp. of John*, p.160)

7:33 Jesus Δ : There is little authority for adding *αὐτοῖς* "to them" as in Text. Rec. (*Exp. of John*, p.160)
go: [See note to Mat. 26:24]

7:34 find Δ : B T X with a few cursives and ancient versions add *με* which Lachmann edits here, and in verse 36 too. (*Exp. of John*, p.160)

7:35 dispersion among the Greeks: There can be no legitimate doubt, I think, that *την διασποραν των Ἑλλήνων* means (abstract for concrete) the Jews dispersed among the Gentiles (lit. Greeks, as their most striking representative). The Greek genitive is capable of expressing many relations besides that of possession. Compare *μετοικεσία Βαβυλωνος* (Matt. 1), &c. James 1:1 means the twelve tribes scattered abroad, *i.e.* living in that condition. 1 Peter 1:1 characterizes the believing Jews in a similar way, and furnishes further example of the comprehensiveness of the genitive in Greek. The teaching of the Greeks, or Gentiles, is another step in John 7:35. (*Christian Annotator* 3:416)

dispersion among the Greeks: The late Dr. Alford says (the Greek Test. *in loco*), "The *διασπ. τ. Ἑλλ.* must not be interpreted 'the Hellenistic Jews,' for the *Ἕλληνες* are always distinguished from the Jews; and this would convey hardly any meaning. The sense of *διασπορά* is — see reff. James; 1 Pet., — 'the country where Jews lay scattered, as qualified by the succeeding genitive, where one occurs, as here. So here *ἡ δ. τ. Ἑλ.* means 'the dispersed in the Gentile world.'" This seems a singular mystification of plain Greek. The meaning unquestionably is the Jews dispersed among the Greeks as representative of Gentiles in general. The country is in no way expressed, but at most implied. The Dean further confused the meaning in his Prolegg. to 1 Peter (Greek Test. iv., third edition, p. 123) by saying that *δ.* "may well designate the engrafting of Gentile (!) converts into dispersed Israel." (*Exp. of John*, p.160-1)

7:36 find Δ : [See note to John 7:34]

7:37 unto me: Tischendorf omits *πρός με* (or *ἐμὲ*) "unto me" on the testimony of \aleph^m D and a few other witnesses contrary to the great mass. (*Exp. of John*, p.161)

7:38 belly: [The American correctors of the RV, "from within him", are] strongly euphemistic, in contrast with their preference in Luke 15:16 (*Bible Treasury* 14:336)

7:39 believed: *πιστεύοντες* the vast majority, *πιστεύσαντες* B L T, &c. (*Exp. of John*, p.161)

[the] Δ Spirit . . . yet Δ : *ἄγιον* and *δεδομένον* are evident additions, contrary to the best authorities. (*Exp. of John*, p.161)

[the]: The phraseology of verse 39, though at first it may sound strange, is strictly accurate and suitable. The Spirit is beyond doubt a

person, but He is viewed here as the characterising fact of a state not yet in being. Hence it is *πνευμα* without the article. (*Exp. of John*, p.164)

7:40 [Some]: *πολλοι* is added by some eleven uncials and most cursives, &c., as in Text. Rec., contrary to *κ B D L T X* and some other of the most ancient authorities. (*Exp. of John*, p.165)

these sayings: *τῶν λόγων κ B D E G H K L M T U Γ Δ^m Π* and many more witnesses, many of which give *τούτων* also, contrary to Text. Rec., which on inferior authority has *τὸν λ*. (*Exp. of John*, p.165)

7:41 *Λ* others: Text. Rec. adds *δὲ* with some cursives. (*Exp. of John*, p.165)

7:46 *man Λ*: Besides a difference in collocation, *κ* &c. add *λαλεῖ*; others omit the clause, perhaps by *ὁμοιοτέλευτον* or through love of brevity. (*Exp. of John*, p.166)

7:47 therefore: *κ D*, twelve cursives, &c., omit *οὖν* (*Exp. of John*, p.166)

7:50 Nicodemus *Λ*: Text. Rec. adds *ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν*, with *E G H M S Γ Δ* most cursives (probably from 19:39), some, as *K U Δ Π*, putting *ν*. after *π*. *αὐ.*, and others, as *κ^{corr} B L T*, &c., omitting *ν*. and adding *πρότερον*, and others giving both, as *X* and some cursives and ancient versions. Tischendorf omits the clause with *κ^m*, &c. (*Exp. of John*, p.166)

7:52 ariseth: *ἐγείρεται κ B D K S^m T Γ Δ Π*, many cursives, Latin and other ancient versions; *ἐγήγερται*, "is risen," Text. Rec. following many uncials, cursives, &c. (*Exp. of John*, p.166)

7:53-8:11 [whole passage]: The point at which we have arrived gives me an opportunity of saying a little on the beginning of this chapter, and the end of the last; for it is well known that many men, and, I am sorry to add, not a few Christians, have allowed appearances to weigh against John 7:53-8:11 — a very precious portion of God's word. The fact is, that the paragraph of the convicted adulteress has been either simply left out in some copies of Scripture, or a blank equivalent to it appears, or it is given with marks of doubt and a good deal of variety of reading, or it is put in elsewhere. This, with many alleged verbal peculiarities, acted on the minds of a considerable number, and led them to question its title to a place in the genuine Gospel of John. I do not think that the objections usually raised are here understated. Nevertheless, mature as well as minute consideration of them fails to raise the slightest doubt in my own mind, and therefore to me it seems so much the more a duty to defend it, where the alternative is a dishonour to what I believe God has given us.

In its favour are the strongest possible proofs from such a character in itself, and such suitability to the context, as no forgery could ever boast. And these moral or spiritual indications (though, of course, only to such as are capable of apprehending and enjoying God's mind) are incomparably graver and more conclusive than any evidence of an external sort. Not that the external evidence is really weak, far from it. That which gives such an appearance is capable of reasonable, unforced, and even of what seems almost to amount to an historical solution. The meddling was probably due to human motives — no uncommon thing in ancient or modern times. With good and with bad intentions men have often tried to mend the word of God. Superstitious persons, unable to enter into its beauty, and anxious after the good opinion of the world, were afraid to trust the truth which Christ was here setting forth in deed. Augustine, an unimpeachable witness of facts, nearly as old as the most ancient manuscripts which omit the paragraph, tells us that it was from ethical difficulties some dropped this section out of their copies. (The suspicion that some weak believers or enemies of the faith omitted the section, as the Bishop of Hippo suggests, would expose the passage to be

tampered with. It is very likely that the Christians who read the Shepherd of Hermas in their public services would omit John 8:1-11. Similar unbelief inclines critical judgment in that direction now. Judgment of facts is apt to be swayed and formed by the will.) We know for certain that dogmatic motives similarly influenced some in Luke 22:42,43. . . .

Choose for me in all Scripture a preface of fact so suited to the doctrine of the chapter that follows. The whole chapter, from first to last, beams with light — the light of God and of His word in the person of Jesus. Is not this undeniably what comes out in the opening incident? Does not Christ present Himself in discourse just after as the light of the world (so continually in John), as God's light by His word in Himself, infinitely superior even to law, and yet at the same time giving the law its fullest authority? Only a divine person could thus put and keep everything in its due place; only a divine person could act in perfect grace, but at the same time maintain immaculate holiness, and so much the more because it was in One full of grace. . . . (The fact that *κατακρίνω* is found here twice, and here only in John, is of no weight against the genuineness of the passage. It is the strict judicial term for passing an adverse sentence among men. How, where, could this be anywhere else in John? It is not true *κρίνω* is ever used in this sense anywhere in John. It means, and should always be rendered, "judge," not "condemn," though the effect for the guilty (and man is guilty) be necessarily condemnation.) . . . Man invented such a story as this! Who since the world began, had he set to work to imagine an incident to illustrate the chapter, could or would have framed such an one as this? Where is there anything like it, that poet, philosopher, historian ever wrote, ever conceived? Produce the Protevangelion, the gospel of Nicodemus, or any other such early writing. These, indeed, are the genuine productions of man; but what a difference from that before us! Yet is it in the truest sense original, entirely distinct from any other fact, either in the Bible, or anywhere else, not, of course, excepting John himself. Nevertheless, its air, scope, and character can be proved, I think, to suit John, and no other; and this particular context in John, and no other. No theory is less reasonable than that this can be either a mere floating tradition stuck in here by some chance, or the work of a forger's mind. I do not think it harsh, but charitable to speak thus plainly; for the course of incredulity is now running strong, and Christians can hardly avoid hearing of these questions. I therefore do not refuse this opportunity of leading any simple souls to see how truly divine the whole bearing of this portion is — how exactly opposite to that which the Lord insists on throughout the chapter. For, immediately after, we have doctrine unfolded which, no doubt, goes farther, but is intimately connected, as no other chapter is, with the story. (Among the detailed objections to the genuineness of the passage (John 7:53-8:11), it is contended that the evidence of Augustine and Nicon (who distinctly tell us that it was expunged wilfully on account of the supposed license it gave to sin) does not account for the omission of chapter 7:53. But this is short-sighted. For the going of each to his home is in evident connection with, and contradistinction to, the going of Jesus to the mount of Olives. He was ever the stranger here. And what Gospel, or whose style, does this simple but profound contrast suit so much as John? (Compare chap. 20:10,11.) We know, from chap. 18:2, that this neighbourhood was the frequent resort of Jesus with His disciples.

Next, the idea of many distinct and independent texts (as distinguished from abundance of various readings) seems an evident exaggeration. Take the fact, that this is eked out by putting the Received Text as one; the text of D (or Beza's Cambridge Uncial) as another: and that of most of the MSS. *E F G H K M S U*, &c., as a third. Now, what right has the Received Text to be thus ranged? It was formed by collating some of those very manuscripts which are thrown together as a third text. The true conclusion, therefore, is simply the not at all unprecedented phenomenon that D differs considerably from almost if not all other

manuscripts, and that the Received Text is but a poor approximation to a text based on a collation of manuscripts. A really standard text, which gives just but discriminating value to all worthy witnesses, is as yet a desideratum.

Thirdly, what the contents of the passage are which countenance the notion that there is some inherent defect in the text to invalidate its claim to a place in the sacred narrative, I cannot divine, as it is not here explained.

The fourth objection is the very general concurrence of the MSS. that contain the passage in placing it *here*. Why this place, of all others, should have been selected, will be no difficulty to those who feel with me; but, on the contrary, in my judgment, it refutes the "desperate resource" (as it is even allowed to be, strange to say, by those who adopt it), that the evangelist may have in this solitary case incorporated a *portion of the current oral tradition* into his narrative, which was afterwards variously corrected from the gospel to the Hebrews, or other traditional sources, and from different diction put in at the end of Luke 21, or elsewhere. I am convinced, that where there is a real understanding of John 8 as a whole, the opening incident will be felt to be a necessary exordium of fact before the discourse which, to my mind, manifestly and certainly grew out of it, as surely as it happened then, and at no other time. Lastly, the mind which could conceive that the fact, as well as the tone or the moral drift of this incident, fits in to the end of Luke 21 rather than to the beginning of John 8, seems so decidedly imaginative, that reasoning is here out of place, particularly as it is allowed, along with this, that its occurrence *here* (spite of the evidence of some cursive MSS. for Luke 21) seems much *in its favour*. Lastly, I have examined with care, and satisfied myself, that the alleged weightiest argument *against* the passage, in its *entire diversity from the style of John's narrative* is superficial and misleading. Some peculiar words are required by the circumstance; and the general cast and character of the passage, so far from being alien to the evangelist's manner, seems to me, on the contrary, in his spirit, rather than in any other inspired writer's, no matter in which of the manuscripts we read it. D is the copy which makes the chief inroads; this is a common thing with that venerable, but most faulty document.) (*Lect. Intro. to the Gospels*, p.461-70)

[whole passage]: We are now arrived at a section of our Gospel, the external condition of which is to the reflecting mind a solemn evidence of human unbelief, here as daring as usually it appears to hesitate. No evangelist has suffered as much in this way, not even Mark, whose close disappears from two of the most ancient manuscripts. But as we saw that the angel's visit to trouble the waters of Bethesda was unwelcome to not a few copyists of John 5, so here again incredulity indisposed some to reproduce the story of the adulteress. This is plain from some copies (as L Δ), which leave a blank — a fact wholly inexplicable, if the scribe had not been aware of a paragraph which he knew to exist, but for reasons of his own thought fit to omit. Others, again, transposed it to another place, as the cursives 1, 19, 20, 129, 135, 207, 215, 301, 347, 478, &c., to the end of the Gospel (and 225 after chap. 7:36), and even to another evangelist, as 13, 69, 124, 346, and 556, though alien in tone from all but John, and suiting no place in John but here, where the mass of authority gives it. ✠ A (probably) B C (probably) T X with many cursives and ancient versions simply omit the passage; D F (defective) G H K U Γ (defective), more than 330 cursives, and many versions have it. It is marked by an asterisk, or obelus, in E M S A II, &c. The variations of the copies which do give it are considerable. This brief view of the evidence may suffice for the general reader, as it is more than enough to prove the peculiarity of the case externally.

As regards the internal evidence, some have alleged against the passage its entire diversity from the style of the Gospel elsewhere; and this, not merely in words and idioms which John never uses, but in its

whole cast and character, which is said to savour more of the Synoptic Gospels.

All this, however, fails to meet the positive weight of truth in the passage; and its fitness at this very point of the Gospel is utterly unaccountable in a forgery or a tradition. The Lord is displaying the true light in His Person, as contrasted with others who boasted in the law. We have seen their conscienceless discussion in the preceding chapter. (*Exp. of John*, p.168-9)

[whole passage]: Still more blameable appears to us Mr. [T. S.] Green's dealing with John 8, following Lachmann, Tischendorf, Alford, and Tregelles. We frankly admit that the passage is wanting in a good many of the best MSS. It is contained, with some variations, in many uncials, and the mass of cursives; it has respectable testimony from versions of nearly every quarter, and from fathers. But it does seem extraordinary that Mr. G. should omit to give the weighty words of Augustine, (De conj. Adult. ii.) not so much because they positively attest the presence of this portion in the copies of his time, but more because he gives the clear, simple, and satisfactory key to the shiftings of place, the fluctuations of shape, the stigmas of distrust, and the non-recognition in Origen, Chrysostom, Tertullian, and many more, where a notice might have been looked for. Enmity to the true faith, according to Augustine, was the cause of its retrenchment. Some unwilling to go so far, would insert it with marks of doubt; others might hide it elsewhere, or more boldly leave a blank; which of itself intimates that its existence was known, but that for some reason it was omitted by those who little appreciated the glory of Christ, or the perfectness and the authority of His word. To say that "the genuineness of the passage cannot be maintained" is the conclusion of Mr. G! Some of these editors allow it to be true and inspired, but not St. John's: evidently a mere half-way towards discarding it altogether. It could be easily shown, were this the place, that the narrative bears the indelible marks of that disciple's style, and of the design which the Holy Ghost has imprinted on his gospel and on no other book. (*Bible Treasury* 1:297)

[whole passage]: The most noteworthy and important omission is of course the end of chapter 7 and beginning of chapter 8 to verse 11 inclusively. Here confessedly most of the old uncials are adverse, and not a few versions are silent, as ancient commentators also. But it is painful to add that Augustine at an early day, and Nicon, an Armenian abbot of the tenth century, bear their distinct testimony to the subjective reasons which led to leaving out the story, even where it was well known to exist in the Gospel. Nothing on the other hand can account for its insertion if it were not the inspired word of God; and in no place does it fit in, spite of strong and repeated efforts to dislodge it, save as the fact introductory to the discourse of our Lord in this chapter. The internal objections to the style or language are as weak as those alleged against Mark 16:9-20. The words, which viewed superficially afford occasion, turn out when duly weighed to be powerful evidences of their own genuineness as well as authenticity; as is indeed the case invariably with true scripture for all who value the truth. (*Bible Treasury* 13:319)

8:1 [See note to 7:53]

8:2 people: The Lord's habit in this respect, recorded by Luke (21:37, 38; 22:39), is a strange reason for discrediting John's mention of this particular instance. Nor does any reason appear to question that it was not merely "the crowd" (ὄχλος), but "the people" in a large sense (λαός) which here flocked to the Lord's teaching in the temple. (*Exp. of John*, p.169) [See note to 7:53]

8:3 [See note to 7:53]

8:4 [See note to 7:53]

8:5 [See note to 7:53]

8:6 [See note to 7:53]

8:7 [See note to 7:53]

8:8 [See note to 7:53]

8:9 ^Λ kept: The clause translated, “and being convicted by their conscience,” in the Text. Rec., and supported by E G H K S, &c., is omitted by still better authority. (*Exp. of John*, p.170) [See note to 7:53]

8:10 [See note to 7:53]

8:11 [See note to 7:53]

8:14 [but]: ^κ F H K, many cursives, &c., omit δέ. (*Exp. of John*, p.173)
or: ^η B D⁸ K T U X ^Λ, very many cursives and ancient versions, instead of καὶ with the rest and Text. Rec. (*Exp. of John*, p.173)

8:16 true: ἀληθής ^κ and eleven other uncials, most cursives, &c.; ἀληθινὴ B D L T X, &c. (*Exp. of John*, p.173)

Father: ^κ^{mm} D omit πατήρ. (*Exp. of John*, p.173)

8:21 He: Eleven uncials, and the cursives, versions, &c., insert ὁ Ἰησοῦς, contrary to ^κ B D L T X, &c., Orig. Cyr. (*Exp. of John*, p.175)

sin: All the old English versions too are wrong, save the Rhemish which has “your sinne.” (*Exp. of John*, p.175)

8:24 I am [he]: [The American correctors of the RV, “I am *he*” omit marg.¹, are] right (*Bible Treasury* 14:336)

8:25 Absolutely: The Authorised Version is here faulty like many others ancient and modern. It is true that ἀρχὴν with or without the article may be used in ordinary Greek for “at the first” or “formerly.” So in the Sept. of Gen. 13:4; 43:18, 20, &c.; and thus Nonnus understood the language of our evangelist in this place. Not the temporal sense, however, of the word is meant in the present remarkable phrase, but that of archetypal character or first principle. Thus Tyndale (1534): “even the very same thinge that I saye unto you”; and Cranmer (1539), only changing “saye” into “speake.” After them the Rhemish followed the strange and ungrammatical rendering of the Vulgate, “Principium qui et loquor vobis.” It is hard, if not impossible, to understand “qui” here; yet “principium” is not so far from the truth, as if the phrase had been confounded with “ab initio.” Indeed, the old Cod. Vero. has “initium quod loquor vobis,” as Cod. Brix. “Principium quod et loquor vobis.” The Geneva Version misled the translators of 1611 into a sort of double rendering, “Even the very same,” which would be a good enough version of τὴν ἀρχὴν, but they added also “from the beginning,” which necessitated a false representation of λαλῶ as if it were ἐλάλησα or ἔλεξα.

As the fourth Gospel pointedly employs ἐν ἀρχῇ, ὁ πᾶς ἀρχῆς (and in two cases ἐξ ἀρχῆς), there is the less reason for confounding the single occurrence of τὴν ἀρχὴν with any of them. The Lord uses the phrase prominently in answer to the question, Who art Thou? raised by the contemptuous unbelief of the Pharisees. He had already declared Himself the light of the world, but that they knew neither Him nor His Father, and should die in their sin because of their unbelief. He had not yet in terms disclosed His eternal Being as in ver. 58, but is gradually rising to this from the incident which so fittingly opens the chapter. The law of death in man’s hand is powerless before the Light of Life, Who is from above, and not of this world. He is the Word of God. He and He alone when challenged could say, “I am absolutely, altogether, what I speak also to you.” His speech thoroughly expresses Himself. Essentially, precisely, What He is, He also speaks. These alternatives, suggested by various interpreters, differ no doubt in degrees of accuracy; but substantially they agree in identifying the Lord with His utterance

also; for He is the truth. They seem better than “originally,” which means little more than “at first” or “at the beginning,” and, though often legitimate, looks quite out of place when applied to Christ, the Faithful Witness, Who is “the same yesterday and to-day and for ever.” He alone could say that He was wholly what He also speaks. Mr. McClellan is right in holding that Christ’s speech reveals His eternal Being; but does not “originally” fail to convey it?

If the Sanscrit root helps us, it implies “worth, merit, fitness, dignity, and worship”; and “beginning” is secondary. Certainly ἀρχὴ appears in philosophic usage as “a principle,” whether of being or of thought; and in ordinary application as a “first place,” estate, or office, and even materially as in Acts 10:11; 11:5. Thus “at the first” or “originally” is the sense in Herodotus (i. 86, 140; ii. 28, 148; iv. 59; viii. 128, 132), when contrast with the present is intended. But an exclusive force appears with the negative even more frequently still (as in i. 192; ii. 95; iii. 16, 39; iv. 25, 28; vi. 33; vii. 26; ix. 57). On its very first occurrence (i. 9), how could “originally” assure Gyges? Did not the king mean that his own contrivance was to screen him absolutely? So Larcher understood in his learned version (i. 8, note *a*, ed. 1802). Dean Blakesley’s view was “to begin with,” which would be almost absurd, and certainly inadequate, for our text. To assume that only in negative sentences the absolute sense occurs is mistaken, at any rate in later Greek; as the reader may see in the following references to Dion Cassius (vol. i. 96 [Fr. Peir. ci.], ii. 342 [xlv. 34], iii. 688 [lix. 19], iv. 52, [lxii. 4] ed. Sturz. Two cases at least might be added of ἀρχὴν without τὴν.

We may dismiss then, among many untenable proposals, the renderings of Wiclif and the Wicliffe (iv. 280, Oxford, 1850), following the Vulgate, with which go Syr.^{het} and the Gothic; and with slight variations Augustine of old, and Fritzsche and Wordsworth of late. Not so held Cod. Veron. but “Imprimis,” as Cod. Corb. “de superioribus,” though it is hard to say what they meant. Nor can the interrogation stand with “at all,” as Chrysostom, Cyril. Alex. (and so Lücke and Ewald), and the R.V. margin; nor with “from the beginning” as Meyer. The more prevalent construction of the A. and R.Vv., like the Sah. Memph. Syr.^{pesh.}, slights both the sense and the tense of λαλῶ, with the place and force of καὶ, through the first fault of misrendering τὴν ἀρχὴν. The Aeth. Arab. Arm. differ from these and from one another, but afford no help, as far as I can judge. “Absolutely [or, In principle] what also I speak to you” reflects justly the language, the order of the words, the grammar, and above all the bearing of the context and of this sentence in particular. There is no need therefore of connecting the end of ver. 25 with the beginning of 26, as Bengel, Raphelius, and Wakefield suggested, who otherwise rather confirm the true import, as does the ὁλως of Euth. Zig. (*Exp. of John*, p.177-8)

Absolutely: There should be neither “at the beginning,” but “absolutely;” nor “what I said,” but “what I am speaking.” If these words are weighed, you will find the force of them. (*Lect. on Ephesians*, p.198)

absolutely: But there is a difficulty of translation in the central part of this chapter which should not be lightly passed over. The Jews say to the Lord (ver. 25), “Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning,” τὴν ἀρχὴν οὐ καὶ λαλῶ υμῖν. Such is the Revisers’ translation and Mr. Palmer’s text, pretty much as the Authorised Version, “even *the same* that I said unto you from the beginning.” (The Vulgate has, Principium qui (some copies, quia) et loquor vobis; and this of course Wiclif follows, and the Rhemish yet more closely. No one can doubt that they are all absurdly wrong, though Augustine and Ambrose misused their liberties to extract a tolerable sense from what must have been wholly ungrammatical. To bear such a version the Lord must have said ἡ ἀρχὴ, not to speak of anything else. The Greek ecclesiastics, not comprehending the

connexion, have apparently evaded coming to close quarters.) It is the more strange, as Tyndale followed by Cranmer had rendered it not only in better keeping with the context but with less violence to grammatical propriety: "Even the very same thing that I saye (C. speake) unto you." The Geneva Version introduced the error which still taints the Revision: "Even the very same thing that I sayde unto you from the begynnyng," which rendering appears to give a twofold meaning to τὴν ἀρχὴν, besides that one of these meanings leads to the violation of the time of the verb. This the Five Clergymen seek to avoid in "That which I also say unto you from the beginning." But even if this were otherwise allowable, how can τὴν ἀρχὴν = ἐξ (or ἀπ') ἀρχῆς? It is common enough to see ἀρχὴν or ἀρχάς, with or without κατά, in the sense of *at first, in the beginning, to begin with*; and no doubt the assumption that so it means here gave occasion to "I said" or "I have spoken" as the rendering of λαλῶ. Were all this permissible and feasible, where is the propriety of the sense that results? Plato's Lysis (recogn. Baiter. Orell. & Wink. 367, col. 2) proves that it is too hasty to say that the phrase cannot mean *absolutely, altogether*, save in negative and quasi-negative sentences; and Elsner adds a few more occurrences in later Greek. This alone gives a worthy meaning: "Who art thou? Absolutely what I am also speaking to you." Jesus is the Word, the Truth: what He speaks corresponds wholly with His being. He is what He says, as none other: not only the truth in itself, but precisely what comes out from first to last in this chapter, where He first acts as the light, then reveals Himself as such, and shows that He is the truth, the Son, and finally God, the Eternal One: before Abraham was (γενέσθαι) I am (ἐγὼ εἰμι). (*Bible Treasury* 13:319-320)

absolutely: [The American correctors of the RV are] right. 25 is rather a timid dealing with the wild mis-rendering of the Revisers, both text and margin. What the Americans would substitute for the present margin should go into the text; and those who demand positive connexion of τὴν ἀρχὴν, instead of one merely negative as commonly, can consult Dio Cass. *Fragm. Peiresc.* ci. ὅτι καὶ τὴν ἀρχὴν ἐπικαλέσαι πὶ αὐτοῖς ἐτόλμησαν, κ. τ. λ. (Sturz' ed. i. 96; also ii. 342; iii. 688; iv. 52). This may satisfy the most imperious that the only rendering otherwise grammatical and suitable to the context is to give τὴν ἀρχὴν its idiomatic sense of "absolutely" or "altogether." (*Bible Treasury* 14:336)

8:26 unto: 26 needs no ridiculous margin of Gr. *into*. Every one knows that the word means "to" or "unto," just as well as "into." The Revisers' margin implies that "into" is alone correct, which is itself incorrect. (*Bible Treasury* 14:336)

8:28 [to them]: B L T, &c., omit αὐτοῖς which is read by the great body of the witnesses. (*Exp. of John*, p.179)

8:29 ^Λ he . . . to him: Some good authorities prefix καὶ "and," others add ὁ πατήρ "the Father" at the end of the clause, and so Text. Rec. (*Exp. of John*, p.179)

8:38 seen . . . your: The great majority read ὑμῶν, but not B L T, &c. . . . ἐω(ο)ράκατε ^{℣^m} D E F G H M S T U Γ Δ Λ, &c., Text. Rec.; ἡκούσατε ^{℣^{ant}} B C K L X, &c. (*Exp. of John*, p.180)

8:39 are: ἐστε B D L T, &c.; ἦτε Text. Rec. following the great mass. (*Exp. of John*, p.180)

8:41 [therefore]: Text. Rec. adds οὖν with fifteen uncials but not the oldest. (*Exp. of John*, p.180)

8:42 ^Λ them: The authorities are pretty equal for and against reading οὖν "therefore" as given in Text. Rec. (*Exp. of John*, p.180)

8:44 your: Text. Rec. omits τοῦ contrary to all good witnesses. (*Exp. of John*, p.181)

standeth: I agree that "stood" is untenable, and to give the margin [of the RV] is unintelligible, as it is a question of rendering, not of reading according to these or those authorities. (*Bible Treasury* 14:336)

8:46 ^Λ If: δὲ is added by many uncials, &c., and followed by Text. Rec., contrary to the best MSS. and versions. (*Exp. of John*, p.181)

8:48 ^Λ answered: A dozen uncials and most cursives, &c. (and so Text. Rec.) add οὖν, "therefore," contrary to the oldest, B C D L X, many cursives and versions. (*Exp. of John*, p.187)

8:52 therefore: Fifteen uncials and most cursives, &c., read οὖν "therefore," but not B C, &c., with some very old versions. (*Exp. of John*, p.188)

died: [The American correctors of the RV,] so Green, &c. (*Bible Treasury* 14:336)

8:53 died: [The American correctors of the RV,] so Green, &c. (*Bible Treasury* 14:336)

8:54 our: B^m D F X, &c., ὑμῶν (and so Text. Rec.) contrary to the rest. (*Exp. of John*, p.188)

8:58 was ^Λ: "was born" is fuller and more precise, but lacks the dignity of the Authorised Version "was." (*Bible Treasury* 14:336)

8:59 going through the midst of them, and so passed by: Here end B D and some of the oldest versions, the rest adding substantially as in Text. Rec. . . . The remaining words are probably taken from Luke 4:30, though many witnesses (A C E L X Δ, &c., with some very ancient versions) insert them. (*Exp. of John*, p.188,190)

9:3 ^Λ Jesus: Some authorities insert ὁ, "the," contrary to the great mass. (*Exp. of John*, p.191)

9:4 I . . . me: Tischendorf, in his eighth edition, reads ἡμᾶς, "us," in both occurrences, following ^{℣^m} B D L, several ancient versions, &c.; but Alford, Green, Griesbach, Scholz, Lachmann, &c., adhere to ἐμὲ and με with A C and the great majority of uncials, cursives, and many ancient versions. B D give με in the second place, followed by Tregelles, as by Westcott and Hort also, with the Sahidic and the Syriac of Jerusalem, &c. This goes far to explode the "we" must work; still more is the internal evidence against it. (*Exp. of John*, p.191)

me: There is little calling for notice in the Company's work [the RV] on chapter 9 save the reception of ἡμᾶς "us" in verse 4 instead of the first "me" without even a caution in the margin. (*Bible Treasury* 13:320)

9:8 beggar: The common and largely supported reading is τυφλός, "blind"; but the more ancient is προσαίτης, "a beggar." (*Exp. of John*, p.194)

9:9 others: So read B C L X with many old versions; Text. Rec. ἄλλοι δὲ ὅτι with more than a dozen uncials, &c., as δὲ also. (*Exp. of John*, p.194)

9:10 then: οὖν B C D L X, &c. (*Exp. of John*, p.194)

9:11 The . . . and said: ὁ . . . ὁ B, &c., but omitting the first καὶ εἶπεν, as the mass omit the articles. (*Exp. of John*, p.194)

^Λ Siloam: B D L X, &c., omit τὴν κολυμβήθραν τοῦ and read τὸν Σ. (*Exp. of John*, p.194)

then: οὖν B D L X, &c., δὲ the mass. (*Exp. of John*, p.194)

9:12 And: καὶ B L X, &c., οὖν majority, but A and some old versions omit both. (*Exp. of John*, p.194)

saith ^Λ: D &c., with ancient versions, add αὐτοῖς, "to them." (*Exp. of John*, p.194)

9:14 [on the day]: ἐν ᾗ ἡμέρᾳ ⋈ B L X, &c., but the great mass give ὅτε, “when.” (*Exp. of John*, p.196)

9:16 ⋈ Others: ⋈ B D and some cursives and versions add δὲ, “but.” (*Exp. of John*, p.197)

9:17 therefore: οὖν ⋈ A B D L X, many cursives and versions; but most, followed by Text. Rec., omit. (*Exp. of John*, p.198)

Thou: οὐ τί Text. Rec. with most; τί σου ⋈ B L X, &c. (*Exp. of John*, p.198)

9:20 therefore: οὖν ⋈ B, &c.; most δὲ many omit, and so Text. Rec., which adds αὐτοῖς with most, contrary to ⋈ B L X, &c. (*Exp. of John*, p.198)

9:25 answered ⋈ : καὶ εἶπεν is the addition of Text. Rec., following most uncials and cursives, but not of ⋈ A B D L, some good cursives, and the best ancient versions. (*Exp. of John*, p.199)

9:26 therefore ⋈ : Text. Rec. has δὲ, “and,” with many good authorities, but not ⋈^{ort} (⋈^m omitting) B D K L X, many cursives and versions. (*Exp. of John*, p.201)

[again]: πάλιν, Text. Rec., with most uncials, cursives, &c., but not ⋈ B D, &c., and many ancient versions. (*Exp. of John*, p.201)

9:28 railed ⋈ : οὖν is added in Text. Rec., with little support; καὶ ⋈ B, &c., but the most read neither. (*Exp. of John*, p.201)

9:30 the: τὸ θ. “the” in ⋈ B L, a few cursives, &c., omitted in the great majority. (*Exp. of John*, p.201)

9:31 ⋈ We: Text. Rec. adds δὲ “now,” with most, against ⋈ B D G L. (*Exp. of John*, p.202)

9:35 God [or, man]: But a perplexing difference of reading follows, which claims more than a bare critical notice. “Dost thou believe on the Son of man?” say the Sinaitic, the Vatican, and the Cambridge (of Beza) manuscripts, supported by the Sahidic, Roman edition of the Aethiopic, &c., though more than a dozen uncials, all the cursives, and the rest of the ancient versions, &c., give us τοῦ θεοῦ, “of God.” But Tischendorf in his eighth edition, and W. and H. adopt τοῦ ἀνθρώπου. Nor can it be denied that, as the rule, the Lord habitually and graciously loved to present Himself in relation to man; as again, it is plain that this chapter in particular sets Him forth, not only as the Light, Word, and God, like the preceding one, but as the Incarnate One Who was sent to manifest the works of God, the rejected Messiah about to suffer but to be exalted over all. On the other hand, that the Son of God is the great distinctive testimony of our Gospel none can overlook; and we can well understand how the light of this glorious truth (bursting on the soul gradually led on, spite of, and in a certain sense through, the blind hostility of the Pharisees) draws him out in homage to the Lord. It was at any rate the Son of God in grace, a man on earth, Who had been seen by, and was talking with, one who had experienced His light-giving power. (*Exp. of John*, p.203-4)

9:36 He answered: B and Theb. omit ἀπεκρίθη ἐκεῖνος, “he answered.” Memph. omits “said.” (*Exp. of John*, p.202)

and: Text. Rec. omits καὶ, “and,” with A L and a few others, but good versions. (*Exp. of John*, p.202)

9:37 ⋈ Jesus: Text. Rec. adds δὲ with many good authorities, but ⋈ B D X, &c., omit. (*Exp. of John*, p.202)

9:40 And . . . these things: ⋈ B L X, three cursives, Theb. or Sah. Memph. Arm., &c., do not read καὶ as in Text. Rec. with most uncials, cursives, and versions, which also add ταῦτα, “these things,” save ⋈^m D, &c., with several versions. (*Exp. of John*, p.204)

9:41 ⋈ your: Text. Rec. adds οὖν with ten uncials and most cursives, contrary to ⋈ B D K L X, &c., and the bulk of the ancient versions. (*Exp. of John*, p.204)

10:2 ⋈ shepherd: [The RV] might have avoided both text and marginal alternative of chapter 10:2 by giving simply “is shepherd of the sheep.” It is not often perhaps that English answers to the anarthrous Greek without the definite, or even the indefinite, article; but here it seems to be unequivocally preferable. (*Bible Treasury* 13:320)

10:3 calleth: καλεῖ Text. Rec. with eleven uncials and most cursives, &c.; φωνεῖ ⋈ A B D L X, some cursives, &c. Either means “calleth.” (*Exp. of John*, p.206)

10:4 ⋈ When: Most insert καὶ (as Text. Rec.), or δὲ but the most ancient omit. (*Exp. of John*, p.206)

all his own ⋈ : Most uncials, &c., read πρόβατα “sheep,” as Text. Rec., but very ancient ones have either πάντα “all,” or nothing more than τὰ ἴδια, “his own.” (*Exp. of John*, p.206)

all his own ⋈ : [The RV has] adopted a better text than the Received in verse 4: “When he hath put forth all his own,” reading “all” and dropping “sheep.” (*Bible Treasury* 13:320)

10:6 proverb: The Gospel of John does not use the ordinary word “parable,” as the Synoptics do frequently, and no other, for our Lord’s narrative likenesses in illustration of truth. John was led to employ the word given in the Septuagint for a “proverb,” in the sense of an “allegory,” or a divergence from the common way of speech, as a parable means a comparison. (*Exp. of John*, p.208)

10:7 again to them: Some omit πάλιν and others αὐτοῖς. (*Exp. of John*, p.209)

10:8 [before me]: Authorities are about equally for and against πρὸ ἐμοῦ as in Text. Rec. (*Exp. of John*, p.209)

[before me]: 10:8 shows the remarkable omission of “before me” in many eminent authorities. Tischendorf, in his 8th edition, has the unenviable singularity of forming his text accordingly: it might be worth mentioning in the margin. (*Bible Treasury* 14:336)

10:12 [But]: The copulative particle δὲ is not in B G L and a few other good witnesses. (*Exp. of John*, p.211)

are: ἐστὶν ⋈ A B L X, &c.; εἰσὶν most uncials and cursives. (*Exp. of John*, p.212)

10:13 and the hireling fleeth: This clause ὁ δὲ μισθωτὸς φεύγει, “and the hireling fleeth,” is not given in ⋈ (A is somewhat uncertain) B D L, some cursives, ancient versions, &c., but a dozen uncials of inferior age and weight, with most cursives and some of the old versions, insert as in Text. Rec. (*Exp. of John*, p.212)

10:14 mine know me: The Text. Rec. with thirteen uncials and perhaps all cursives, &c., has γινώσκομαι ὑπὸ τῶν ἐμῶν, “I am known of mine”; ⋈ B D L, with the oldest versions γινώσκονσί με τὰ ἐμά. (*Exp. of John*, p.213)

mine know me: Here it is in the mutual knowledge of the Shepherd and the sheep that His goodness is shewn; . . . This mutuality of knowledge disappears almost entirely in the Authorised Version through the unhappy full stop between verses 14, 15, and the consequent mistranslation of the earlier clause of verse 15. (*Exp. of John*, p.213)

mine know me: [The RV has] given the undoubtedly requisite correction on good authority, which beautifully connects the two verses now severed; (Of English versions here Wiclif is the best, and the Rhemish the worst, though both were founded on the Vulgate.) excluding the gross blunder of “fold” instead of “flock” for ποιμνὴ in verse 16, where Tyndale was right. (*Bible Treasury* 13:320)

10:16 there shall be: \aleph^{corr} B D L X, &c., support the plural form $\gammaενήσονται$, "they shall be," the rest have the sing. $\gammaενήσεται$, which might bear the same meaning. (*Exp. of John*, p.214)

flock: It is not, as in the English Bible and others, following the Vulgate, "one fold," but "one flock." God owns no such thing now as a fold. . . . Another element which has wrought powerfully in favour of "one fold" is the mischievous confusion of the church with Israel, Zion, &c., which runs through not only common theology but even the headings of the Authorised Version, and constantly therefore is before all eyes. (*Exp. of John*, p.214-5)

flock: Is it said in excuse that not only the loose speech prevalent in Christendom but the Vulgate of Jerome misled? Yet Pope Leo is a student of Scripture, they say, and probably familiar with the Greek original of the N.T. He ought therefore to have known and avoided so flagrant a mistake. In the same verse 16 of John 10 is the word ($\alpha\lambda\lambda\eta$) rightly translated "fold", the Jewish enclosure. Here the Lord declares that the sheep He had which were not of this fold should, with those He was leading out of the fold, be "one flock" with one Shepherd. No such gathering into one had been hitherto. It was reserved for Christ when rejected by the Jews. As the law was given by Moses, grace and truth came by Jesus Christ, Who died to gather together in one the scattered children of God (John 11:52). . . .

But there is another fact of immediate bearing, which, if not familiar to all, one might expect so experienced a theologian as the present Pope to know. The correct and only tenable rendering we now discuss is given in copies of the old Latin Gospels, both *African* (or unrevised) and of the *Italic* revision. Thus in the Cod. Vercell. we read "fiet una grex, et unus pastor"; in the Cod. Veron. (with which here agrees Cod. Corbei.), "fiet unus grex, et unus pastor"; and in the Cod. Brix., "fient unus grex et unus pastor": each independent and differing perceptibly, but all agreeing in the sure and weighty truth of "one flock." This the Hieronymian Version perverted, the Popes and Councils and clergy ever since sanctioning it, ignorantly or deliberately, for their return more and more to the Jewish fold; as in fact there is none but that one. The blessed difference of the "one flock, one shepherd" they do not appreciate. It is all one to them no doubt.

Let me add that even the Gothic V. of Ulphilas is correct: why Gabelentz and Loebe have given a misinterpretation in Latin is the more strange, because in their note they rightly convict Schultz of error on this point. It is well-known that the Peschito Syriac gives the just sense, as does the later Philoxenian: so also the Aeth., the Anglo-Sax., the Arabic, the Arm., the Georgian, the Memph. the Sah., and the Slavonic. Luther translated correctly, as did Tyndale; but Cranmer and the later English wrongly followed the Vulgate, which was natural in Wiclif and the Rhemish. Erasmus in his note cites Valla, who knew that $\piοιμν\eta$ is "grex" rather than "ovile"; but he left the error uncorrected in all his five editions. Beza corrects it in his fourth and fifth editions, though wrong in the first three. But there can be no question to those who adhere to the word, either of the truth, or of its importance. In Matt. 26:31, Luke 2:8, and twice in 1 Cor. 9:7, the Vulgate gives "flock," not "fold" without hesitation, and thus condemns itself in John 10:16, where it is dogmatically of moment. (*Bible Treasury* N1:127-8)

10:19 Δ again: "Therefore" in the Text. Rec. has considerable support of MSS., but the older omit it. (*Exp. of John*, p.217)

10:20 but: Here again some give "therefore," instead of "but." (*Exp. of John*, p.217)

10:22 Now: B L, 33, Memph. have "then," as they and more omit "and." (*Exp. of John*, p.217)

10:26 sheep Δ : The weightiest authorities omit "as I told you." (*Exp. of John*, p.217)

10:29 My . . . who . . . my: Some MSS. say "the" for my; others, not "who," but "as to what he." — \aleph B L omit last $\mu\omicron\nu$, "my." (*Exp. of John*, p.217)

hath given me [them]: . . . it seems rather surprising that [the RV] should have deemed it advisable to give in the margin, "That which my Father hath given unto me," even though read by some ancient authorities, seeing that this is *not* really "greater than all," and that it also wholly breaks the context. No doubt Tischendorf, Tregelles and Alford adopt this unreasonable variation; but, strange to say, Dr. S. Davidson, who translates the text of the first, follows the ordinary readings here, and so does the last in his revised New Testament. And is there not a purposed omission of the object in both parts of the verse, which should be heeded by the translator instead of supplying "them" twice, as the Revisers do? The omission gives force to the gift, and strongly negatives wresting out of the Father's hand. (*Bible Treasury* 13:320)

10:31 [therefore]: \aleph B L, 33, &c., omit; the rest add. (*Exp. of John*, p.221)

10:32 the [or, my]: \aleph^{m} B D omit $\mu\omicron\nu$, "my." (*Exp. of John*, p.221)

10:33 Δ For: The bulk of witnesses omits, "saying." (*Exp. of John*, p.221)

10:38 believe . . . [believe, or] know: The weight of testimony is for $\pi\iota\sigma\tau\epsilon\upsilon\epsilon\tau\epsilon$ rather than $\pi\iota\sigma\tau\epsilon\upsilon\sigma\alpha\tau\epsilon$. Then, as $\gamma\iota\nu\omega\sigma\kappa\eta\tau\epsilon$ seemed difficult after $\gamma\iota\nu\omega\tau\epsilon$, many read $\pi\iota\sigma\tau\epsilon\upsilon\sigma\eta\tau\epsilon$ as the Text. Rec. has it. (*Exp. of John*, p.223)

Father: "The Father" is in \aleph B D L X, two cursives, several It. Vulg. Syrr. Sah. Arm. Arab. Anglo-Sax. Pers. (Memph. Aeth. reversing order); "him," as in Text. Rec., Δ Γ Δ and nine uncials more, mass of cursives, some It. Gothic, Syrr.^m Slav. (*Exp. of John*, p.223)

11:7 his [or, the]: \aleph B E L X, &c., read $\tau\omicron\iota\varsigma$, but the weight favours $\alpha\upsilon\tau\omicron\upsilon$ also. (*Exp. of John*, p.225)

11:12 him: $\alpha\upsilon\tau\omega$ $\omicron\iota$ μ . \aleph D K Π , &c. some adding $\alpha\upsilon\tau\omicron\upsilon$ with Syrr. &c.; B C^m X, &c., $\omicron\iota$ μ . $\alpha\upsilon\tau\omega$ (the latter only is in A, &c.), while the Text. Rec. with most gives $\omicron\iota$ μ . $\alpha\upsilon\tau\omicron\nu$. (*Exp. of John*, p.227)

11:19 Mary Δ : The Received Text with Syr.^{hcl} implies "and their company"; but the more ancient copies and versions do not allow this. (*Exp. of John*, p.228)

11:22 ask: she applies to the Lord language far below His true relation to the Father: . . . It is all right to use $\alpha\iota\tau\acute{\epsilon}\omega$ of us, for the place of a suppliant or petitioner becomes us; but the word of more familiar demand, $\epsilon\rho\omega\tau\acute{\alpha}\omega$, is suitable to Him. (*Exp. of John*, p. 229-230)

11:31 thinking: $\delta\acute{o}\xi\alpha\nu\tau\epsilon\varsigma$ \aleph B C^m D L X, some cursives, and most ancient versions, &c.; $\lambda\acute{\epsilon}\gamma\omicron\nu\tau\epsilon\varsigma$, "saying," (Text. Rec.) A C^{corr} and a dozen uncials, most cursives and versions. (*Exp. of John*, p.231)

11:33 deeply moved: The word translated "deeply moved" occurs elsewhere for a "strict" or stern "charge," as in Matthew 9:30, Mark 1:43; or an angry speech, as in Mark 14:5. Here it is rather the inward feeling than the expression, approached rather nearly by such use as that in Lucian (Nec. 20), of (it would seem) groaning. It means the strong, and it may be indignant, affection the Lord experienced at the power of death over not the Jews only but Mary, wielded as it still was by the enemy. (*Exp. of John*, p.232)

11:35 Δ Jesus: \aleph D, &c., with most of the ancient versions, add the copula $\kappa\alpha\iota$, "and." (*Exp. of John*, p.231)

11:39 deceased: For the received reading *τεθνηκότος*, “dead,” supported by a good many uncials and most cursives, the highest authorities give *τετελευτηκότος*, “deceased.” (*Exp. of John*, p.233)

11:41 Λ and: Text. Rec. with the great majority of MSS. adds *οὗ ἦν ὁ τεθνηκώς κείμενος*, A K Π, &c., only *οὗ ἦν*, but the best (κ B C^m D L X, some cursives, and the oldest versions) omit. (*Exp. of John*, p.233)

11:44 And . . . him: The Received Text with most authorities begins with the copula *καὶ*, “and,” but omits the last *αὐτὸν*, “him,” contrary to a few of the best authorities. (*Exp. of John*, p.234)

11:48 [and]: D, 255, with Syrr., Memph.^w, Aeth.^r, add *καὶ*, “and.” (*Exp. of John*, p.235)

11:50 reckon: *λογίζεσθε* κ A B D L, some cursives, &c., instead of the Text. Rec. *διαλ.*, “consider,” supported by most uncials, cursives, &c. (*Exp. of John*, p.235)

you: *ὑμῖν*, “you,” B D L M Γ, many cursives, &c.; *ἡμῖν* “us,” still more witnesses; κ &c. omitting either. (*Exp. of John*, p.235)

11:53 consulted: *εβ.* κ B D, &c.; *συνεβ.* much the most. (*Exp. of John*, p.235)

11:54 abode: Instead of *διέτριβεν*, “tarried,” as most, κ B L *ἔμεινεν*, “abode.” (*Exp. of John*, p.236)

the: κ B D I L Γ Δ, &c., do not read *αὐτοῦ*, “his,” as in the rest. (*Exp. of John*, p.236)

12:1 Λ whom Jesus: Text. Rec. adds *ὁ τεθνηκώς* with large consent of uncials, cursives, and versions, contrary to κ B L X, Syr.^{pesch}, Sah., Aeth., &c.; as it omits *Ἰησοῦς* at the end, spite of the best witnesses inserting it. (*Exp. of John*, p.239)

12:3 pure: *πιστικός* perplexes the critics, some taking it as *liquid*, others as *genuine* or *pure*, according to its supposed source. (*Exp. of John*, p.239)

12:4 And: *δὲ* κ B, Memph., Goth., and probably Syr.^{pesch} Aeth. &c.; Text. Rec., *οὖν*, with most uncials and cursives, &c., a few omitting. (*Exp. of John*, p.239)

Iscaiot Λ : Text. Rec. *Σιμωνὸς* without *ὁ*, on the authority of many MSS., &c. (*Exp. of John*, p.239)

12:6 and having the bag: *εἶχεν καὶ* Text. Rec. with most; *ἔχων* κ B D L Q, a few good cursives and versions. The Ancient versions generally render *γλ.* “chest.” (*Exp. of John*, p.239)

12:7 kept it: *τηρήκεν* Text. Rec., with a dozen uncials, most cursives, and many versions, but *ἴνα . . . τηρήσῃ* κ B D K L Q X Π, several cursives, and most ancient versions. (*Exp. of John*, p.239)

12:9 A [or, The]: A few witnesses of the highest antiquity and character (κ B^m L) read the article, as to which some of the old versions are ambiguous. (*Exp. of John*, p.241)

12:16 Λ These: The copula of Text. Rec., with fourteen uncials and most cursives, is not in κ B L Q and some of the more ancient versions. (*Exp. of John*, p.242)

12:17 because: *ὅτι* D E^m K L Π and some of the oldest versions; *ὅτε*, “when” (Steph., not Elz.) κ A B and most of the other uncials, many cursives, &c. (*Exp. of John*, p.243)

12:22 Λ Andrew: So a few of the oldest MSS. with a slight variation, while Text. Rec. with most has *καὶ πάλιν*, ‘A. κ.Φ.λ. as in the Authorised Version. (*Exp. of John*, p.244)

12:23 answered: *ἀποκρίνεται* “answereth” κ B L X., &c.; *ἀπεκρίνατο* “answered” Text. Rec., with the mass of uncials, cursives, and versions. (*Exp. of John*, p.244)

12:24 why not “the” grain of wheat, as they themselves [the RV] give “the” mountain . . . ? (*Bible Treasury* 13:320)

the: why not “the” grain of wheat, as they themselves [in the RV] give “the” mountain, “the” rock, “the” bushel, “the” lampstand, “the” sower, “the” bason, “the” sop, &c. (*Bible Treasury* 13:320)

12:25 shall: *ἀπολλύει*, “loseth,” κ B L, 33, &c. (*Exp. of John*, p.244)

12:26 Λ if: *καὶ* “and” is added in Text. Rec. with thirteen uncials, and most other authorities, but not the oldest. (*Exp. of John*, p.244)

12:28 thy: B by an evident slip reads *μου* for *σου* to the grievous detriment of the sense. (*Exp. of John*, p.247)

12:29 then: B omits *οὖν* while κ A D L X, &c. have it. (*Exp. of John*, p.247)

him Λ : Augustine and Jerome confound this with chapter 17:5, from which it is wholly and demonstrably distinct . . . So does the venerable but gloss-loving Codex Bezae (conventionally called D); for it actually adds to the text *ἐν τῇ δόξῃ ἣ εἶχον παρὰ σοι πρὸ τοῦ τὸν κόσμον γενέσθαι*. (*Exp. of John*, p.247)

12:32 all: For *πάντας* with the great mass, κ^m D, and some ancient versions, read *πάντα* “every one” or “all things,” as Aug. in loc. expressly says. But there is the strongest internal reason to stand by the weight of external testimony. (*Exp. of John*, p.248)

12:34 then: Most omit *οὖν* but not κ B L X, &c. (*Exp. of John*, p.249)

12:35 among: *ἐν* κ B D K L M X Π, &c.; instead of Text. Rec. *μεθ’* A E F G H S U Γ Δ Λ, &c. (*Exp. of John*, p.249)

12:40 hardened: *ἐπώρ.* A B^m K L X, &c. (κ Π in a corrupt form); *πεπ.* Text. Rec. following very many. (*Exp. of John*, p.250)

12:41 because [or, when]: *ὅτι* κ A B L M X, &c. *ὅτε* Text. Rec., most uncials and cursives, &c. (*Exp. of John*, p.250)

12:43 Λ of . . . Λ of: 12:43 gives no just ground for “that is” before “of men” and “of God,” nor is “from” needed for “of.” (*Bible Treasury* 14:336)

12:47 kept: *φυλάξῃ* κ A B D K L X Π, &c. *πιστεύσῃ*, “believed,” E F G H M S U Γ Δ Λ, &c. (*Exp. of John*, p.252)

12:49 given: *δέδ.* κ A B M X, many cursives, &c.; *ἔδ.* Text. Rec. D L Γ Δ Λ Π, &c. (*Exp. of John*, p.252)

13:1 unto [the] end: not merely till the end, as a question of time (*Exp. of the Two Epist. to Timothy*, p. 255). . . . love to the uttermost . . . (*Bible Treasury* N2:245)

13:2 being come: The Authorised Version regards the phrase *δ. γ.* as implying the end of the repast; but I agree with those who take it to mean the arrival of the time for supper, which is confirmed by the wondrous action we are about to hear of. It cannot be doubted that it was usual to have the feet washed before, not after, supper. . . . *γινόμενον* B L X, Aeth.; *γεγομένον* A D^{er} E Γ Δ Λ Π, etc., the cursives, Chrys. Cyr., Ital. and Vulg. κ reads *γελν*, and gives *γεν.* as correction. (*Exp. of John*, p.255)

being come: . . . “during supper” being certainly the true force of *δειπνου γιν.*, not “supper being ended.” Even if *γεν.* (A D and a dozen uncials more, and almost all cursives, &c.) be read, it would mean “supper being come.” (*Bible Treasury* 13:320)

13:3 [Jesus, or] he: κ B D L X, and a few cursives, etc., omit, though most insert. (*Exp. of John*, p.255)

13:10 than his feet: κ, though the only MS. that omits *ἢ* (or, *εἰ*) *μὴ τοὺς πόδας*, is followed by Tisch., ed. 8, and bracketed by W. and H. (*Exp. of John*, p.258)

13:18 whom: *τίνας* NB C L M, &c., *οὗς* A D and eleven more uncials, &c. (*Exp. of John*, p.268)

hath: *ἐπῆρκεν* A U Π, &c.; the mass followed by Text. Rec. *ἐπῆρεν*. (*Exp. of John*, p.268)

13:22 [then]: *οὖν* ⁸⁰⁰ and most uncials, cursives, and versions, and so Text. Rec.; but ⁸⁰⁰ B C, &c., omit. (*Exp. of John*, p.268)

13:23 [Now] . . . of: B C⁸⁰⁰ L, &c., have no copula, but it appears in the other uncials, &c., and Text. Rec., which omits *ἐκ* with some of the uncials and most cursives, contrary to the more ancient authorities. (*Exp. of John*, p.271)

13:24 , Tell who: *κ* exhibits both readings which divide the other MSS. *πύθεσθαι τίς ἂν εἴη περὶ οὗ ἔλεγεν καὶ λέγει αὐτῷ εἶπε τίς ἐστὶν περὶ οὗ λέγει*. (*Exp. of John*, p.271)

13:25-6 then . . . thus fallen back . . . [then]: Tischendorf abandons *ἀναπεσὼν* with some good and old uncials (the usual phrase for the position), for *ἐπιπ.* with most MSS., and some ancient, which express the change of action. — It is a question of *οὖν* and *δὲ* in connection with it. — *οὕτως*, “thus,” seems pretty sure though omitted by Text. Rec. (*Exp. of John*, p.271)

13:26 [See note to 13:25]

13:31 is glorified: It is not that the aorist as here ever means the present or the future, but that in the Greek the act is spoken of as complete, summed up from the commencing fact to its completion. See ch. 15:6 also, and Rev. 10:7. (*Exp. of John*, p.274)

13:32 If God is [lit. was] glorified in him: The oldest and best MSS. omit this clause, ⁸⁰⁰ B C⁸⁰⁰ D L X Π, a dozen cursives, some of the good Latin, &c. Hence Lachmann and Tregelles bracket the clause, and W. and H. go so far as to omit it altogether. Before them, Schulz remarks on the omission, “recte, nam inepta videtur iteratio eiusdem dicti.” This is bolder than man should say and simply proves his own spiritual incapacity. It was worthy, if anything was, of repetition and most impressive. Twelve uncials, besides the correction of the Sinai MS., and the Rescript of Paris, the mass of cursives, much the weightier of the versions, not to speak of the fathers who commented on the passage, cite the passage as unquestionable scripture. (*Exp. of John*, p.277-8)

13:33 dear children: It seems preferable to render this term *τεκνία* generally “dear children.” For *τέκνα* all translate as “children”; and “little children” (*παιδιά*) is appropriated in [1 John] 2:13 and 18 to the third class of the “dear children” or *τεκνία*, which is the general designation of all the three classes, and so runs through the Epistle. Hence “children” in [1 John] 3:1,2 includes all the family. We are all called “children of God,” and we are so now; and it is a mistake to say “sons” of God, though we are also His sons. But here it is expressly “children” of God, not sons adopted but born of God, and so His children. But *τεκνία* is a diminutive term closely connected with “children”; and the reason for its use is as an expression of affection; as when a parent, not content to say to his little one “my dear,” calls it “my dearie.” It is meant for fondness of expression. This illustrates its force here; and therefore it seems best to say “dear children,” in order to distinguish from “children” (*τέκνα*) on the one hand, and the little children or babes (*παιδιά*) on the other. (*Exp. of the Epist. of John*, p. 255-256)

go: [See note to Mat. 26:24]

13:36 [him]: Omitted by B C⁸⁰⁰ L; but supported by *κ* A C⁸⁰⁰ D, etc. (*Exp. of John*, p.280)

13:38 answereth: The best sustain the present tense. (*Exp. of John*, p.280)

[him]: The oldest omit “him.” (*Exp. of John*, p.280)

14:1 ye believe on: Nor is their sufficient reason to prefer the Revisers’ marginal to their text, if the margin is at all justifiable. (*Bible Treasury* 14:336)

14:2 because: *ὅτι* *κ* A B C⁸⁰⁰ D K L X Π, twenty cursives, and most ancient versions, &c.; but Text. Rec. omits with some ten or eleven uncials, most cursives, the Gothic, Aeth., &c. (*Exp. of John*, p.282)

go: [See note to Mat. 26:24]

14:3 and prepare: D M with more than sixty cursives read *ἐτοιμάσαι*; others, like A E G K Γ Δ and forty cursives with the Gothic and Pesch. Syr., simply *ἐτοιμάσω* without *καὶ*, but *κ* B C L N S U X A Π, and versions, *καὶ ἐτ.* (*Exp. of John*, p.282)

14:4 And . . . I . . . ye know: Some authorities omit *ἐγὼ* and most with Text. Rec. add *καὶ . . . οἴδατε*, “and . . . ye know.” (*Exp. of John*, p.282)

14:5 [and] . . . know we [or can we know]: B C⁸⁰⁰ L, &c., omit *καὶ*; whilst B C⁸⁰⁰ D, Lat. MSS., Aeth., &c., read *οἴδαμεν*, “know we.” Text. Rec. with sixteen uncials, perhaps all the cursives, and the versions generally, has *δυνάμεθα τ. ὁδ. εἰδέναι*, “can we know” &c. (*Exp. of John*, p.285)

14:7 known . . . known . . . and . . . him: *ἐγνώκατε . . . γνώσεσθε* ⁸⁰⁰ D⁸⁰⁰ instead of *ἐγνώκειτε . . . ἐγν. ἂν*, as in all the other uncials, save that B C⁸⁰⁰ &c., give for the last *ἂν ᾔδειτε*. Some of these uncials, &c., omit *καὶ* before *ἂν*, and *κ* reads after it *γνώσεσθε*, not without some support form Latin; B C⁸⁰⁰ omitting *αὐτὸν* at the end. (*Exp. of John*, p.285)

14:9 [and]: Most MSS. read *καὶ π.*, but the copulative is omitted by *κ* B Q, &c. (*Exp. of John*, p.289)

14:10 Believest thou not: B⁸⁰⁰ strangely reads *οὐ πιστεύεις*, “wilt thou not believe?” (*Exp. of John*, p.289)

say . . . that . . . the works: *λέγω* B⁸⁰⁰ (p m om.) L N X, &c. instead of the first *λαλῶ* as in most, as B L, &c., omit *ὁ* after the second *πατήρ*. *κ* B D read *αὐτοῦ* (“his works”) at the end, instead of *αὐτὸς* either there or before as ordinarily. (*Exp. of John*, p.289)

14:11 Father _Λ: In the Elz. of 1624 and 1633, *ἐστὶν* with the slenderest support; Steph. rejects it in his edd. of 1546, 1549, and 1550, as Beza in all his. (*Exp. of John*, p.296)

me: *κ* D L, &c., omit final *μοι* read by the mass of authorities. (*Exp. of John*, p.289)

14:12 _Λ Father: The weight of authority (*κ* A B D L Q X Π, many cursives, almost all the ancient versions, and the fathers) is against the addition of *μου* after *πατέρα*. (*Exp. of John*, p.289)

14:14 ask _Λ: [The American correctors of the RV are] right, as against “me” in the Revision, notwithstanding many old authorities, which might be stated in the margin. (*Bible Treasury* 14:336)

14:15 keep [or, ye will keep]: B L, &c. (*κ*, 33, 69⁸⁰⁰ *τηρήσητε*) *τηρήσετε*, “ye will keep”: so W. and H. edit. (*Exp. of John*, p.292)

14:16 request: It is of interest and even of importance to mark the distinctness of *ἐρωτάω* as used of Christ with the Father, and *αἰτέω* of the disciples. Scripture nowhere predicates of Him the last or supplicatory expression, save in Martha’s mouth whose faith though real was low. Christ uses *ἐρ.* in speaking to the Father, as the disciples use *αἰτ.* to Him, and both words to Christ. The word *ἐρ.* is also employed in the sense of “interrogating” or “questioning.” (*Exp. of John*, p.292)

Paraclete: But I apprehend the word “Comforter” sometimes fails (perhaps to most fails) to give an adequate notion of what it is that our Lord Jesus really meant us to gather from thus speaking of the Holy Ghost. We might very naturally draw from it, that the term was in relation to sorrow, that it intimated a person who would console us in the midst of the distresses of this lower world. And, indeed, the Holy Ghost does console us and comfort us. But this is only a very small part of the functions here conveyed by the word “Paraclete.” This is the expression, if one would give an English reproduction of that which is in point of fact the very word our Lord employed. But the meaning of that word “Paraclete” is not merely “Comforter,” but one who is identified with our interests, one who undertakes all our cause, one who engages to see us through our difficulties, one who in every way becomes both our representative and the great personal agent that transacts all our business for us. This is the meaning of the Advocate or Paraclete or Comforter, whatever equivalent may be preferred. Manifestly, then, it has an incomparably larger bearing than either “advocate” on the one hand, or “comforter” on the other: it includes both, but takes in a great deal more than either. In point of fact, it is One who is absolutely and infinitely competent to undertake for us whatever He could do in our favour, whatever was or might be the limit of our need, whatever our want in any difficulty, whatever the exigencies of God’s grace for the blessing of our souls. (*Lect. on the Holy Spirit*, p. 87)

Paraclete: . . . One who would undertake and carry through their cause, as a Roman patron of old did for his clients or a modern solicitor does now in his little measure. “Comforter” seems too narrow a word, and separates the Spirit unduly from our Lord, Who could hardly be so styled in 1 John 2:1, where Paraclete is applied to His action on high, as here to the Holy Ghost’s on earth. (Philologically it is hard, not to say impossible, to conceive the Greek term meaning “Comforter.” Its structure and usage alike point to one “called to aid,” as a cognate but different form signifies a comforter. This a paraclete may well be; but He is far more, and summoned for every difficulty and need. So is the Paraclete, and in an infinite way, as a divine Person. To comfort is but a small part of His functions. “Advocate” might do, as in 1 John 2:1. (*Exp. of John*, p. 292)

Paraclete: It is striking to see how almost all the ancient translators felt compelled to adopt rather than to render the Greek word; for so it is in languages different as the Syriac, the Sahidic, and the Memphitic, the Latin (old Itala as well as Vulgate), the Aethiopic, the Arabic, the Gothic, and the Persian. The Armenian gives “Comforter,” followed by Georgian and the Slavonic, and, it would seem by the Anglo-Saxon in its own way, and certainly by Wiclif and his disciple-translator; but they have “Advocate” like the Vulgate, Syrr. &c., in 1 John 2:1. (*Exp. of John*, p. 330)

14:22 [and]: καὶ ἅ G H K M Q S U Γ Δ Α Π, and many cursives; but A B D E L X, &c., with almost all the other versions, omit. (*Exp. of John*, p.298)

14:23 word: It is difficult to say why Tyndale, Cranmer, the Geneva, and the Authorised Versions give the plural form, which has no authority whatever. Wiclif and the Rhemish, adhering to the Vulgate, happen to be right. (*Lect. Intro. to the Gospels*, p.517)

word: [The RV] of course give[s] “my word,” not words (*Bible Treasury* 13:320)

make: ποιήσόμεθα ἅ B L X Π², some cursives, and many fathers; instead of the Text. Rec. ποιήσομεν (or -ωμεν) as in most uncials and cursives and many fathers. D., etc., strangely read ποιήσομαι, “I will make.” The middle voice gives the force of “our” in the strongest way, which the Text. Rec. loses. (*Exp. of John*, p.299)

14:28 ἅ I . . . ἅ Father: Text. Rec. following the later uncials and most cursives adds εἶπον “I said”; but the best give the text preferred. There is rather better authority for adding μου to ὁ Π. (= “my F.”) (*Exp. of John*, p.301)

14:30 ἅ world: ἅ A B D^{ef} L X Γ and ten more uncials, 150 cursives, both the Syriac, &c., omit τούτου which appears in the Text. Rec. supported by a few cursives and the versions in general, &c. (*Exp. of John*, p.302)

14:31 commanded me: ἐνετείλατό μοι ἅ A D Γ with ten other uncials and most cursives and versions; Lachmann, Treg. with W. and H., edit ἐντολήν ἔδ. (or δέδ.) μοι. after B L X, &c., with the It. and Vulg. (*Exp. of John*, p.302)

15:5 apart from: [See note to Mat. 10:29]

15:6 abide: μένη ἅ^{pm} A B D, μέινη the mass. (*Exp. of John*, p.307)

it: αὐτὸ D L X Δ Π. many cursives, and some ancient versions; αὐτὰ (“them”) the great majority, the Alex. and Vat. among them. (*Exp. of John*, p.308)

15:7 ask [or, ye shall ask]: αἰτήσασθε (-θαῖ A D Γ, &c.) A B D L M X Γ, many cursives, and the oldest versions; αἰτήσεσθε Text. Rec. with ἅ and most MSS. (*Exp. of John*, p.309)

15:8 [ye shall]: γένησθε B D L M X, &c.; ἅ and the rest support the future. (*Exp. of John*, p.309)

15:11 be: ἦ A B D, many cursives, It. Vulg. Goth. the Syrr. Arm. and Aeth.; μέινη Text. Rec. ἅ L and twelve uncials more, most cursives, but scarce any ancient version, unless the Georgian. (*Exp. of John*, p.310)

15:13 one: ἅ^{pm} D^{pm}, &c., omit τις, contrary to the rest. (*Exp. of John*, p.312)

15:14 [ever]: ἅ ἅ D L X, some cursives, and versions, &c. ὁ B, &c. ὅσα the mass as also Text. Rec. (*Exp. of John*, p.312)

15:16 appointed: “Ordained” suggests another line of things foreign to the passage and connection. In Acts 1:22 the same word, as is commonly known, is foisted into the Authorised Version; for it has no counterpart implied in the Greek. (*Exp. of John*, p.316)

15:26 [But]: ἅ B Δ and some other good authorities omit the copula which the great mass support. (*Exp. of John*, p.323)

16:3 you: Text. Rec. ὑμῖν “to you” with ἅ D L, &c., a few cursives and versions, but the mass of manuscripts and oldest versions omit. (*Exp. of John*, p.326)

16:4 the [or, their]: αὐτῶν “their” A B Π^{pm}, &c., but the great majority reject. (*Exp. of John*, p.326)

16:8 convince [or, afford proof to]: It is difficult to convey justly the force of this. “Reprove,” as in the Authorised Version, is too narrow a meaning, if not false. “Rebuke” is here out of the question. “Convict” hardly applies even to the first, not at all to the second and third clauses; and supposes an effect produced which may not really be in any case. Nor is one satisfied with “convince,” save in the sense of affording proof by His presence, rather than by His action. For by His coming and abiding in the saints, apart from the world, He gives it demonstrative proof of sin, of righteousness, and of judgment. (*Exp. of John*, p.331-2)

16:10 go: [See note to Mat. 26:24]

my [or, the]: ἅ B D L, some cursives and versions, omit μου, “my,” which the rest add. (*Exp. of John*, p.331)

16:13 in [or, into]: *εν* *κ*(om. *πάση*) D L, &c., but A B Y, &c., *εις* *τ*. *α*. *π*., while the mass have with Text. Rec. *εις* *π*. *τ*. *α*. (*Exp. of John*, p.333)

whatever: Many add *ἀν*, some *ἐάν*. (*Exp. of John*, p.333)

hear: Text. Rec. *ἀκούση* with most, *ἀκούσει* B D E^m H Y, *ἀκούει* *κ* L, &c. (*Exp. of John*, p.333)

16:15 receiveth: *λήπεται* Text. Rec. but *λαμβάνει* the best and most numerous. (*Exp. of John*, p.333)

16:16 not . . . [because I go away unto the Father]: *οὐκέτι*, “no more,” is read by *κ* B D^m, &c.; but *οὐ* Text. Rec. with most, *κ* B D L and other good authorities omitting the last clause, although it is added by some fourteen uncials, most cursives, and many ancient versions. (*Exp. of John*, p.336)

go: [See note to Mat. 26:24]

16:17 go: [See note to Mat. 26:24]

16:18 the: B L Y, &c., omit the article, contrary to the mass. (*Exp. of John*, p.336)

16:19 [therefore]: *κ* B D L, &c., omit *οὖν* contrary to most. (*Exp. of John*, p.336)

16:20 *α* ye: Text. Rec. with most adds *δὲ*, “and.” (*Exp. of John*, p.336)

16:23 ask . . . ask: It is well known that the Greek words we are well nigh obliged to translate “ask” in verse 23 are not the same, the first (*ἐρωτάω*) being expressive rather of familiar entreaty, the second (*αἰτέω*) of lowly petition. . . . But it seems too strong to say that every competent judge admits that “ye shall ask” of the first half of the verse has nothing to do with “ye shall ask” of the second; or that in the first Christ is referring back to the desire of the disciples in verse 19 to question Him. So Euthymius Z., as well as the Vulgate, and a crowd of moderns from Beza to Trench, including many German and British theologians. But though the word *ἐρωτάω* occurs often in the New Testament and even in this chapter with the ordinary classical sense of “question” (*interrogo*), it is used quite as often or more so for “requesting” or “beseeching,” &c. (*rogo*), as in the LXX., and thus like our English “ask,” which means “to request” no less than “to question” or “inquire.” Inquiring of God in Old Testament phrase approaches in fact nearer to prayer for any one or thing than to a question. It seems then that varying the English word is not the true solution, though obvious enough on the surface, and that the earlier Greek commentators were nearer the truth, save Origen, who like later errorists perverted the passage to deny the propriety of praying to our Lord, thus flatly contradicting the early disciples (Acts 1:24), Stephen (Acts 7:59), and the apostle Paul (2 Cor. 12:8). (*Exp. of John*, p.338-9)

Whatsoever: *ὅτι* (Text. Rec. after very many) is not in some of the best, and for *ὅσα* *ἀν* “whatsoever,” supported by most; *ἀν* or *ἐάν* *τι* B C D L Y, &c.; or *δ* *ἀν* *κ*; *δ* *ἐάν* X II, &c. (*Exp. of John*, p.338)

in my name: *ἐν* *τῷ* *ὄν*. *μου* after “the Father” A C^{corr} D, &c. and Text. Rec.; but at the end *κ* B C^m L X Y Δ, &c. . . . The text differs in the manuscripts and other authorities; but the best of them place “in my name” after the assurance that the Father will give, not after the saints asking the Father as in the common text, which however is best supported by the ancient versions. (*Exp. of John*, p.338,340)

16:25 proverbs [allegories]: It is owing, I presume, to the large and various meaning of the Hebrew *לִּשְׁכָּח* that we have in Greek *παροιμία* as well as *παραβολή* used correspondingly not only in the LXX. but in the New Testament, the Synoptic Gospels always using the latter, John only the former as in chapter 10 and here. Perhaps “allegory” might be more appropriate, or even a “dark saying” in our chapter where parable or

allegory can scarcely apply. A close examination of the usage will prove that both Greek words are employed with considerable latitude in the four Gospels as elsewhere. Here the Lord was conscious that what He uttered fell like enigmas on the ears of the disciples. (*Exp. of John*, p.341-2)

proverbs [allegories]: if “dark-sayings,” so also in 10:7. (*Bible Treasury* 14:336)

report: *κ* A B C^m D K L M N X Y II, *ἀπαγγ*. “report”; others, *ἀναγγ*. “announce” as in vers. 13, 14, 15. (*Exp. of John*, p.341)

16:26 I say not to you: It is not an absolute statement, nor is there the smallest need to apply the technical device of *Praeteritio*, as it is called, so as to convey not a negation but a strong affirmation. Thus it would mean “I need not assure you that I will request the Father for you.” But it is simply an ellipse, which the words following explain: I do not say that I will request the Father for you, as if He did not love you; for the Father Himself (*proprio motu*) does love you dearly, &c. (*Exp. of John*, p.343)

16:27 God: *θεοῦ* *κ*^m A and most MSS. and versions; *πατρός* B C^m D L X, &c. How singularly biassed was Tregelles to edit the latter, being plainly inconsistent with the context! The edition of W. and H. follows Tregelles. (*Exp. of John*, p.341)

16:28 from: *ἐκ* B C^m L X, &c.; *παρά* A C^{corr} E Γ Δ, &c. (*Exp. of John*, p.341)

16:29 [to him] . . . with: *αὐτῷ* Text. Rec. with most MSS. vv., &c.; but not the most ancient, some of which add *ἐν* before *παρηρησία*. (*Exp. of John*, p.344)

now: Text. Rec. adds *νῦν* “now” with most manuscripts, but not the oldest. (*Exp. of John*, p.344)

parable: [See note to John 16:25]

16:32 *α* is: Text. Rec. adds *νῦν* “now,” with some old MSS. and versions; but *κ* A B C^m D^m L X, &c., have it not. (*Exp. of John*, p.345)

16:33 ye *α* have: *ἔχετε*, “ye shall have,” is the error of D and many cursives, with most of the Latin copies, &c., followed by Elzevir, but not Stephens, for though it appears in the text of his edition of 1550, it is corrected at the end according to his editions of 1546, 1549; *ἔχετε*, “ye have,” *κ* A B C L and a dozen more uncials, &c. Here many of the ancient versions are wrong, but not the Syrr., Memph., some old Latin, &c. It is strange that Lachmann edited *ἔχετε* not only in his small edition of 1831, but in his larger and more mature one of 1842, actually giving B with D *abc* as authority. (*Exp. of John*, p.345)

17:1 thy [or, the]: Treg. and Tisch. with W. and H. omit *σοῦ* “thy,” following *κ* B C^m, &c. T.R. has *καὶ* “also,” but the best do not accredit it. (*Exp. of John*, p.347)

17:4 having finished: So *κ* A B C L II, &c.; but the finite verb in D E X Y Δ Λ, &c. (*Exp. of John*, p.347)

having finished: “having accomplished” is well known to rest on excellent authority, but differs very slightly in sense from the more general text. (*Bible Treasury* 13:320)

17:10 [first half of verse]: It is surprising that the editors and commentators have not noticed the natural if not necessary parenthesis of all but the last clause of verse 10. As to the universe it would not be true to say yet *δεδόξασμαι ἐν αὐτοῖς*. It is precisely true of the saints. (*Exp. of John*, p.355)

17:11 these [or, they]: *κ* B, two cursives, D F (not the other Ita. nor Vulg.) Memph., Aeth., Arm., Goth. read *αὐτοὶ* “they,” in which they are followed by Tisch. in his last ed. and by W. and H. (*Exp. of John*, p.354)

of less direct authorities. Still the weight of witnesses is overwhelming for *ἕκτη*, “sixth.” It would seem that our evangelist adopted a different reckoning of hours, from midnight to noon, as we do. Certainly the Romans did for their civil day: see Plin. *N. Hist.* ii. 77; Censorinus de *Die. Nat.* xxiii.; Aul. Gell. *N. Att.* iii. 2; and Macrob. *Sat.* i. 3. And it suits all the mentions of hours in the Gospel of John excellently, besides falling in with Mark’s 3rd, 6th, and 9th hours of the natural day from the sun. This serves to explain the otherwise singular message of Pilate’s wife (Matt. 27:19), in which she spoke of suffering much “to-day in a dream because of him.” To Procula as a Roman the day was reckoned from midnight; as the hours appear to be throughout our Gospel, but not in the Synoptists.

It is singular as showing the perplexity in minds of old as now that Jerome says in his breviary on Psalm 77: “Sic scriptum est in Matthaeo et Ioanne quod Dominus noster hora sexta crucifixus sit. Rursus scriptum est in Marco: quid hora tertia crucifixus sit. Error scriptorum fuit; sed multi episemum Graecum ζ putaverunt esse γ: sicut et ibi error fuit scriptorum: ut pro Asaph, Isaiam scriberent” (Hier. Opp. vii. 1046, ed. Migne). Jerome’s remedy was thus to correct the text, not of John, but of Mark; a correction of but one known cursive manuscript of the eleventh century, the margin of the later Syriac, and the Aeth. on which last says Bode (Pseudocrit. Millio-Beng. 265), “Habet omnino Aeth. sexta hora, idque ex Io. 19, 14. Nimirum Interpres Ioanni contradicere noluit.” But it is the just retribution of these tamperings with scripture that they do *not* satisfy the desired aim; for John connects *his* sixth hour with what was before, possibly hours before, the hours specified by Mark, be it sixth or even third. Thus the violence done to the surest authority in Mark would no more reconcile the statements than the similar violence offered to the witnesses of John 19:14; for Mark specifies the time when our Lord was crucified as the *third* hour, John speaks of the time when Pilate took his seat on the tribunal to give sentence as *about the sixth* hour. To change the latter to the third, or the former to the sixth, if admissible in the face of the gravest adverse evidence, would not clear the truth but only give birth to fresh confusion.

The true state of the readings also thoroughly overthrows the efforts of some eminent Greeks and Latins, who try to explain the earlier hour as applicable to the Jewish outcry for the crucifixion, the later hour as the actual moment when the soldiers carried it into effect. But this is only neglect of scripture; for John predicates “about the sixth hour” of the outcry, Mark “the third hour” of the actual crucifixion. As there is no sufficient reason to doubt the accuracy of the seemingly conflicting texts of the second and fourth Gospels (in itself no mean evidence that the apparent discrepancy exhibits the genuine readings of both), and as the very slight variation of readings is easily accounted for by the desire thus to reduce them to harmony, the natural solution is that John’s reckoning of time differs from that of the other evangelists. It will be found by comparing the various hours named in John 1:39, 4:6, 52, that the hours of the civil day suit as well after all as those of the natural (the last occasion apparently better), so as to confirm the different computation of John throughout. John 11:9 in no way opposes this, as being a general way of describing a working day, whatever the mode of computation; as for instance we can say so, who follow the style of the civil day from midnight. (*Exp. of John*, p.392-3)

19:16 [and led [him] away]: Thus end B L X, &c. But most with D E, &c., add “and led.” A, &c., support Text. Rec. α supports the same sense in a peculiar form. (*Exp. of John*, p.395)

19:30 spirit: Of none but Jesus, is it or could it be said that He gave up, *παρέδωκεν*, the ghost; which is wholly distinct from the *expired*, *ἐξέπνευσεν*, of Mark and Luke, confounded with the former by our translators. To expire could apply to any one’s death, the blessed Lord being man as truly as any other; to give the spirit up, as said in John,

expresses His divine glory though a dying man, as the One who had title to lay down His life no less than to take it again. (*Bible Treasury* 13:167)

19:31 that: *ἐκείνου* Stephens, α A B D^{suppl} L X Y, nine more uncials, the great bulk of cursives, &c.; *ἐκείνη* Elz. with a late uncial (H) and a few cursives, Vulg., &c. (*Exp. of John*, p.399)

19:35 also: The oldest read *καὶ*, which Text. Rec. omits, with seven uncials and most cursives. (*Exp. of John*, p.400)

19:37 on him: Dr. Thomas Randolph, in his little work on the Prophecies and other texts cited in the New Testament and compared with the Hebrew Original and the Septuagint Version (4to., Oxford, 1782), remarks (p. 32) that “the evangelist here plainly reads *לָנוּ* instead of *לָהּ* in the Hebrew: but so also read forty Hebrew MSS. And that this is the true reading appears by what follows — ‘and they shall mourn for him.’ The Syriac renders it, ‘they shall look on me through him, whom they have pierced.’ The Sept. I cannot make sense of.”

Now there is really no serious doubt that the true reading is the latter (“to me”), not the former (“to him”), and that the best and most MSS. and versions are justified. It was in fact originally nothing but a marginal correction, due to the desire partly of eliminating so strong a testimony to the deity or Jehovah title of the Lord Jesus, partly of easing the flow of the context from the concurrence of “me” and “him.” Even the Targum and the Talmud, like the more ancient MSS., and all the Greek early versions, refute the idea. So even most of the better Jewish expositors notwithstanding their controversy with Christians and in the course of it. De Rossi suggests that “to him” may have entered by accident through the scribe having Psalm 34:6 in mind. Much better and wiser therefore would it have been to have adhered to ancient and good authority, spite of seeming difficulty, than to have adopted this Jewish *keri* like Newcome and Boothroyd, and so to help on such a humaniser as Ewald. Even R. Isaac in his *Chizzuk Emunah*, when controverting those whom he calls the Nazariners, admits the reading *לָנוּ* though he tries to weaken its force by interpreting *לָנוּ* as “because of him whom they pierced” and applying it to the war of Gog and Magog. Now it is true that *לָנוּ* may and does sometimes mean “because” (and so the LXX took the words, probably also confounding *לָנוּ* with *לָנוּ* which might originate *κατωρχήσαντο*); but the meaning cannot possibly be “because of him whom” for this would leave the verb without an object contrary to invariable Hebrew idiom. Hence also Radak’s (or R. D. Kimchi’s) translation fails, “because they have pierced,” though less objectionable perhaps as not foisting in an expressly false object. But they both divert from the true object; and therefore Abarbanel, Aben Ezra, Alshech, &c., condemn it, and so far confirm our Authorised Version. Rashi (*i.e.* R. Solomon) is no bad proof of the perplexity the clause presents to the Jewish mind; for he inconsistently applies it to Messiah ben-Joseph in his comment on the Talmud, whereas in his Commentary on the Bible he gets rid of this, applying it to some of the Jews pierced and killed by the Gentiles. It is the more surprising in the face of all, that these exploded mistakes should be reproduced in modern Jewish versions; as when Dr. A Benisch, like D. Kimchi, omits the object in his *School and Family Bible*, and Mr. J. Leiser in his *Holy Scriptures* supplies “every one,” to the manifest falsification of the sense like R. Isaac. There is really an emphatic object in the Hebrew text, which accounts for (if it does not require) the change of construction in the foregoing clause. The conclusion then is that the evangelist read no otherwise than we do in the ordinary Hebrew, and that the Holy Spirit in the Gospel and the Revelation does not cite but suppose that text, which is distinctly applied to the fact carefully recorded in the history, and doctrinally employed in John’s First Epistle. (*Exp. of John*, p.402-3)

on him: It may be worth mentioning as a singular instance of the importance of knowing the original that Euthymius Zigabenus, in his comment on verse 37, speaks of the scripture as probably got rid of by the Jews since the Gospel. "For nowhere is it found now; or he means another scripture of the books called apocryphal" (Vol. iii. 621) This sounds strong with Zechariah 12:10 in view. How is it to be accounted for? This Greek monk read the prophet in the Septuagint, where the clause as to the piercing is miserably mistaken, ἀνθ' ὧν κατωρχήσαντο, "because they insulted (me)," while the later Jewish rendering of Aquila evades the truth by giving σὺν ᾧ. Theodotion has rendered the passage rightly on the whole. Hence the Spirit of God (both in John's Gospel and in the Revelation) does not cite the Septuagint, but alludes to it in terms which accurately represent the clause. (*Exp. of John*, p.404)

19:38 He . . . his body: Tischendorf now adopts the plural "they" with ⲁ, &c.; also αὐτὸν, "him," instead of τὸ σῶμα αὐτοῦ as in ⲛ^{cor} B L X Δ, ten cursives, &c., or τ. σ. τοῦ Ἰ. with a dozen uncials and most cursives, &c., and in Text. Rec. (*Exp. of John*, p.404)

19:39 to him: the best give "to him," the majority "to Jesus." (*Exp. of John*, p.404)

19:40 burial: The word is not θάπτειν but ἐνταφιάζειν, which is used for embalming, or at least preparing for burial as in the case before us. (*Exp. of John*, p.404)

20:16 Hebrew: The Text. Rec. omits Ἐβραϊστί with twelve uncials, most cursive MSS., and a few versions. But the Sinaitic, the Vatican, Beza's of Cambridge, the Parisian 62, the Moscow of cent. ix., the Munich or Landshut of a later date, those of St. Gall and of St. Petersburg, both of the ninth century, with some excellent cursives, and most of the ancient versions, give the reading. (*Exp. of John*, p.418)

20:17 Touch: Let me observe that "Touch me not" is not by any means an adequate rendering of the expression; and inasmuch as I am addressing those who are familiarly acquainted with the Scriptures, and among them many individuals who, I presume, have more or less the power and means of judging what I say, I feel the more free to speak out plainly that which I believe to be the truth. The fact is, that the word which is employed here implies much more than simply a touch. It is the verb which should be translated "handle." . . .

That this account of the word is correct I have no doubt whatever, as indeed it is one that would not be disputed by any who are competent to judge of such a matter. It is, of course, entirely apart from any views that might be considered by adversaries to be peculiar (though I know not why such sounds should be heard: I cannot on any account admit that a fair interpretation of God's word should be treated as a peculiar view). I hope it will not be regarded as a question of the number of those who really accept it. But however this may be, what I am now saying would be, and has been, admitted by persons of the most diverse views, provided they really search into and examine the matter of which I now treat. If this be so, the expression of our Lord to Mary Magdalene is not exactly given in "Touch me not." It is rather, "Do not handle." He tells her not to yield to her impulse in familiarly laying hold of His person. What confirms it is this, that the particular part of the word (μὴ μου ἅπτου, and not merely μὴ ἅψῃ) supposes a continuous handling of Him. In Colossians it is not so; there it is a single act, which might be ever so transient. But here it is a continuous act; that is, it would give this force, "Do not persist in clinging to me." Such is the idea conveyed by the word and its form here. (*Lect. on the Holy Spirit*, p.116-8)

ascend: There is not the slightest ground to suppose an ascension previous to that which is described in Acts 1. A little intelligence as to John 20:17 removes the difficulty, without having recourse to a supposed private ascension. Ἀναβαίνω is the abstract present, a common enough

usage, not only in Greek, but in our own and other languages, often of the greatest value to remember in exposition. It is really ignorance to infer from the present that the action must be either actually going on, or so imminent as to follow immediately. The present may be used in the New Testament to convey certainty or permanence, but still more frequently perhaps an action eminently and emphatically characteristic as here. Take πορεύομαι ἐτοιμάσαι τόπον ὑμῖν in John 14:2; take ἐρχομαι and εἰμί in the next verse, or ὑπάγω in verse 4. Here, too, mysticising commentators tell us that this ἐρχομαι is begun in Christ's resurrection, carried on in the spiritual life, further advanced when each by death is fetched to be away with Him, fully completed at His coming in glory, when they shall for ever be with Him in the perfected resurrection state. All this style of drawing ever so many applications out of a word, which here means but one, the last of these alleged comings, enfeebles scripture, and injures the saint. So in verse 17 there is no need to change μένει (abideth) into μενεῖ (shall abide), with some of the old versions, or to understand it, with Euthymius Zigabenus, as the Spirit's then abiding in Jesus, who was among them. It really expresses permanence from the time He comes to abide, not an abiding going on then. (*Bible Treasury* 11:320)

20:18 word ἄ : Text. Rec. adds μου with most uncials, cursives and versions, but not ⲁ B D and some few other authorities. (*Exp. of John*, p.420)

have seen: The oldest manuscripts give the uncompounded form of the participle, and also the direct style, "I have seen," &c., not as in Text. Rec. (*Exp. of John*, p.420)

20:21 He [or, Jesus]: Text. Rec. and Lachmann follow A B and eleven other uncials, most cursives, &c., in reading ὁ Ἰ. but ⲁ D L C X and most ancient versions omit. (*Exp. of John*, p.424)

sent . . . send: [See note on John 17:18]

20:28 My Lord and my God: That Gilbert Wakefield should deny the confession and merge all in a mere exclamation, or rather in two, "O! my Lord! and O! my God!" was to have been expected from his heterodoxy. But such a notion is as inconsistent with the context as it is irreverent, and of course misses all the force of the truth. For it will be observed that the Gospel says, not merely that Thomas said these words, but that they were said to his Master. It is true that, if a mere assertion, the article would be absent, as being simply predicative. The emphatic form of the sentence is due to its combining exclamation in the vocative according to the New Testament usage with confession, and this said to the Lord Jesus; which also accounts for the twofold occurrence of the personal pronoun, the first of which assuredly could not have been used had it been an address to Jehovah as such. (*Exp. of John*, p.430-1)

20:30 Many other: It may be that the Authorised Version has led some into, or confirmed in, the mistake of a possible conclusion here. "And many," &c., is not a quite correct rendering. It is literally the familiar "Many and other signs," that is, "Many other signs," &c. (*Exp. of John*, p.431)

disciples: αὐτοῦ, "his," is added by many copies, but not the oldest or best. (*Exp. of John*, p.431)

20:31 name. ἄ : How any men of intelligence could say that our two verses which conclude chapter 20 are a formal close of the Gospel might have been viewed as inconceivable, if it was not positive fact. Grotius seems to have been the first man of mark who gave expression and currency to a supposition irreconcilable with the plain connection of the two first days of the week in chapter 20, and with the scene which follows in chapter 21: irreconcilable just in proportion to one's real understanding of the Gospel as a whole. Modern Germany took up this and other injurious notions of that learned Dutchman, not only Ewald,

Lücke, and Tholuck, but even Meyer, Neander, and Stier. It is painful to add that Alford, Scrivener, Westcott, &c., have yielded to the uncalled-for theory that John 20 originally ended the Gospel, and that chapter 21 is a later appendix from the apostle's own hand, though many go farther and deny it to him altogether.

When we enter on the details of the concluding chapter, we may be enabled to show yet more how unfounded is this thought. Meanwhile it suffices here to point out briefly the mistake of regarding as a true end the two verses which have been now occupying us. In fact, they are an instructive comment by the way, not without a glance at the signs wrought by the Lord all through, but with special declaration of God's aim for the glory of Christ and the blessing of the faithful, suggested by the case of Thomas, yet delicately avoiding any needlessly direct allusion to one so honoured of the Lord. It would indeed be as true to say that the evangelist began more than once in chapter 1 as to admit more than one ending in chapters 20, 21. In fact, if men are to reason thus from superficial appearances, it would be more plausible to infer at least two if not three supplements to the Epistle to the Romans. Nor is authority wanting which transports the doxology from the end of chapter 16 to that of chapter 14. Yet it is to be doubted if the hypothesis there be so unnatural as it would be here to sever the third manifestation of the Lord in resurrection from the two which preceded it, or even to admit the former as a later addition, since it is necessary to the completeness of the picture. It is the true complement. In no way is it, as men have thought, a mere supplement, since it forms an essential part of one organic whole; just as chap. 2:1-22 pertains as a sequel to chap. 1 and never could be justly dislocated from it, as an afterthought supplied at a later date even by the same hand.

Mr. J. B. McClellan, in his "New Testament" (I. 744-747), is an honourable exception to the fashion of the day, which subordinates sound criticism to subjective ideas. On the one hand, the external authority is full and unimpeachable; on the other, the peculiarity of the Evangelist's manner has not been fairly taken into account by any who have indulged in the hypothetical Appendix. John was led of the Spirit to intervene from time to time with the expression of his heart at what affected his divine Master for good or ill, or at the testimony rendered in His words, in His ways, and in the signs that accompanied all as here. More than this is a spurious inference, which severs chap. 21 from its due place. How discreditable to the self-vaunting "modern critics" that they allow their own thoughts to run away with them in the face of overwhelming authority and consentient witnesses! Nor is this all. For the true internal evidence is conclusive for the continuity of the text as it stands, as it demands the chapter which follows to complete the scope of this Gospel in general, and especially the bearing of what was begun in the latter part of chap. 20.

It is impossible fairly to sever the manifestation of Jesus at the lake of Tiberias from the two previous scenes of which it is the complement; as indeed verse 14 warrants us to say with decision. It is therefore quite improper to speak of the chapter as an appendix, still more so to speculate on its being written at an interval of some length after the rest of the Gospel: an inference due chiefly if not altogether to a misunderstanding of the two closing verses of chapter 20, as has been already pointed out. (*Exp. of John*, p.433-5)

21:1-25 [whole chapter]: I think it is to be regretted that Mr. Garrod did not state the reasons for questioning the authorship of this chapter, unless his real desire be to prove for the good of others that there are no substantial grounds for a doubt. The external evidence is unexceptionable. A, B, C, D, E, G, H, K, L, M, P, S, U, X, Δ, are witnesses of the highest class, not to speak of cursive MSS. and a crowd of versions and fathers. Internally, I admit, the chapter has a special place and character; it is obviously of the nature of an appendix to the

Gospel; but then it is St. John's Appendix to his own Gospel. For who, save himself, would have included James and John as Zebedee's sons after Thomas and Nathaniel? Further, John's discerning eye of Love in verse 7 is in beautiful harmony with chapter 20:8, as Peter's casting himself into the sea is in keeping with his going into the sepulchre before John, though the latter had arrived there first. So, it seems to me, there are striking links of analogy between the converse after supper in chap. 13 and in the scene here after they had dined, in the thorough restoration and the apostolic reinstatement of Peter, answering to his threefold denial, of which the Lord had warned him in John 13:38; all perfectly in the tone and line of an Apostle. Again, what more like the enigmatic intimations elsewhere in John (2 the temple; 3 new birth; 4 the well of water; 6 the bread, body, and blood, &c.) than the gracious reassuring of Peter (ver. 18) that his recent failure, after his too confident boast, would not deprive him of confessing Christ in the most glorious but naturally painful way, which has John himself for its subject, shrouded too under a similar veil, bespeaks his hand, and appears to me to link him with the Revelation which so fitly closes the Book of God. The two last verses admirably wind up the whole — the true conclusion of a heart surpassed by none in love and reverence for Him of whom the Holy Ghost privileged him to testify, whose works, if every one were written, would more than fill the world itself.

Permit me to add that it would be well, on so serious a subject as God's Word, to withhold the publication of a doubt, till we have examined the matter on all sides. For the natural mind is sceptical enough without help or incentives; and a mere question might raise doubts which might trouble many a soul in spite of the clearest light in answer to it, for the heart loves darkness. The first step of scepticism often is to unsettle people as to the particular human hand which God employed, and, this done, the way is more easy to deny that God employed any hand at all. (*Christian Annotator* 3:191)

21:2 [See note to John 21:1]

21:3 entered . . . boat Δ : The Compl. rightly gives $\epsilon\nu$ -, Erasmus wrongly $\alpha\nu$ -, with Steph., Be., and Elz., though not without uncials (Δ Λ) and other support; but the Compl. is as wrong as the rest in adding $\epsilon\nu\theta\upsilon\varsigma$ with many more MSS. (*Exp. of John*, p.436) [See note to John 21:1]

21:4 breaking . . . on: $\gamma\epsilon\nu$. Text. Rec., early read in uncials, and most copies; $\gamma\upsilon\nu$. A B C^m E L, ten cursives, &c. The MSS. also differ as to $\epsilon\pi\iota$ and $\epsilon\iota\varsigma$. (*Exp. of John*, p.436) [See note to John 21:1]

21:5 [See note to John 21:1]

21:6 net: [See note to Mat. 4:18.]

able: The more correct form $\iota\sigma\chi\nu\nu\nu$ is given by \aleph B C D L Δ Π , more than ten cursives, many Latin copies, Syriac, &c. (*Exp. of John*, p.436) [See note to John 21:1]

21:7 [See note to John 21:1]

naked: 21:7 needs explanation rather than a marginal note [as suggested by the American correctors of the RV]. (*Bible Treasury* 14:336)

21:8 [See notes to John 21:1]

net: [See note to Mat. 4:18.]

21:9 [See note to John 21:1]

21:10 [See note to John 21:1]

21:11 [therefore]: \aleph B C L L Π ^m, &c., add $\omicron\nu\nu$ contrary to most uncials and cursives. (*Exp. of John*, p.439)

net . . . net: [See note to Mat. 4:18.]

to land: Most, with Text. Rec., read ἐπὶ τῆς γ., but the best εἰς τὴν γ., a few ἐπὶ τὴν γ. (*Exp. of John*, p.439)

[See note to John 21:1]

21:12 [See note to John 21:1]

21:13 Jesus ^Λ: οὖν is added by most, but ^κ B C D L X, &c., do not warrant it. (*Exp. of John*, p.439) [See note to John 21:1]

21:14 ^Λ disciples: Text. Rec., against ^κ A B C L, &c., adds αὐτοῦ "his." (*Exp. of John*, p.439) [See note to John 21:1]

21:15 [See note to John 21:1]

lovest . . . dearly love: [G-y enquires what is the difference between ἀγαπάω and φιλέω? You will observe that Jesus says to Peter the first and second times ἀγαπᾷς με, and that Peter replies φιλῶ σε. The third time Jesus says φιλεῖς με. It has been remarked that one means "love," and the other simply "friendly feeling." But on referring to the Englishman's Greek Concordance, I find φιλῶ used in John 5:20 ("for the Father loveth the Son"), and also in John 15:27 ("for the Father himself loveth you," &c.).]

It is not surprising that our correspondent is little satisfied with the usual explanation. The true difference seems to be simple. Ἀγαπάω is the generic term for loving, and is applicable in all directions — to superiors, inferiors, and equals. It is said of God's feeling toward man, and of man's toward God. It is predicated of God's love to the world in giving His only-begotten Son, and of Christ's love in giving Himself for the Church. On the other hand, φιλέω seems to be a narrower word, and properly implies special affection and endearment. Hence it is often used to describe the outward sign of fondness and also vaguely that feeling which produces the habit of certain actions, though this last is true of ἀγαπάω. Both are said of God's love to His Son. The notion that ἀγαπάω denotes reverential love, and φιλέω mere human affection, is untenable. We are not called to love our enemies reverentially. (Mat. 5:43,44; 6:24.) Nor was it thus that Christ loved the rich young man; nor will it be pretended that God reverentially loved the world. Yet this is not a tithe, perhaps, of the absurdity that attends such a thought. As little can φιλέω be reduced to the purely human regard of the heart. It is not so that the Father loves the Son or even us; nor can anything be more opposed to the true scope of 1 Cor. 16:22; Titus 3:15; Rev. 3:19, &c., where φιλέω occurs.

It would rather appear that while the Lord thoroughly judges Peter's confidence in his own love to Him, He not only hears Peter's declaration of his true and near affection for Him, but Himself takes it up the third time, and that *this*, flashing on Peter's three-fold denial, went to his very heart, and drew out the deeply-felt and humble confession that it was only the Lord's omniscience which could at all discern such affection. It may be added that in the first case, the Lord's word is, "feed my lambs," in the second, "shepherd, or rule, my sheep," and in the third, "feed my sheep." Peter's last answer appeals to the Lord's knowledge, both subjective, οἶδας, and γινώσκεις, objective. (*Bible Treasury* 2:16)

lovest . . . dearly love: I do not think that the student will get much satisfaction by reading the remarks of the Rev. H. Alford on this affecting scene. There is more perhaps in what the Rev. R. C. Trench has observed in his New Testament Synonyms. But the true difference seems to me much more simple than either of these gentlemen apprehend. . . . Mr. A., if I remember rightly, considers that the Lord drops the word of reverential love (ἀγαπάω) which He had twice used, comes down to the word of human affection, Peter's own word (φιλέω), and this third time questions, not merely his loyal love for his Master, but the very human regard of his heart. On the contrary, it appears to me, that while the Lord thoroughly judges Peter's confidence in his own love to Him, in its so exceeding that of others, that he could stand where they fled, He not only hears Peter's repeated declaration of his true and

near affection for Him, but Himself takes it up the third time, and that this, flashing on Peter's three-fold denial, went to his inmost heart. The Greek concordance utterly dissolves the idea that reverential love is the dominant thought in ἀγαπάω Let the reader judge. (*Christian Annotator* 3:351)

21:16 [See note to John 21:1]

lovest . . . dearly love: [See note to John 21:15.]

21:17 Jonah: "John" is supported by a few of the oldest authorities, "Jonah" or Jonas too being perhaps only an abridged form of the name, Johanan or Jehohanan. (*Exp. of John*, p.443)

Jonah: [The RV has] "Simon, son of John" rather than Jonas, as in chapter 1:42 (*Bible Treasury* 13:320)

dearly love . . . dearly love . . . dearly love: [See note to John 21:15.]

knowest: "Perceivest" is a poor alternative in the margin [of the RV] for "knowest," γινώσκεις as compared with οἶδας. (*Bible Treasury* 13:320)

sheep [or little sheep]: if the reading of the Alexandrian, the Vatican, and the Paris palimpsest, &c., be preferred, My "little sheep," a diminutive of tenderness and endearment. (*Exp. of John*, p.446)

[See note to John 21:1]

21:18 [See note to John 21:1]

21:19 [See note to John 21:1]

21:20 ^Λ Peter: Text. Rec., which ^κ D X Γ Δ Π² and others support, adds δὲ, "but," not the other ancient manuscripts. (*Exp. of John*, p.449) [See note to John 21:1]

21:21 therefore: The highest authorities add οὖν "therefore," but most oppose. (*Exp. of John*, p.449) [See note to John 21:1]

21:22 [See note to John 21:1]

21:23 what [is it] to thee: ^κ is alone in omitting τί πρὸς σε; "what is it to thee?" (*Exp. of John*, p.450) [See note to John 21:1]

21:24 [See note to John 21:1]

21:25 [whole verse]: Verse 25 is omitted in Tischendorf's eighth edition on the slender omission of the Sinaitic copy, supposed to be confirmed by "Scholia," edited by Matthaei. (*Exp. of John*, p.452) [See note to John 21:1]

written. ^Λ: The Ἀμήν at the end (Text. Rec.) is not in ^κ A B C D, &c. (*Exp. of John*, p.452) [see note to Mat. 28:20]

Notes for Acts

1:7 [whole verse]: [See note to Acts 1:14]

1:13 Zealot: Simon was called Zelotes (Luke 6:15, Acts 1:13), answering to the Hebrew word translated "Cananean," as it should be, not meaning either of Canaan or of Cana, but "zealot," one of that well-known fierce party of Jews. (*Bible Treasury* 20:380)

1:14 [whole verse]: there is laxity [in the RV] in verses 14, 18, 19; correctness in verses 7, 17, 22. (*Bible Treasury* 13:334)

1:15 together: But the true meaning of the words is a muster of names "together," and not their being "gathered," as the Revised Version puts it. (*Bible Treasury* 14:221)

1:16 Brethren [*lit.* Men brethren]: So also 2:29,37; 7:2; 13:15,26; 15:7,13; 22:1; 23:1,6; 28:17. (*Exp. of Acts*, p. x)

1:17 [whole verse]: [See note to Acts 1:14]

1:18 [whole verse]: [See note to Acts 1:14]

1:19 [whole verse]: [See note to Acts 1:14]

1:22 [whole verse]: [See note to Acts 1:14]

become: [See notes to Mark 3:14 and John 15:16]

become: 'Be ordained to be' is the unfounded rendering of the A.V. (*Exp. of Acts*, p.15)

become: It will be noticed that the words "ordained to be" are left out. Every one ought to be aware indirectly, if not from his own knowledge, that there is nothing in Greek to represent them. There is not, and there never was, the smallest pretence of divine authority for their insertion. It is hard to say how godly men endorsed so pure an interpolation — with what object can easily be surmised: it does not require a word from me. (*Lect. Intro. to Acts, Cath. Epist., and Rev.*, p.7) [see note to Mk. 3:14]

1:26 for them: The true reading, as attested by \aleph , A, B, C, D (corr.), and many ancient versions, is $\alpha\upsilon\tau\omicron\iota\varsigma$ (not $\alpha\upsilon\tau\omega\upsilon$, as in D, E, the mass of cursives, &c.). The meaning is, "they gave lots for them." This meets the chief reasoning founded on the common text which Mosheim urges with his usual force against the view in which, he confesses, all the commentators agree (*i.e.*, in representing Matthias as having been chosen an apostle by lot, agreeably to the ancient Jewish practice). It is evidently of no consequence who they were that set forth or appointed ($\epsilon\sigma\tau\eta\sigma\alpha\nu$) the two: some, like Alford, arguing that the whole company thus produced them; others, like Mosheim, contending that it must in all propriety have been the eleven apostles. I think that the vagueness of the phrase, without a defined subject, shows that the stress laid on either side is a mistake. It suffices to say, that two candidates were brought forward, possessed, as far as either apostles or disciples could say, of adequate qualifications. The Lord alone could decide: to Him all looked after the manner so familiar to the people of God. But Mosheim's conclusion destroys the whole point, besides doing violence to the text by confounding $\kappa\lambda\eta\rho\omicron\varsigma$ "lot" with $\psi\eta\phi\omicron\varsigma$ vote or suffrage. It would bring in man's will and voice where the prayer just offered was an abandonment of it for the intervention of the heart-searching God. This, no doubt, was natural to one who was swayed by Lutheran prejudice, and strengthened by the practice which undoubtedly prevailed (from the third century at latest), the assembly deciding by suffrage, not by lot, between the candidates proposed by those who took the lead in their affairs. There seems little difficulty in understanding a Hebraistic extension of the word "gave" (1 Sam. 14:41) for the more common "cast"; and as to the pronoun, it is as intelligible and correct in the dative, as in the genitive it is perplexing in sense, and, I think, inaccurate in form; for the article would be requisite with the substantive if it were the true reading.

Compare J. L. Moshemii de rebus Christianorum ante Const. M. Comm. Saec. Pr. § xiv. pp. 78-80. (*Lect. Intro. to Acts, Cath. Epist., and Rev.*, p.9)

2:1 together: Text. Rec., followed by the Authorized Version 'with one accord,' has $\delta\mu\omicron\phi\upsilon\mu\alpha\delta\omicron\nu$ with one or two uncials and most cursives; but $\omicron\mu\omicron\nu$, 'together', is the reading of \aleph ABC, *et al.* (*Exp. of Acts*, p.17)

2:2 blast: Why should $\pi\nu\omicron\eta$ in chapter 2:2 be translated "wind" [in the RV], as in the Authorised Version? The sound out of heaven seemed like the rush of an impetuous blast or blowing. (*Bible Treasury* 13:334)

2:3 parting asunder: Another point by no means clear is the "parted" or "parting asunder" of verse 3, which they [the RV] alternate in the margin with "parting asunder among them," or "distributing themselves" — a very different meaning. Alford and the Authorised Version follow Erasmus' *dissectae*, rather than the Vulgate *dispertitae*, which Wiclif neglected wholly. (*Bible Treasury* 13:335)

it: Some read with \aleph^m D^{Gr}, some ancient versions and fathers 'they'; but ABCE, the cursives, and other ancient versions support the singular. The plural is probably to suit 'the tongues' just before. (*Exp. of Acts*, p.17)

2:6 report [or, sound]: And why should $\phi\omega\nu\eta$ in verse 6 be confounded [in the RV] with the $\eta\chi\omicron\varsigma$ of verse 2, instead of the more natural Septuagintal sense of "report," adopted in the Authorised Version? . . . T. S. Green takes it as "gift of speech," Bloomfield as the noise of the multitude; but the former seems without example in the LXX, or New Testament, and the loud noise would be when the strangers flocked rather than that which drew them together. (*Bible Treasury* 13:334-335)

2:7 saying \wedge : Text. Rec., with the Authorized Version, adds $\pi\rho\omicron\varsigma$ $\alpha\lambda\lambda\eta\lambda\omicron\upsilon\varsigma$, 'one to another', with pretty good authority, but not the best. (*Exp. of Acts*, p.18)

2:8,11 dialect: The two words $\delta\acute{\iota}\alpha\lambda\epsilon\kappa\tau\omicron\varsigma$ and $\gamma\lambda\omega\sigma\sigma\alpha\iota$ are by no means synonymous. When the Spirit desired to express the language of each, the former was appropriate: when the point was the aggregate of various and many languages, the latter was the suited expression. $\Gamma\lambda.$ might of course be used in the singular or plural, as the case might require; but $\delta.$ is always used in the singular by St. Luke, who is the only inspired who uses the word. The idea of $\gamma\lambda.$ meaning here, or anywhere else, "varieties of musical tones," cannot be maintained. (*Christian Annotator* 2:352)

2:11 Cretans: Wiclif was right as to men of Crete, where Tyndale and the Geneva by a strange error gave "Grekes" in chapter 2, and the Authorised Version "Cretes," not the singular "Cretians," of Tit. 1:12. (*Bible Treasury* 13:335)

tongues: [See note to 2:8]

2:12-14 perplexed . . . meaneth . . . mocking . . . all: The critics depart from the Text. Rec. chiefly in forms which affect the sense so little that we need not notice them. (*Exp. of Acts*, p.20)

2:13 sweet wine: $\Gamma\lambda\epsilon\upsilon\kappa\omicron\varsigma$ appears to be used properly and ordinarily in classic Greek to denote the sweet unfermented juice of the grape. Nevertheless, it is certain, from Acts 2:13 compared with verse 15, that this is not its New Testament sense. That a word may bear a meaning here different from what it has in classic authors is confessed (*Temperance Topic*, pages 95,96). The context shows that a wine which was familiarly known to possess intoxicating properties, is meant. Mere irony! exclaim Dr. Lees (*M.D. Discussion*, p. 18) and Mr. Burne (*Concordance*, pp. 100, 101). But if the insinuation of the Jewish scoffers had been ironical, would an apostle have gravely replied, "These are *not drunken*, AS YE SUPPOSE" — not merely as ye say? Do men in

these days pretend to understand the taunt better than St. Peter did? Or if he be allowed to have understood, do they mean that he chose to allude to it as if he had not? Alas! what is such reasoning, if it be not taking pleasure in unrighteousness? The sense is perfectly simple to those who believe in the Word of God. (*Pamphlets*, p. 285-286)

2:20 and manifest: Tischendorf omits καὶ ἐπιφανῆ ('and manifest') on the authority of κ D. (*Exp. of Acts*, p.20)

2:22 shown forth: Again, is it desirable in verse 22 [of the RV] to continue "approved" (ἀποδεειγμένον), seeing that the word is never used now in the sense of "shewn plainly forth," "proved," "appointed," but judged worthy or pleasing, which wholly misleads? To this the Vulgate and Beza contributed, giving "approbatum," rather than Erasmus' "exhibitum," or "demonstratum," or "designatum." (*Bible Treasury* 13:335)

2:23 by hand of lawless [men]: . . . the Revisers [of 1881] very properly give "by the hand of lawless men," (*Bible Treasury* 13:335)

2:30 loins λ : . . . the Revisers [of 1881] very properly . . . leave out . . . a clause as unauthorised as it is unnecessary (*Bible Treasury* 13:335)

2:36 all: [Q. Why should it be "all the house of Israel" in Acts 2:36, as there is no article in the Greek? Does not πᾶς οἶκος mean "every house"? ENQUIRER]

A. Without "of Israel" connected, it would be "every house"; but with it the case is altered. "House of Israel" is in thought a compound term and is sufficiently defined without the article, like "all Jerusalem" which dispenses with it. So it is with "building" in Eph. 2:21, a composite whole in sense, which makes "every" improper and false. The Revisers seem to have been quite astray in all this, though right of course in Eph. 3:15, as "family" has no such reason to plead. "Each several building" is gravely false, at issue with the context even, as with all scripture, which insists on unity. (*Bible Treasury* 20:64)

2:41 word λ : 'Gladly,' the reading of the Received Text, is rejected on ample evidence by the critics as not found in the oldest and best authorities. It seems to be a perhaps unconscious importation from, or effect of, chapter 21:17, where it is in perfect keeping. Here it is not. For precious and comforting as the gospel may be, deep seriousness would characterize those souls so newly repentant, and on grounds suited to sound them thoroughly. A 'glad' reception would better harmonize with a revival movement and its generally superficial results. (*Exp. of Acts*, p.28)

word λ : It appears to me that ἀσμένως, "gladly," was inserted in the commonly received text against the best testimony, as well as internal reasons. For the great uncials (κ , A, B, C, D, &c.), supported by the Vulgate and Aethiopic, omit the word, which was probably suggested by chap. 21:17, where it falls in as admirably as here it sounds somewhat out of season. Nearly the same authorities concur in omitting καὶ, "and," between "the fellowship" and "the breaking of bread." This serves to strengthen the view that "the fellowship" goes with "the teaching of the apostles," though put as two objects instead of being combined by a single article in one idea; and it would throw the breaking of bread and the prayers similarly together. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p. 18-19)

word λ : It may be new to some though to many of you more familiar, that the word "gladly" has no sufficient authority to stand there. Reflect for a moment what it means for one newly converted "gladly" to receive the message. Such a word has not the appropriate link with an occasion so solemn as souls brought to God out of darkness. Do not conceive for a moment that there is any wish to cloud the joy of the believer; but our Lord instructs us that it is a bad sign when the first effect of the truth entering the soul is gladness. Deep self-search and

humiliation are incomparably better proofs of a true work of God there. Compare Luke 8:13. (*Bible Treasury* N4:69)

word λ : The history of this word "gladly" really is that it comes from another part of the Acts of the Apostles (21:17). It is a word occurring but this once in the N. T. and rightly applied to receiving beloved servants of the Lord. This curiously illustrates how a word, sometimes a clause, gets occasionally where it ought not. We can understand how brethren who saw the apostle with other servants of the Lord would gladly receive them. One feels how proper this was for men who were at rest and peace with God. But in Acts 2 souls were first brought face to face with their sins, and this in the presence of God. Did not solemnity become them at the most important epoch of their lives? It is not questioned that, whatever may be the difficulties, the result will be joy and peace; but we are speaking now of the process, and of the proper, legitimate, and desirable effect of the word of God in dealing with our souls submitting to it and for the first time taking their stand as confessors of Christ as individuals in the light. (*Bible Treasury* N4:83, see also *Bible Treasury* 13:335)

word λ : equally good is their omission [in the RV] of ἀσμένως in verse 41, an evident insertion from chapter 21:17. (*Bible Treasury* 13:335)

2:42 [whole verse]: Verses 42, 46 are more correctly represented [in the RV] (*Bible Treasury* 13:335)

2:43 apostles λ : Some ancient authorities add 'in Jerusalem; and great fear was upon all': apparently a gloss. Cf. Acts 5:5. (*Exp. of Acts*, p.26)

2:46 [whole verse]: [See note to Acts 2:42]

2:47 together: In the last verse, 'to the assembly' appears to be a gloss. 'Together', from chapter 3:1, should come in here: 'and the Lord was adding day by day together those that were to be saved.' (*Exp. of Acts*, p.30)

together: It has been objected that some editors, as Lachmann and others, have omitted τῇ ἐκκλησίᾳ here in deference to the Sinai, Vatican, Alexandrian, and Rescript of Paris, and a few Juniors, with the Vulgate, Coptic, Aethiopic, and Armenian versions; but all the other uncials and cursives, with the Syriac, Arabic, and Slavonic versions, not to speak of early citations, accept the word; and these were followed by Griesbach, Scholz, &c., as well as Bengel hesitatingly. Tischendorf, who had at first rejected the common reading, replaced it in his later editions, though probably κ will now incline him once more against it. But it ought to be remembered that even the school of Lachmann, if they reject it, separate ἐπὶ τὸ αὐτό from chap. 3:1, so that the passage would make the sense substantially the same as if τῇ ἐκκλησίᾳ, "to the church," were read; namely, "The Lord was adding daily together those that should be saved." (*Lect. on the Church*, p. 79)

together: Hear again [from the *Christian Observer*, Dec., 1866]: "Is Mr. Kelly really so ignorant as not to know that the word ἐκκλησία is constantly used by the Septuagint translators for the Hebrew word which in our English translation is rendered 'congregation' or 'assembly?' The idea of Church, then, was no new thing. Mr. Kelly makes a great parade of his knowledge of the Greek, and of the various readings of the New Testament, where it suits his purpose: he could even tell us that 'the Holy Ghost' used the singular 'the Church' where our version has Churches (Acts 9:31); but how is it that he has not discovered that the word, 'the Church' in the passage, 'the Lord added to the Church such as should be saved,' is not found in the ancient MSS. but is an unauthorized interpolation; and yet upon this groundless basement he has built his grand fabric, that now for the first time God's Church came into existence." (Pages 898,899.)

Now in the same page of the *Christian Observer* there is printed an extract from my *Lectures on the Church*, which to any man of sense and

temper would prove (if the writer questioned my acquaintance with the fact), that the LXX. (as is also done exceptionally in the New Testament) employ the word *ἐκκλησία* in the sense of the congregation of Israel. I expressly said, "The Church, in the New Testament sense of the word," i.e., as the body of Christ; and I challenge this writer, or anybody else, to produce instances from the Septuagint where *ἐκκλησία* is so used. His insinuation, his logic, and his learning are equally at fault, not to speak of good manners, which I hope one may expect from a decent evangelical journal. If this be so, "the idea of the Church" was a new thing in the sense in question; for there never was before even the thought divulged of believing Jews and Gentiles taken out of their natural associations and united on earth in one body with the Head glorified in heaven. And so far is it from being true that my books referred to contain a parade of Greek and various readings, that, on the contrary, every scholar must see that I refrain from these topics save where the truth would be, in my judgment, seriously affected by reticence. Further, it was my dislike to talk of "the Greek" and "the right translation" which led me, as I do not infrequently, to speak of the blessed "Spirit of God" saying so and so, which I think I never do unless *perfectly* sure of my ground. But enough of this. As to the attempt at textual criticism on Acts 2:47, I recommend the *Christian Observer* to beware of damaging its character by allowing men to venture on such a serious task who are such novices as my reviewer. If his ignorance made him ridiculously timid and captious (not to say more) as to Acts 9:31, his ignorance makes him ridiculously rash as to Acts 2:47. "How is it that he [Mr. K.] has not discovered," &c. Let me answer that I have not now discovered anything of what he says, but that I am perfectly sure he knows hardly anything of the matter, no matter what books he had to help him. His statement is in every point of view unfounded. 1, I knew the various readings of this verse quite familiarly, but a statement of them here would have been mere "parade," because the determination of the point is not clear or sure. 2, It is false that the words "the Church" are not found "in the ancient MSS." Is not Laud's copy of the Acts (now in the Bodleian) an "ancient MS.?" 3, So far is it from being "an unauthorized interpolation," that it is the reading of the vast majority of manuscripts, supported by both the Syriac, the Arabic, and the Slavonic versions, not to speak of early citations. 4, So far from being "a groundless basement," (as says this slashing *sutor ultra crepidam*), the greatest of living editors, Prof. Tischendorf, who had yielded in his first edition of the Greek Testament, has replaced *τῇ ἐκκλησίᾳ* in his following editions (except of course his strange Greco-Latin one, Paris 1842), and Griesbach, who is inferior in acumen to none of the past editors, never removed the words. But the fact is, that the editors who, like Lachmann, omit *τῇ ἐκκλησίᾳ* take *ἐπὶ τὸ αὐτό* from the beginning of chapter 3 (as in the received text). Now this makes the sense in substance the same as if *τῇ ἐκκλησίᾳ* were read. "And the Lord was adding daily those that should be saved together." In this case Acts 5:11 would be the first occurrence of the word, referring to the assembly, of Church, as an existing and known institution; but this would fall in with the idea that the assembly, not yet begun to be built when Christ was on earth, actually commenced at Pentecost and is ever afterwards recognised as a subsisting fact. Lastly, even if the words were removed, my doctrine of the Church is affected no more by their removal than the doctrine of the Trinity by the exclusion of the unquestionable interpolation in 1 John 5. Nor would it be shaken if there were six or twelve dubious insertions of the word *ἐκκλησία*, for happily both the word and the general truth, presented in a variety of forms and phrases, cover a large part of the Acts of the Apostles as well as the Epistles of Paul. (*Bible Treasury* 6:218-9)

together: At the end of the second of Acts the occurrence of the word [church] is doubtful. It is very probable that it is not correct there. In that place "the Lord added *together*," is the true reading. I make this remark because it will show the great importance of having as correct a translation of the Scriptures as possible. I think that those who desire

intelligence in the word of God ought to possess such a translation for their own private reading. I do not say that they should have it for use in the meetings, as the less said as to points of this kind, especially at a worship meeting or anything of that kind, the better; but I conceive that here I have the object and purpose of seeking to help the children of God to know the truth as much as possible, and therefore I do not scruple to speak of this, though I do not like it. If we all had the truth of God presented to us in the correct and best form there would be no need to dwell upon these things, but, unfortunately, we have been accustomed to an imperfect translation, and consequently it is necessary to shew, in certain cases, what is really the truth. (*Bible Treasury* N8:377)

together: It is well known that the true text of the last clause is "And the Lord kept adding daily *together* those to be saved." For want of understanding this, *τῇ ἐκκλησίᾳ*, "to the church," crept in as an explanation; and *ἐπὶ τὸ αὐτό* got relegated to the beginning of chapter 3. But, however taken, it is clear that the words do not mean "in the same place." . . .

The fact is that the phrase is used adverbially in classical or ordinary Greek writers, just as we have seen in the New Testament, for "together." Thus Thucydides, though not using it often, does thereby express (i.79, vi.106) *concurrence* in sentiment or in falsehood without reference to place. For other purposes he with marked precision employs *εἰς τὸ αὐτό*, *ἐν τῷ αὐτῷ*, *κατὰ τὸ αὐτό*, *ἐκ τοῦ αὐτοῦ*, κ. τ. λ. So Polybius (ii.326) uses it for "together," Dionys. Hal. (Ant. Rom. iii.), Cl. Ptol. (Geogr. i. 12), and Plutarch frequently, not to speak of other heathen authors.

But it is evidently to the Septuagint, Philo, and Josephus, we must look for more direct and sure illustration of New Testament phraseology; and there the formula occurs freely, and habitually for "together," &c. Occasionally, of course the place or time, may be the same; but, as in the New Testament, the usage is wider and often admits of difference in these respects where there is community of act or design. Compare Exod. 26:9, 36:13; Deut. 22:10, 25:5,11; Josh. 9:2, 11:5; Judg. 6:33, 19:6; 2 Sam. 2:13, 10:15, 12:3, 21:9; Ezra 4:3; Neh. 4:8, 6:2,7; Pss. 2:2, 4:9, 18; (Heb. 19: and so in the following) 10, 33:3, 36:40, 40:7, 47:4, 48:2,9, 54:15, 61:9, 70:11, 63:7,9, 82:15, 101:23, 121:2, 132:1; Eccles. 11:6; Isa. 66:17; Jer. 3:18, 6:12,46:12, 50:4; Hos. 1:11; Amos 1:15, 3:3; Mic. 2:12. Comment on these occurrences of the Septuagint is needless: though they will naturally be of chief interest to the student of the Greek Bible, it is hoped that the English reader may find the search not without profit, as it fully confirms the fact that the phrase admits of sameness of purpose for several companies in as many places. (*Bible Treasury* 14:221, see also *Bible Treasury* 13:335)

that were to be saved: It appears to me that *σώφητε*, in ver. 40, refutes the prevalent mistake that *τοὺς σωζομένους* means 'those in process of salvation' though this be grammatically possible and easy. But see Luke 13:23. So Heb. 10:10 shows that *τοὺς ἀγιαζομένους* in ver. 14 cannot refer to present process. Not time, but character, is in question. (*Exp. of Acts*, p.30)

that were to be saved: For the true force of *τοὺς σ.*, let me appeal to the respectable Company [of Revisers of 1881] themselves in their version of Luke 13:23 (not to speak of 1 Cor. 15:2). Correct accordingly not only Acts 2:47 but 1 Corinthians 1:18, and 2 Corinthians 2:15, *τῶν σ.* in Revelation 21:24 being beyond a doubt spurious. It has been often pointed out that *οἱ σ.* is a technical expression of the LXX for the Jewish remnant destined to salvation out of the ungodly people, and that the present participle is here used (as the indicative no less frequently) apart from time for the class; for the same persons at the same time have predicated of them the aorist and perfect as well as the present. This proves that the present *must* be used, not historically, but as the description of a class; the present cannot otherwise apply, as well as the two past tenses; abstractedly of the character it might. Compare

the use of "sanctified" in Heb. 10:10, 14, to which the same principle applies. (*Bible Treasury* 13:335)

that were to be saved: 2:47 is better in the Authorised Version than in the Revision, whether of British or Americans; but of the two latter the American version, "those that were saved," is not strictly grammatical. The British amendment, "those that were being saved," might be correct but for other considerations. Every scholar knows that the present tense, including its participle, need not be temporal, but may be what is called ethical. Hence the general truth and the particular context must often come in to decide the real force intended. In itself the words *τοὺς σωζομένους* might quite well mean "those that were being saved" if the present participle were only used relatively. But there is an absolute usage which drops all thought of actual time, and simply expresses a person (as *ὁ ἐρχόμενος* he that should come), or a class (as *οἱ ἀγιαζόμενοι*) characterised according to the word employed. And so the Revisers correctly take it in Luke 13 — "Are they few that be saved?" Are those to be saved few? "The saved" is true; but is not quite the thought. Compare 1 Cor. 1:18, 2 Cor. 2:15 (Rev. 21:24 being no genuine occurrence). In Eph. 2:5 is quite a different form, which does mean "ye are," or have been "saved." It seems impossible to admit the strict relative present with Peter's *σώθητε* just before in verse 40; for the aorist and the relative present cannot apply together. It must be therefore the *absolute* present, with no definite notion of time, which it is difficult in English to express justly. If the Americans meant this, they were right in their aim. But a full view of the Scripture use of the various forms appears to exclude the Revisers' version of the phrase. A Christian could not be said to be *σωθείς* or *σεσωσμένος*, if he is only in the process of being saved. If *σωζόμενος* be applied, as it is, to such an one, it must be apart from time, referring to no particular moment when the action takes place. (*Bible Treasury* 14:350-251)

3:11 Peter and John: [See note to James 3:9]

3:13 servant: In chapter 3:13, 26, as in chapter 4:27, 30, the Revisers rightly give, not Son or Child, but "servant," referring to Isaiah 42:1; (Mat. 12:18); 52:13; 53:11. Verses 19, 20 are given accurately, "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." (*Bible Treasury* 13:335)

3:21 restoring: I cannot allow the justice of what is said of Acts 3:19-21. The obviously correct rendering of the passage is: "Repent ye, therefore, and be converted, unto the blotting out of your sins, that (Compare Matt. 6:5, *προσεύχεσθαι, ὅπως ἂν φανῶσι κ. τ. λ.* the *ἂν* in both being required, because of the dependance on an infinitive, and not on the principal verb. The authorised version and the Vulgate are both wrong in their translation of this clause.) times of refreshing may come from the presence of the Lord, and that He may send *τὸν προκεκηρυγμένον* (or with Griesbach, Scholz, &c. *προκεχειρισμένον*) ὑμῖν 'I. X. whom the heaven must receive *until* the times of *restitution* of all things," &c. Now, the very formation and nature of the word *ἀποκατάστασις* proves that it cannot have here, or any where else, "the same effect with *fulfilment*." Supposing even that the verb *ἀποκάθιστημι* meant to fulfil, still it will hardly admit of question, that the amendment here proposed is wrong; for *words so formed*, as a class, refer not to an act past and

completed, but to the doing of the act implied in the verb. In other words, it would mean the *fulfilling* or fulfilment, but not an action already finished; and, therefore, this verse would teach the retention of Christ in heaven, not till the prophecies *have* received their accomplishment, but *till the times of the fulfilling itself*, i.e. the reverse of what the sermon [Dr. Wardlaw, *Sermons*, p. 492] would aver. But the truth is, that in the eight passages where that verb occurs in the New Testament, there is not one passage where it can be shown to mean "fulfil"; there is not one where it may not be safely rendered "restore." "Reconstitute," in some cases gives the force well. Using this, then, the meaning of the verse in question would be, "until the times of reconstituting, or restoring," i.e. not, in any sense till the act was done, but *being done, or doing*. (*Prospect* 2:38-39)

since time began: as in 15:18 "from of old" is well enough. (*Bible Treasury* 14:351)

3:26 servant: [see note to Acts 3:13]

4:1 [chapter break]: The discourse of the apostle was interrupted at this point, but this is lost to many a reader by the division of the chapters. (*Exp. of Acts*, p.36)

4:24,25 27,30 He. . . Who by [the] Holy Spirit . . . in this city . . . servant . . . servant: It will be noticed that the critical text differs not a little from the Received, not merely in omitting 'God' in ver. 24, and giving 'in this city' in ver. 27, but yet more in the singular addition 'by (the) Holy Spirit' in ver. 25, given by *ABE* and other authorities. It is difficult to conceive the ordinary text deliberately changed into that ancient form with its unusual harshness; it is easy to understand that later copyists might soften the phrase. It is not often that the older witnesses give us greater copiousness; but here we have distinct instances of it. Further, in vers. 27 and 30, as in chap. 3:13,26, the true counterpart is 'Servant', and not 'Son,' nor even 'Child' here, answering to Isaiah 42:1; 52:13; as indeed the Authorized Version rightly translates in ver. 25. Only in the prayer Jesus is here carefully distinguished from David as His 'holy' One. (*Exp. of Acts*, p.47)

4:25 Who by [the] Holy Spirit: The most ancient reading, here followed, seems difficult or at least confused. (*Exp. of Acts*, p.43) [See note to 4:24]

4:27 in this city . . . servant: [See notes to Acts 3:13 and 4:24]

4:30 servant: [See notes to 3:13 and 4:24]

4:31 the: The article is required by the best authorities: a plain proof, if needed, that the Holy Spirit personally is in question, not a mere influence. Bishop Middleton is also mistaken about the converse, or absence of the article, which is quite independent of personality, and simply characterizes. (*Exp. of Acts*, p.47)

5:6 the younger: Up to this time the administration was in the hands of the apostles, as we see in chapter 4:35, though probably they may have employed many brethren in the actual distribution to each needy individual. But that there were already officers whose province it was, is not only without, but against the evidence of Scripture. I am aware that Mosheim tries to prove such a class of functionaries from 'the young men' (*οἱ νεώτεροι*) in chapter 5:6, which he will have rather fancifully to be the counterpart of the 'elder' (*οἱ πρεσβύτεροι*) who do not appear till the end of chapter 11, Kühnöl and Olshausen accepting his thought. But the usage of Scripture nowhere countenances any such official 'younger men', as it does often in the use of 'elders'. On the contrary in the same context, on their return from burying Ananias, they are called 'the young men', (*οἱ νεανίσκοι*) which cannot be conceived to have such a force and therefore ought to refute it for the previous and corresponding term. They were simply the younger brethren, on whom would naturally

devolve any prompt call for a laborious and sorrowful duty of a physical nature. Compare 1 Tim. 5:1, 2; Tit. 2:6; and 1 Pet. 5:5. (*Exp. of Acts*, p.70-71)

5:24 [the priest and]: The more ancient MSS. and versions reject 'the priest and' as in the Received Text. But while one can readily understand the omission from ignorance of the phrase, it is hard to see how some good copies, as well as a great many, accepted it unless genuine. 'Proclivi lectioni praestat ardua' is an acknowledged maxim in such matters. The fact is, however, that in the Old Testament the use of 'the priest' for 'the high priest' is common. See Exod. 29:30; 35:19; 38:21; Lev. 4:5, 6, 7, 10, 16; 6:22; 13:2; 16:32; 21:21; Num. 3:6, 32; 4:16, 28, 33; 7:8; 16:37, 39; 18:28; 25:7, 11; 26:1, 3, 63; 27:2, 19, 21, 22; 31:6, 12, 13, 21, 26, 29, 31, 41, 51, 54; 32:2, 28; 33:38; 34:17. Nor is it only in the books of Moses that we find the use of 'priest' thus frequently for 'high priest'; for so it is in Joshua 14, 17, 19, 21, 22; so in 1 & 2 Sam.; 1 & 2 Kings; 1 & 2 Chron. So the Lord is predicted in Ps. 110; Zech. 6. We are not driven, as Krebs would seem to have supposed, to the Apocrypha (1 Macc. 15:1, 2), though the usage is there and in Josephus (A. vi. 12, 1), to whom he refers. In the New Testament itself compare Heb. 5:6, and (not to speak of 7:5) 7:3, 11, 15, 17, 21; 8:4; 10:21. (*Exp. of Acts*, p.59)

5:32 [His]: The greater copies exclude 'His'; but the strange reading of B rather strengthens EHP and the mass in holding to it. (*Exp. of Acts*, p.60)

5:33 took counsel: ἐβουλεύοντο & DHP and the bulk of cursives, the Vulgate, Syriac Versions, *et al.*; Lachmann, Tregelles, *et al.*, prefer ἐβούλοντο ('were minded') with ABC, *et al.* (the addition or omission of a syllable in the middle, easily made, is all the difference between the readings). (*Exp. of Acts*, p.64)

5:39 them: αὐτούς & ABC^{corr.} DE, at least a dozen cursives, the later Syriac, *et al.*, as against αὐτό ('it') C^{ms} HP, most cursives, versions, *et al.* (*Exp. of Acts*, p.64)

5:41 Name Λ : E and many other copies add 'of the Lord Jesus', as others simply 'of Jesus', or 'of Christ', or 'of Him', which last is in the Received Text. (*Exp. of Acts*, p.68)

5:42 Christ [is] Jesus: The Received Text has 'Jesus the Christ', Ἰησοῦν τὸν Χριστὸν, HP, *et al.*, not τὸν Χριστόν Ἰησοῦν as in & AB and very many more. (*Exp. of Acts*, p.68)

6:2 seemly: ἀρεστὸν admits of a wider sense than the very narrow one of 'pleasing', or 'our pleasure' (*Exp. of Acts*, p.71)

6:7 priests: It is painful to note how prone men of learning are to parry and pare down the marvels of God's grace. Thus, Beza, Casaubon, and Valckenaer would change the text — Elsner, Heinsius, Kühnöl, and Wolf, the only legitimate use of the last clause — to get rid of this great work among the priests. Is aught too hard for the Lord? Were priests alone a hopeless class? The Peschito (not the Philoxenian) Syriac had already yielded to similar unbelief, and the Arabic also, both omitting all notice of the priests. (*Exp. of Acts*, p.74)

6:8 full of grace: Such is the reading of & ABD, of more than twenty cursives, and of the best ancient versions. (*Exp. of Acts*, p.75)

6:9 called: If we might safely adopt the reading of Tischendorf's last edition (τῶν λεγομένων with & A, eight cursives, Sah. Memph. *et al.*), the construction would be easier, 'of those called L'. But the mass of uncials, cursives, versions, *et al.*, is adverse. (*Exp. of Acts*, p.75)

and Asia: Lachmann was bold enough to omit 'and of Asia', because of its absence in AD. (*Exp. of Acts*, p.75)

6:13 Λ words . . . the: The best authorities omit 'blasphemous', which the Received Text adds with 'this' against the mass. (*Exp. of Acts*, p.75)

7:2 Λ brethren: It may be needed to point out that there are only two classes here addressed, elders and youngers, "men" applying to both by a well-known idiom. (*Bible Treasury* N5:122)

7:4 He: There is a question in verse 4 whether the subject be Abram or God understood. If verse 43 points to the latter, the construction of 1 Chron. 8:6 (in the LXX.) favours the former: so that some may and do abide with the Authorized Version, instead of following the Revisers, and the Vulgate, Syrr., Ar., Cop., if not Aeth. The connexion with verse 5 would lead one to prefer God (*Exp. of Acts*, p.81)

7:5 gave . . . not . . . and promised: There is no ground for regarding 'not', as 'not yet', nor 'gave' and 'promised' as pluperfect in sense, nor 'and' as 'yet', with learned men who did not understand nor believe the scripture before them. (*Exp. of Acts*, p.82)

7:16 [son, or father of]: The chief various reading in this verse is a question between ἐν and τοῦ: the former supported by \aleph^{ms} BC, several cursives and ancient versions (and with τοῦ before ἐν \aleph^{corr} AE and three cursives, *et al.*); the latter (which is the commonly received text) by inferior authorities. The whole phrase is omitted by the Pesh. Syr. and Erp. Arabic. (*Exp. of Acts*, p.85)

7:17 vouchsafed: There can be scarce a question that ὡμολογήσεν is the right reading, as in & ABC, *et al.*, with most of the old versions; and not the vulgar reading ὡμοσεν 'swore', as in HP, most cursives, the Pesh. Syr. Cop., *et al.* (*Exp. of Acts*, p.85)

7:30 angel Λ : "[of the Lord]": DEHP, almost all cursives and many ancient versions. (*Exp. of Acts*, p.89)

7:31 Lord Λ : "[unto him]": Most authorities but not the best. (*Exp. of Acts*, p.89)

7:32 Λ Isaac and Λ : 'The God of' in the Authorized Version and Received Text on ample, but not the highest, authority. (*Exp. of Acts*, p.89)

7:33 whereon: 'Wherein' is the more common reading. (*Exp. of Acts*, p.89)

7:35 hath: The perfect has best, not most, support. (*Exp. of Acts*, p.89)

7:36 of Egypt: Probably Lachmann's choice of ἐν τῇ Αἰγύπτῳ is right (BC *et al.*), which may next easily have lapsed into ἐν γῇ Αἰγύπτου or φ both being well supported but not the oldest. (*Exp. of Acts*, p.89)

7:37 Λ God . . . me Λ : The Received Text adds, 'The Lord your', as in the Authorized Version, and 'him shall ye hear', but not so the oldest. (*Exp. of Acts*, p.89)

7:38 assembly: [Q. Acts 7:38. — Is the word "church" right here? ENQUIRER]

A. Certainly not, if the reader thereby gathers "the Church of God" as unfolded variously in the Epistles to the Corinthians, Ephesians, and Colossians. The meaning is clearly the assembly of Israel in the wilderness. Hence "assembly" or "congregation" would be a better rendering, as avoiding ambiguity and leaving the reader to infer from the context *what* assembly is meant. The word itself is capable of other applications, as in Acts 19, where it is applied to the meeting of the Ephesians. It is technically used in Greek authors for the legislative assembly to which the citizens belonged. (*Bible Treasury* 3:320)

assembly: It may be worth while to add that among men of known ability and of every ecclesiastical shade, even of some as far as possible from "Brethren" and of others on the evangelical platform, there is no

hesitation in coming to the same conclusion as I do on Acts 7:38. There is this slight difference that some, as Grotius, contend for the congregation of Israel in general, while others, as Kühnöl, think that it means that particular assembly of Israel which gathered at Sinai when the law was given. But I do not know a single person of weight who does not accept one or other of these shades of the same thing, without a word about the inference which the *Christian Observer* seems to think everybody holds except "the Brethren." This is the more remarkable, because most of these writers held the usual loose traditional view of the Church as the aggregate expression of God's people from first to last. Yet they were faithful enough to Holy Writ not to force this verse to say what it was not intended to convey. Thus Schleusner says on the expression here, "concio Israelitarum, ad audiendam legem convocata;" and Dr. Hastings Robinson in his monograph (Πράξεις τῶν Ἀποστόλων, Cantabr. 1824) differs not from others: "Sermo est in h. l. de certa quadam populi concione, qualis illa fuit in promulganda lege ad montem Sinai congregata." Meyer (Krit. exeget. Kommentar, Göttingen, 1835, in loc.) takes the same view, as does Bloomfield. The truth is that the word ἐκκλησία in itself determines nothing, as being applied, even in the book of the Acts alone, in three senses, Jewish, Gentile, and Christian: — first, the assembly in the wilderness; secondly, the assembly at Ephesus; and thirdly, the assembly whether in Jerusalem, &c., or absolutely. It is the context which decides whether by some particular qualification or by the general sense. (*Bible Treasury* 6:222)

assembly: Surely no serious person would contend that in Acts 7:38 the word ἐκκλησία has the same force as in Acts 2 or Matthew 16, 18. The truth is, that the word in itself means "assembly," and is capable of application to a bad or good one, a civic or a religious one, the congregation of Israel in the Old Testament, or the church of God in the New Testament. (*Bible Treasury* 9:107)

assembly: Another word which has been unduly restricted, in modern thought at least, is the word "church." The simple force of the Greek word ἐκκλησία is "assembly" or "congregation," a word applied to many other assemblies besides the body of Christ. Thus the confused meeting of the Ephesians in Acts 19:32 cannot mean the church of God, yet is it called ἡ ἐκκλησία. So "the church in the wilderness" (Acts 7:38) ought rather to have been "the congregation" there. It means unquestionably, not the church of God, but the congregation of Israel, almost all of whose carcasses fell in the wilderness, and to whom He swore that they should not enter in to His rest. (*Bible Treasury* N3:11-12, *Prospect* 2:127) [See note to Acts 19:32]

assembly: [In the RV] is perpetuated the old error of "church" in the wilderness, with "congregation" in the margin, the converse of Hebrews 2:12, where "congregation" appears in the text, "church" in the margin. (*Bible Treasury* 13:335)

living: But on the one hand 'lively' is too slight here, as also in 1 Pet. 1:3 and 2:5; on the other 'life-giving' goes too far, and at any rate is not the epithet intended; for this is to characterize the oracles themselves, not their effect on others. I know not why Mr. Humphry should have endorsed the error which Kühnöl adopted from Grotius. And why 'saving'? This is but to change, not to translate or to expound, any more than the opposite lowering of the sense by J. Piscator and J. Alberti, as if received *viva voce*! 'Living' alone is right and sufficient. (*Exp. of Acts*, p.94)

7:46 God: \aleph^m . BDH join against all other witnesses in reading τῷ οἴκῳ 'the house', instead of τῷ θεῷ 'the God', and Tischendorf actually accepts it! — 'a habitation for the house of Jacob!' (*Exp. of Acts*, p.96)

7:48 [places]: The best authorities \aleph ABCDE, some cursives, and all the ancient versions, save the Armenian, *et al.*, have no such addition as 'temples' in the Received Text and most junior MSS., *et al.* (*Exp. of Acts*, p.97)

7:51 hearts: There is a question of reading between καρδίας (with, or without, ταῖς), and τῇ καρδίᾳ. A few of the oldest, \aleph ACD, with some cursives, support the plural; but EHP with the mass of cursives, ancient versions, *et al.*, give the singular. The reading of the Vatican is a clerical error of καρδίας, for καρδίας probably. Some, as the Sinaitic, add ὑμῶν. (*Exp. of Acts*, p.98)

7:52 became: The chief uncials (\aleph ABCDE), well supported by cursives, present ἐγένεσθε 'became'; the majority of cursives, with HP, have γεγέννησθε 'ye have been', which seems to have slipped, or been put, in to add force to the simple fact. (*Exp. of Acts*, p.98)

7:53 as: The apostle's language in Gal. 3:19 by its similarity materially helps to clear up the words of Stephen here, though it is painful to observe how few seem to have profited thereby. Each word of the phrase (εἰς διαταγὰς ἀγγέλων) has been the occasion of strange perplexity and dispute among the learned to the depravation of the sense. Winer (*N. T. Gr.* xxxii. 4, 6) refers to Matt. 12:41 as illustrative of the force here too of the preposition; but the difference of the phrases seems to render the desired sameness impossible. 'Repenting at' the preaching of Jonah is very intelligible and clearly meant; not so 'receiving' at ordinances of angels.

Hence Alford, who follows this later suggestion of the German grammarian, understands it as 'at the injunction' of angels. But this departs from the sense we had got for διαταγὰς from Gal. 3:19, which signifies, beyond just doubt, 'ordained' or administered through angels, not 'enjoined' by them, a very different idea, as also is 'promulgated'.

Now what is the meaning of receiving the law as ordinances of angels? Those who take εἰς here as 'at' are obliged therefore, in order to make sense, to interpret διαταγὰς as 'injunctions', swerving in this from the true force of the participle in Gal. 3:19. It appears to me accordingly, that, if it be 'ordinances' here in keeping with 'ordained' there, we must understand εἰς in the very common Hellenistic sense of 'as' rather than 'at', the accusative of the predicate, to which Winer had inclined in earlier editions, and, as I believe, more rightly. Israel received the law, not as a code drawn up by human wisdom, but as administered by angels, and so, through their intervention, from God. Hence the solemnity of their failure to keep what was divine. The allusion seems to be to Deut. 33:2. Jehovah came from Sinai, rose up from Seir unto them; He shone forth from Mount Paran, and He came from the myriads of holiness (or, holy myriads) — from His right hand a law of fire (or, fiery law) for them. Compare Psalm 68:17. It is needless to cite Josephus, Philo, or the Rabbis. What is of more moment, Heb. 2:2 quite falls in with the Galatians and with our text. In the Septuagint we find singular confusion; for, first, instead of 'holiness' they seem to have understood 'Kadesh'; and yet, secondly, they bring 'His angels' into the last clause, instead of 'a law of fire', so that their version errs greatly from the text. . . . Again, 'by troops of angels' is not more opposed to grammar than to philology; as also 'by' (A.V.) the disposition of angels is clearly untenable. (*Exp. of Acts*, p.101-102)

as: There is a good deal of uncertainty in the treatment of verse 53, the law "as it was ordained by angels," or "as the ordinance of angels," Greek "unto ordinances of angels." Undoubtedly εἰς διαταγὰς ἀγγ. is not an easy phrase, but means at injunctions or ordering of angels. (Cf. Matt. 12:41; Gal. 3:19.) (*Bible Treasury* 13:335)

7:59 invoking Λ : There is no ground for the addition in the Authorized Version of 'God', and a questionable need for that in the Revised Version of 'the Lord'. It was on the Lord that His dying servant called, as the blessed Lord dying commended His spirit to His Father's hands. (*Exp. of Acts*, p.103)

invoking Λ : In verse 59 if words must be intercalated, [the RV is] . . . more right in saying "the Lord" than the Authorised Version, which

detracts from His glory by inserting "God;" better leave out either and give, "invoking and saying, Lord Jesus," &c. (*Bible Treasury* 13:335)

8:1 and: The first hand of the Sinaitic leaves out the copula, with two cursives, which Tischendorf singularly adopts. It is just as necessary as in ver. 2. (*Exp. of Acts*, p.105)

8:3,4 was . . . word Λ : Laud's MS., E, gives the aorist here, and adds 'of God' at the end of ver. 4, in both faultily, in the latter with several Versions. (*Exp. of Acts*, p.105)

8:4 evangelising: [Q. What think you of the following note of T. Scott on Acts 8:4? "The difference between statedly and authoritatively as a herald, and by office and authority, preaching to regularly convened congregations, and simply declaring what a man knows of Christ and salvation, amongst relations, juniors, ignorant neighbors, or ignorant persons of any sort, without assuming any authority, seems of great importance. No doubt in this way a man's sphere will often gradually enlarge, till he appear something like an authoritative preacher; but would it not then be proper that pastors and rulers should send some Barnabas to confirm what has been done, and to confer due authority? And would it not be right in this case for the person himself to seek from the pastors and teachers of the Church their sanction for his labours, now become more public than he at first either expected or intended?" T.]

A. The notion is quite unfounded, and directly at issue with the very Scriptures before the commentator's eye. Neither Barnabas nor any other man ever conferred authority to preach as a herald, or even in the most unpretending form. It is true that the word descriptive of the preaching in Acts 8:4 is *εὐαγγελίζω*. But this word is frequently applied to the preaching of the Lord and the apostles, as well as of others. (Comp. Luke 4:18, 43; 7:22; 8:1; 9:6; 16:16; 20:1; Acts 5:42; 8:12, 25, 35, 40; 13:32; 14:7, 15, 21; 15:35; 16:10; 17:18; Rom. 1:15; 15:20; 1 Cor. 1:17, &c.; Gal. 1:8, &c., &c.) The other word, *κηρύσσω*, which means to proclaim as a herald, has not the smallest connexion with office and authority, or regularly convened congregations, more than *εὐαγγελίζω*. It also is used of the Lord and the apostles, (Matt. 4:17, 23; 10:7, 27; 11:1; 24:14, &c., &c.) but it is predicated, just as freely, of others too. So it is applied in Mark 5:20 to the delivered demoniac, and in Philippians 1:15 to the brethren at Rome, some of whom were preaching Christ of envy and strife, and some also of goodwill. Of both, however, it is declared, that they *τὸν χριστὸν κηρύσσουσιν*. That is, the word employed about these unappointed brethren is the expression of authoritative proclamation as a herald. In short, the commentator in this note was supplementing and unwittingly corrupting Scripture, instead of fairly expounding it. When Barnabas and Paul visited and confirmed the assemblies, they ordained, not persons to proclaim the gospel statedly to regular congregations, but elders or presbyters in each assembly. But an elder was a local official whose function was to rule; it was needful that he should be apt to teach, but he might never preach the gospel in his life; and if he did, it was not in virtue of any conferred authority (which was with a view to government), but of the gift of the evangelist, if he possessed it. Thus, Philip who was one of the seven was also an evangelist. In virtue of the one he discharged his diaconal duties at Jerusalem, in virtue of the other he evangelized or heralded, (for both words are used of his preaching,) in Samaria and elsewhere. (*Bible Treasury* 5:192)

word Λ : [see note to Acts 8:3]

8:7 many: The true text here is a good instance of the tendency in later copyists to soften down a rugged or peculiar construction and so get rid of the difficulty. The older MSS., \aleph ABCE, some cursives, and among the ancient versions the Vulg., Sah., Syrr., *et al.*, support πολλοὶ, which gives grammatically an anacoluthon or irregularity of construction by no means uncommon: so 7:40. We can easily understand the change to

πολλῶν in order to make all smooth, supported by but two later uncials (HP) with the mass of cursives, *et al.* (*Exp. of Acts*, p.109)

8:8 great: The critical reading πολλὴ χαρὰ (not μεγάλη) seems to refer to the extent rather than the quality of the joy. (*Exp. of Acts*, p.109)

8:10 called: \aleph ABCDE, many cursives, and ancient Vv., etc. supply καλουμένη 'called', omitted in the Received Text on inferior authority, and probably because the copyists, not perceiving its importance, imagined it was a mere gloss. It is expressive of the egregious assumption of the impostor. (*Exp. of Acts*, p.110)

8:12 evangelising Λ : On the other hand τὰ 'the things' is an insertion contrary to the oldest witnesses, which enfeebles the sense here, and in 28:23, though in general a favourite expression of Luke if not peculiarly his. (*Exp. of Acts*, p.110)

Λ Jesus: The article, read by a few cursives but adopted in the Text. Rec., has no place here in the best authorities. (*Exp. of Acts*, p.110) [See also the note to Mat. 1:18]

8:13 signs and great works of power: The best copies and Versions have the order of words here followed as in the margin of the Authorized Version. R. Stephens, Elz., Beza even from his first edition (Tiguri, 1559) are right; not so Erasmus and Colinaeus who read *δυνάμεις καὶ σημεῖα*, not the Complut. Edd. who have *δ. κ. σ. μεγάλα*. It may be added that the MSS. \aleph CD from the primary hand join at the end of the verse in the great blunder of 'they were' amazed. (*Exp. of Acts*, p.110)

8:14 them Λ : The bare structure of the phrase in the Text. Rec. of the Greek, one article for Peter and John, joins both in a common position here. But the great uncials do not favour its insertion. (*Exp. of Acts*, p.113)

8:16 He: it is hard to see why we should go back to "it" in Acts 8:16 from the "he" of both the Authorised and Revised Versions. (*Bible Treasury* 14:351)

8:25 returned . . . evangelized: The most ancient and best copies present here the imperfect, not the mere historical tense or aorist, as in the Text. Rec. following the inferior authorities. (*Exp. of Acts*, p.120)

8:26 this is desert: All can see that the reference may be to Gaza, rather than to one of two roads which is designated 'desert'. And Strabo is cited in confirmation of the former thought, which seems to have been the opinion of the A.V. if not of the Revisers though both might be understood of the way as easily as of the town. Not so Mr. T. S. Green, who renders the clause, 'This road is a lone one'. (*Exp. of Acts*, p.121)

8:27,28,30,31,33 treasures Λ . . . chariot Λ . . . Isaiah Λ . . . guide Λ . . . Λ humiliation . . . Λ generation: \aleph A^{ms} C^{pm} D^{pm} followed by the Vulg. and the Sah. omit *ὅς* (27) though almost all others seem to insert it. It is one of those readings which affect the sense infinitesimally, yet as to which much might be argued on either side. So with other variations in vers. 28, 30, 31, 33, where the numeral is put. (*Exp. of Acts*, p.121)

8:28 chariot Λ : [See note to 8:27]

8:30 Isaiah Λ : [See note to 8:27]

8:31 guide Λ : [See note to 8:27]

8:32-33 [both verses]: The difference in the language from the Old Testament in our hands is due to the Septuagint, or Greek Version then in common use, and especially among the Egyptians and others. The sense remains substantially the same. (*Exp. of Acts*, p.123)

8:33 Λ humiliation . . . Λ generation: [See notes to 8:27 and 8:32]

8:37 [whole verse]: The great authorities \aleph ABCHLP, with more than eighty cursives, the most ancient Latin copies, Pesh-Syr. Sah. Memph., excepting Laud's MS. 35, do not read ver. 37, which seems from internal evidence also to be spurious. For 'the Son of God' would have been a wonderful step in advance, as we see really in Saul, ch. 9:20, but here as decidedly out of keeping with the Ethiopian's ignorance, as with the development of the history. It was an early interpolation; and we need not wonder that those capable of the deed failed in spiritual apprehension of the truth, and overshot the mark. (*Exp. of Acts*, p.121)

[whole verse]: Remember that verse 37 is only an imaginary conversation between him and Philip. The man just now so ignorant is not the channel that God was about to use for bringing out the remarkable confession that is introduced prematurely here. It was reserved for another of whom we shall read in the next chapter. This scene does show the stranger discovering the predicted Messiah in Jesus of Nazareth — the Messiah suffering, no doubt, but accomplishing atonement. Certainly the Ethiopian received the truth; but verse 37 had better be passed by in your minds, at least in this connexion. All who are informed in these matters are aware that the best authorities reject the entire verse. (*Lect. Intro. to Acts, Cath. Epist., and Rev.*, p.55-6)

[whole verse]: For it is certain and commonly acknowledged that Acts 8:37 is spurious. There at least Philip is supposed to ask of the Ethiopian treasurer a confession of his faith, which the latter renders. But all this must be given up as a gloss of an imaginary kind, and not really in the ancient MSS. It was probably a marginal note which crept into the text by a later scribe who fancied it to be part of the original. (*Exp. of Epist. of John*, p.151-2)

[whole verse]: [Q. I have seen it stated that "the whole of Acts 8:37, 'If thou believest with all,' &c., is universally pronounced by Biblists as an interpolation. It exists in only one Greek MS., having no place in the other MSS. It is marked in our Greek Text as spurious, is omitted from some, and never ought to have had a place in our English Bible." G.T.A.]

A. The verse exists in Laud's Uncial MS., now in the Bodleian, in Bede's Greek (unless it be the same copy), in about twenty cursives, as well as some versions. Nor has it wanted defenders, as Wolf abroad and Whitby at home. At the same time it was certainly not read by much the weightier as well as by the most numerous authorities, and is justly rejected by the best critics, and should disappear from all Bibles. It seems to have been read by several early fathers as Irenæus and Cyprian, if it was not inserted to support the later copies of the Vulgate. Internal evidence is, at least, as decisively against it as external. (*Bible Treasury* 7:256)

[whole verse]: I must avow my conviction that Acts 8:37 stands on a very different footing [from Mark 16:9ff]. The most ancient MSS. omit the verse; accordingly it is omitted by every critic of weight known to me. Griesbach, Matthiæ. Scholz, Lachmann, and Tischendorf are of one mind as to this, and it must be remembered that it is as wrong to add to as to take from the Word of God. The believer may be assured that God never fails to watch over His own Word, and to supply adequate evidence to such as have grace to receive, and obey, and love it as His. (*Christian Annotator* 1:181)

[whole verse]: [See notes to 1 John 5:7,8 and Mat. 1:18.]

9:5 he said . . . persecutest Δ : The Text. Rec. on inferior authority adds first 'Lord said', then an interpolation from chap. 26 '(it is) hard for thee to kick against goads', and an exaggerated form in the first half of ver. 6 of the clause of chap. 22:10. (*Exp. of Acts*, p.126)

persecutest Δ : Still stronger is all textual authority against the interpolated clauses in chapter 9:5, 6, from "persecuted" to "Arise," or rather, "But arise;" for in error the conjunction has been omitted. This is a notable instance of Erasmus' temerity, misled by the Vulgate, the

source of the corruption, founding the words in part on chapter 22:10; 26:14. The Complutensian text is right, διώκεις ἀλλὰ ἀνάστηθι κ. τ. λ., and so all modern critics, and of course the Revisers. (*Bible Treasury* 13:335)

9:6 [See note to 9:5]

9:7 sound: The word often means 'voice', as it is rightly translated in verse 4, where Saul clearly heard what the Lord said to him. Here his companions did not hear one word articulately, as we are distinctly told in chapter 22:9. Yet they did hear that something was being uttered. Hence 'sound' appears to be a more accurate representation of the fact intended by the expression. And this is confirmed by a nice difference in the form of the Greek phrase; for the genitive (expressive of partition) is used where the physical effect was incomplete, the accusative where the words were sent home in power. In spiritual reception the genitive is always used; for who among men could be said to have heard in full what the voice of the Son of God imports? (*Exp. of Acts*, p.128-9)

9:8 nothing: Or, 'no one', which is the reading of most authorities, some of them ancient and good, though \aleph A^m B Vulg. Syrr. Sah., *et al.*, give the broader sense of the neuter. It may help some to notice the objective or historical fact in this expression, as compared with the subjective state in the last clause of ver. 7 and the first of verse 9: objective again in the latter part of 9. (*Exp. of Acts*, p.126)

9:12 in a vision . . . hands: ἐν ὁράματι 'in a vision', though given by most MSS. and Vv. finds no support in \aleph A 61 Vulg. Sah. Memph. Aeth. There are also several changes of order in the words in these verses; and the oldest MSS. incline to the plural form of 'hands', where the Text. Rec. after most has the singular. (*Exp. of Acts*, p.129)

9:13 heard: The perfect has most MSS., but the more ancient give the aorist. (*Exp. of Acts*, p.129)

9:15 both: τε 'both' \aleph ABCE, eight cursives, *et al.*, but τῶν is wrongly added by B C^m. (*Exp. of Acts*, p.129)

9:18 Δ and: 'Forthwith' is here added in Text. Rec., but very high authority excludes the word, which is needless. (*Exp. of Acts*, p.130)

9:19 he: The Text. Rec. on inferior authority adds 'Saul'. (*Exp. of Acts*, p.133)

9:20 Jesus: It is 'Jesus' in \aleph ABCE, sixteen cursives, Vulg. Syrr. Memph., *et al.* One of the Aeth. has 'Jesus' only, the other 'Jesus Christ'. . . . The reader will observe that for 'Christ' in the Authorized Version after the Text. Rec. of verse 20 is here substituted 'Jesus', as it stands in the best authorities, followed by the Revised Version and by others founded on carefully collated authorities. It is not improbable that the later copies which introduced the error may have been swayed by ignorant considerations of a quasi-Christian sort, unless it were a mere slip of memory which crept in and got perpetuated among those who understood not the difficulties and wants of such Jews as were addressed. To preach to them 'the Christ' or Messiah as the Son of God would have served no adequate purpose and have met with little, if any, opposition. They would have all allowed it in terms, even if none really entered into its full import. But the momentous truth Saul affirmed was as to Jesus, Jesus of Nazareth: and that *He* is the Son of God. What could be graver to a Jew? (*Exp. of Acts*, p.133,135)

Jesus: But the Complutensian is as wrong as Erasmus, and the rest who follow the inferior MSS in giving "Christ" rather than *Jesus* (\aleph A B C E, fifteen cursives, Vulg. Syrr., Sah., Memph., Theb., Armen., Aeth. &c.) which the Revisers follow. (*Bible Treasury* 13:335)

9:21 had: Most copies but not the best have the perfect in ver. 21. (*Exp. of Acts*, p.133)

9:22 the: Only κ^m B omit the article in ver. 22. Other minute differences may be left. (*Exp. of Acts*, p.133)

9:24 also: The Text. Rec. has *παρετήρουν τε* but the best witnesses give *παρετηροῦντο δὲ καὶ* and so the chief modern editors. (*Exp. of Acts*, p.136)

9:25 the: The oldest copies, with ancient Latin copies, have the strange reading 'his' disciples, which appears to be as easy a slip as out of keeping with the account. (*Exp. of Acts*, p.136)

9:28 at: *εις* κ ABCELP, *et al.*, *ἐν* H., Syrr. Pst. & Hcl., Arm. \mathfrak{A} ethiop. (*Exp. of Acts*, p.141)

9:29 Λ preaching: κ ABC Fuld, Arm., *et al.*, omit the copulative: EHLP Vulg. Syrr. Cop., *et al.*, insert. (*Exp. of Acts*, p.141)

Lord Λ : T.R. with κ^m HLP, *et al.*, add *Ἰησοῦ*, but κ^m ABE and Versions omit; *Ἰησοῦ* only, is read by C, Syr. Pst. (*Exp. of Acts*, p.141)

Hellenists: A is alone of the uncials in reading *Ἕλληνας*, all others giving *Ἑλληνιστάς*. . . It is needless to dwell on the error whether of old MS. or of ancient version, which makes the apostle speak and dispute at this early day with the 'Greeks' in Jerusalem. In fact it was with the same class which furnished 'the seven' who had been set over the daily ministration; of whom Stephen and Philip had been so highly honoured also in the word (Acts 6:1-5). (*Exp. of Acts*, p.141-3)

9:31 assembly: The singular is read by κ ABC Vulg. Syr. Pst., Sah. Cop. Arm. \mathfrak{A} ethiop, Erp Arab., *et al.*, as against the plural of the Text. Rec. HLP Syr. Hcl (and E, *ἐκκλησίαι* *πισται*). (*Exp. of Acts*, p.143)

assembly: The external authority is very decidedly for the singular against the plural. Thus all the first-rate Uncials, the Sinai, Vatican, Alexandrian, and Palimpsest of Paris, supported by some of the best cursives and all the best ancient versions, oppose the vulgar reading. . . . One hundred and fifty years ago, Dr. E. Wells, in his "Help for the more easy and clear understanding of the Scriptures" (Oxford, 1718), not only adopted the singular in his Greek text and his English paraphrase, but pointed out in his Annotations the great weakness of the argument drawn by dissenters from the plural *ἐκκλησίαι*, as if it favoured their system of separate churches. . . . The common text and translations have "the churches;" but I believe that this faulty form crept in here, because the sense of the oneness of the church so speedily passed away. (*Lect. Intro. to Acts, Cath. Epist., and Rev.*, p.63-4)

assembly: By the way, in passing, I would remark that Acts 9:31 has its force impaired, to say the least, in the common Greek text and English version. . . . Now the best copies and most ancient versions give "the church," not "the churches." I admit fully there were churches in all these districts; but there is nothing peculiar in this. But that which, I am persuaded, the Spirit of God wrote here, was "the church." Minds were perplexed very early indeed. The idea of the church as a subsisting united society upon the earth is easily lost sight of, particularly when we look at different districts and countries, such as Judæa, and Galilee, and Samaria. The true reading at once leads us back to the substantial unity that belonged to the church, or assembly of God, here below. There might be ever so many assemblies throughout Judæa, and Samaria, and Galilee, but it was *the church*. I admit that we often hear of the churches of Judæa, and of other countries, as Galatia for instance. No one questions the fact of many different assemblies in these different lands. But then there is another truth which has not been seen for a long while by the great mass of God's children — not only that God set up a body which did not exist before, but that wherever assemblies might be, it was all *the assembly*. Not only did He constitute the church upon earth,

susceptible of daily growth, but while He extended the work, while He formed fresh assemblies in this or that district and country, it was nevertheless one and the same church wherever it might be. This scripture, rightly read, furnishes a strong proof of it; and I will now just add that the best authorities leave no doubt on my mind as to this. The word *churches* supplanted *the church* at an early day; and probably it is due to the fact that very soon the copyists, like other people, began to lose sight of the unity which God was establishing among His children upon the earth. (The external authority stands thus. The Alexandrian, the Vatican, the Palimpsest of Paris, and the Sinai MSS. are documents of the highest value, which agree in reading "the church," not "the churches." In this they are supported by the most important cursive extant, now in the British Museum, along with a fair number of others. Of the ancient versions, there is *not one* of first-rate authority which does not conform to the singular — the Peschito Syriac, Coptic, Sahidic, Vulgate, \mathfrak{A} ethiopic, Armenian, and the Erpenian Arabic. The most ancient Uncial which gives the plural form is that of Laud, in the Bodleian Library, of about the sixth or seventh century, supported by two others of the ninth century, with the mass of cursives, the Philoxenian Syriac, and an Arabic version. But even here it is to be remarked that the weightiest, or Laudean copy, is unquestionably wrong in reading "all the churches;" and the others may have been influenced by Acts 16:5. It is certainly easier to suppose that the less usual form might have been changed by scribes to a common type, which the crowd of juniors escaped. Ordinarily, the tendency runs in a direction exactly opposite.) It is so much more natural to conceive merely of distinct churches, than to take in the precious truth of *the church* wherever it is found upon the face of the earth. This may have led to assimilating the true phrase to another and more familiar one, especially when the sense of unity decayed and disappeared. (*Lect. on the Church*, p.85-7)

assembly: . . . the uncial MSS. E H L P with the great mass of cursives, two ancient versions, and some Greek and Latin fathers, oppose κ A B C, some dozen cursives, most of the very ancient versions and several ecclesiastical writers. For it is my judgment that "the church," as it has the best and oldest testimony, so also ought to be frankly accepted as the true reading. It was probably changed by scribes, who were struck by its peculiarity and did not understand its force, into conformity with Acts 16:5, where the plural is as right as here it seems weaker than the singular. "The church, then, *throughout* (*καθ'* with the genitive) the whole of Judea and Galilee and Samaria had peace," &c. . . . it is a simple intimation that the church viewed as a whole, wherever it had extended, had peace; and hence it is in sense equivalent to the church of God in its entirety here below. For at that time, though there may have been individual members disseminated more widely, gathering to Christ's name as yet was unknown beyond the lands here defined. (*Bible Treasury* 14:205)

assembly: . . . a charge which will surprise every man of real learning among the Anglicans as well as anywhere else in Christendom. "And when Scripture does not use the exact words that suit his theory, he [Mr. Kelly] undertakes, with the most astounding presumption, to speak for the Holy Ghost and says (referring to the expression, Acts 9:31, 'Then had the churches rest'), 'But that which I am persuaded the Holy Ghost wrote here, was the *Church*.' The Holy Ghost is continually made answerable for what Mr. K. asserts, which to us sounds very much like profaneness, not reverence. Whether it be so, let others judge." Others will judge (and this, were they the bitterest enemies of "the Brethren") that the *Christian Observer* has committed itself here to unwarrantable abuse, growing out of an ignorance of New Testament criticism which is in the highest degree disgraceful to a man who presumes to write on such subjects, and to the party which could produce and reproduce such flippant floundering about God's word. The candid reader is requested to examine the "Six Lectures on Fundamental

Truths," pp. 85, 86. Is it true that the author undertakes to speak for the Holy Ghost when Scripture does not suit? It is a baseless calumny; and the writer *must* be totally incompetent to understand the grounds on which the decision of such a point turns. For there is an ample statement of the overwhelming ancient authority of manuscripts and versions, which reject the vulgar "churches" *as not Scripture*, and read ἐκκλησία, "Church" as the exact word spoken by the Holy Ghost. (*Bible Treasury* 6:158)

assembly: [The RV follows] "church" rather than "churches" in verse 31, the Compluten. giving the plural form in Greek, the singular in Latin. (*Bible Treasury* 13:335)

the: The article is omitted by A, though read by all others. (*Exp. of Acts*, p.143)

9:34 [the]: ⲛ B^{pm}. C with half a dozen cursives, *et al.* omit the article which is supported by the great mass of copies. (*Exp. of Acts*, p.143)

9:35 the Sharon: I presume the Revisers meant to distinguish between the town and the district by 'at Lydda and in Sharon'. (*Exp. of Acts*, p.143)

the Sharon: Further, though Calvin lays it down confidently that the Sharon (or Assaron, as he calls it) was a city hard by, and slights Jerome's thought that thereby is meant the plain lying between Cæsarea and Joppa, there is no good reason to doubt that the early translator is right, not the reformer. (So HLP and many cursives, manuscripts which probably point to the Hebrew article. Cf. Josh. 12:18 (Lasharon). The Sinaitic indeed erroneously omits the article before the word, but it is added as a correction.) And the minute accuracy of the Greek text affords a striking evidence to the reader in the article prefixed to 'Sharon', not to Lydda. So invariably is it in the Hebrew, where the same district is referred to (1 Chron. 27:29; Cant. 2:1; Isa. 33:9; 35:2; 65:10); whereas the article is dropped where the same name is applied to a different locality on the other side of Jordan and not improbably a town of the Gadites. 'The Sharon' lay north of another district, 'the Sephelah', which in our Version has fared worse than 'the Sharon' in having been quite stripped of its character as a proper name and reduced to 'the vale' and other vague terms. (*Exp. of Acts*, p.145)

turned: It may be added that Kühnöl has as utterly failed in the grammar as in the exegesis, when he would have this last passage to mean merely that all the Christians (i.e., all those who had turned to the Lord) saw Æneas restored to health. For though the aorist may occasionally bear or require a pluperfect force in English, in the sentence before us such a rendering is not only uncalled for but destroys the power and dignity of the narrative; whereas the ordinary meaning in the simplest way maintains all that could be desired, crowning the miracle wrought, with a worthy and blessed spiritual result, instead of a close so frigid and feeble as to sink below not scripture only but any writing whatever. Grammatically too the indefinite relative is just the word proper to introduce the statement of a moral nature or character. (*Exp. of Acts*, p.144-145)

9:36 which being interpreted is called Dorcas (Gazelle): Will it be believed that a professed and not unlearned translator of the New Testament dared thus to render the opening verse: 'Moreover, there was among the disciples at Joppa a woman named Tabitha, who was always doing good works and giving alms'? I cite from Gilbert Wakefield's second edition ii. 27, though I cannot say (not having its predecessor) whether this is one of its alleged 'improvements' or a mere reproduction of the first. It is the note (on page 375) which is so offensive: — 'I have left out the impertinent explanation in this verse, because, even if no interpolation, it must be either ridiculous or unintelligible in a translation.' It is the more shameless from one who allows himself no such audacity in his rendering (as among many like passages) of John

1:38, 41, 42, with all three of which he deals fairly. Now what is the fact in our case? It is the true Aramaic form of that time and country; so Gamaliel's maid was called; and Josephus (*B. J.* iv. iii. 5) gives as Luke does the same corresponding Greek name to the mother of a certain truculent John, as the English reader can see in Dr. Traill's *Tr.* ii. 64. The Hebrew word that answers to it means 'beauty'; but it is commonly used of a 'gazelle', 'hart', or 'roe', as in Deut.; 2 Sam.; Song of Solomon. So in our own tongue men and women are called Buck, Doe, Roe, Stag, and the like. In Lucret. iv. 1154 it occurs as a term of endearment. Where is the 'impertinence' of such an explanation? Only in the empty, presumptuous, and profane mind of Mr. Wakefield. I take the trouble of refuting it, as a caution to the misinformed not to be imposed on by the unconscious impiety of such as believe not the inspired character of Holy Writ. Whenever they assail that word, it would be easy to expose their self-sufficient folly. (*Exp. of Acts*, p.146-7)

9:37 an: Lachmann, following ACE (and many cursives), reads 'the'; but the best and most ancient copies confirm the common reading with all other editors. (*Exp. of Acts*, p.146)

9:38 Delay not: The ancient copies give the entreaty more graphically than the Text. Rec. (*Exp. of Acts*, p.146)

Delay not: The marginal reading (ver. 38) of the Authorized Version ('*be grieved*') is in no way suitable as a rendering here, though habitually used in classical authors for the hesitation of shame, pity, or alarm. They were led to retain it in the margin through their respect for Tyndale, followed by Cranmer. The Geneva V. discarded it rightly. The Rhemites give 'Be not loth', though Wiclif had translated correctly, as they adhered servilely to the Vulgate. Num. 22:16; Judg. 18:9 are unquestionable precedents in the LXX., and so Josephus, *Ant.* ii. 7. (*Exp. of Acts*, p.147)

9:40 arise ⲕ: Some of old in east and west and south have ventured to add 'In the name of [our Lord] Jesus Christ'. (So in the Thebaic, Armenian, Philox. Syriac; Cyprian, *et al.*) If they meant honour, they were guilty of a heinous wrong. 'Add thou not unto His words.' The inspiring Spirit has given us the truth perfectly. Enough to know that Peter knelt down and prayed, and turning to the body, said, Tabitha, arise. Spoil not the word of God, O man, unworthy of the name of a believer, unworthy of the task of a translator, or of an expositor, by thy unhallowed glosses. His prayer proved to Whom He looked and on Whom He leaned; but we may not take from His words in chapter 3:6, nor add to them in 9:40, nor assimilate either one or other to 9:34. Let us be assured that each is as God wrote it, and therefore as each should be: our place is to receive humbly, believe confidently, and enjoy to the uttermost. (*Exp. of Acts*, p.147-8)

10:2 ⲕ giving: *τε* 'both' is in Text. Rec. which LP support with most cursives, *et al.*, but the most ancient and best reject. (*Exp. of Acts*, p.150)

10:3 about: . . . the very best manuscripts, the Sinai, Alexandrian, Vatican, Palimpsest of Paris, and the Laudian of Oxford, with more than twenty cursives and other authorities, give *ὡσεὶ περὶ ὧραν ἐνάτην*, and so it is edited by Alford, Lachmann, Tregelles, as well as Tischendorf in his most recent (8th) edition. (*Lect. on Revelation*, xxvi.)

about: [See note to Rev. 17:12]

10:5 [one]: Authorities are divided, so that 'one' is here hardly certain. (*Exp. of Acts*, p.150)

10:11 descending ⲕ: Text. Rec. (supported by LP and most cursives) adds 'upon him' — I suppose from Matt. 3:16, Mark 1:10, Luke 3:22, John 1:32, 33, and, very strangely, contrary to the best MSS., Versions, *et al.* (*Exp. of Acts*, p.152)

10:12 [the]: The article here is doubtful, though its insertion in Text. Rec. has ancient authority as well as numbers. (*Exp. of Acts*, p.152)

10:16 straightway: The best MSS., *et al.*, sustain 'straightway' as against the Text. Rec. which gives 'again'. (*Exp. of Acts*, p.152)

10:17 perplexed in himself: Such is the true construction, not 'in himself' separated from the verb, as by G. Wakefield and Valckenaer (like the Codex Bezae). (*Exp. of Acts*, p.153)

10:30 fasting and: In chapter 10 the most remarkable change [in the RV] seems the omission of "and fasting" in verse 30, the most ancient MSS and Versions omitting the words, the mass sustaining them. (*Bible Treasury* 13:335)

10:36 of all: Perhaps 'of all things'. The two accusatives λόγον and ῥῆμα are dependent on the verb διδάτε, 'ye know', the second being in apposition with the first. (*Exp. of Acts*, p.157)

10:39 [are]. . . also: 'Are' is wanting in the best copies, which read 'also' omitted in the Text. Rec. 'We' here is emphatic, contradistinguished from the 'ye', also emphatic, in ver. 37. (*Exp. of Acts*, p.157)

10:41 chosen: [see note to Mk. 3:14]

10:48 ^Λ Jesus: The older MSS, and Versions omit 'the Lord'; some give 'the Lord', only; a few supply both. (*Exp. of Acts*, p.160)

11:12 doubting nothing: [The RV has] a very questionable adoption, "making no distinction" μηδὲν διακρίναι (οὐδὲν διέκρινε is the phrase for this in chapter 15:9.) which rests on ^κcorr. A B and half-a-dozen cursives. The primary reading of the Sinait. with Laud's and a few cursives is μ. διακρίνοντα, but the bulk of MSS with all the versions support μ. διακρινόμενος, as in chapter 10:20 where the MSS are not at all at variance. D and Syr^p omit the words, as Griesbach thought probable and Alford and Green certain. (*Bible Treasury* 13:335)

11:17 we: . . . because they believed on the Lord Jesus Christ (not τοῖς π. "who believed," as in our version.) (*Christian Annotator* 1:321)

11:20 Greeks also: The simple participle is right, not the compounded as in Text. Rec. which drops 'also' and reads Ἑλληνοστὰς after BD^{corr}.EHL^p and most, the Sinaitic giving the strange blunder of 'evangelists' as its primary reading. . . .

It is well known that large and good MS. authority supports the reading of the common text, Hellenists, Grecians, or Greek-speaking Jews. But the sense afforded by ^κcorr AD^{pm}, and, if not all the ancient versions, by the Armenian, is made decisive by the requirements of the truth stated. For in Jerusalem itself before the scattering not only were 'Grecians' objects of testimony as well as other Jews, but notoriously the murmuring was of that portion against the Hebrews, or native Jews who spoke Aramaic. Nay more, all 'the seven' chosen to allay the unworthy outbreak, and to relieve the apostles from a work that hindered for an incomparably better, bore Hellenistic names; and one of them was expressly from Antioch. Again, it is recorded in Acts 9:29 how Saul of Tarsus spoke and disputed against these Hellenists in Jerusalem. Thus there would be nothing new or peculiar in similar speech at Antioch; whereas it is declared here that at first none but Jews were addressed, and afterwards 'the Greeks also', and this effectively under the good hand of the Lord. Now 'Hebrew' stands over against 'Hellenist', but not 'Jew', which includes both. So that 'Jew' can only be confronted by 'Greek', not by 'Hellenists', which falls under that category. The point therefore is so far from immaterial, that 'Greeks' can alone bear rigid or intelligent investigation, and at once conveys a new and important fact. . . . (No wonder that with his usual tact Abp. Ussher (*Works*, xi.

24) accepted the reading, even though the Vatican supports that which prevails among the more modern copies, and the Fathers seem to vacillate with their too frequent lack of discernment. The effort of Wetstein, *et al.*, fails to make out that Ἑλληνοσταί means Gentiles, instead of Greek-speaking or foreign Jews, its real import. Equally vain (as founded on the common mis-reading), is the reasoning of Saumaise, Wolf, *et al.*, that they were Gentiles but proselytes to Judaism. It may be well to note that while in the New Testament the Authorized Version distinguishes 'Grecian' (= Hellenist) from 'Greek', in the Old Testament (Joel 3:6) the former is used for the latter where the LXX. properly have τῶν Ἑλλήνων. Kühnöl is quite mistaken in referring ἐξ αὐτῶν (ver. 20) not to the scattered preachers but to the Jews just named. (*Exp. of Acts*, p.166, 168-9)

Greeks: The word "Grecians" does not mean "Greeks," but rather Greek-speaking Jews; to whom the gospel had been preached long before, as the cases of Stephen, for instance, and Philip clearly testify. Chapter 6 shows us the party in question murmuring. They were in the church already. But the point here is lost in our English version. There is a mistake, not only in our vernacular Bible, but also in the common Greek text which is equally faulty as the authorized version. The true text, which has sufficient if not the most ancient authority, tells us that they spoke to Greeks or Gentiles. (The copyists of old seem to have confounded in writing, as the Latin and most other ancient translators did in rendering, Ἑλληνοστὰς (Hellenists), here and elsewhere. Thus it might seem incredible, if it were not a notorious fact, that the only two known manuscripts in favor of that which is here most certainly requisite are the Alexandrian and the Cambridge Graeco-Latin of Beza. The Vatican and all others, uncial and cursive (as far as collated and known), support the error. Of the fathers, Eusebius among the Greek, and Cassiodorus among the Latins, are in favor of the true; others are in strange conflict, their text having the wrong reading (perhaps through mistaken scribes), and their comment correcting it. The reading of the Sinai MS. (εὐαγγελιστὰς) is a mere blunder, not uncommon in that most ancient but not very accurate document, arising from confusion through a contiguous word; it would give the sense of "unto the preachers, preaching the Lord Jesus. But the correction confirms the true reading. . . . But it is still more strange as evidence of the slipshod criticism of the Reformers that Beza, who was more of a scholar than his predecessors, uniformly edits Ἑλληνοστὰς, and writes a blundering note to the effect that it is here used in the sense of Ἑλληνας. And yet he had in his possession that famous Graeco-Latin Uncial (D) which he presented to the University of Cambridge in 1581, which MS. supports the Alexandrian.) (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.75-6)

Greeks: They went to various parts and preached, not merely to "the Grecians" as they are called in our New Testament, but to the Greeks. The New Testament distinguishes between Greeks and Grecians, only we must remember that in this verse, what is called Grecians ought to be Greeks. The "Grecians" were Greek-speaking Jews. The "Greeks" were Gentiles, not Jews; and the point here was not that they preached to the Grecians — which was no new thing, and which had been done long before — but they preached to the Greeks. If you look at any proper version — any correct version of the New Testament — you will find it is Greeks here and not Grecians. (*Bible Treasury* N9:27, see also *Bible Treasury* 13:335)

11:21 beleieved and turned: ^κAB and three cursives give 'that believed turned'. (*Exp. of Acts*, p.166)

11:22,25,26 Barnabas ^Λ . . . he . . . finding ^Λ . . . him: High authorities omit 'to go through', and 'Barnabas' in ver. 25, also the word 'him' (one or both) in vers. 26. (*Exp. of Acts*, p.166)

11:25 he: [See note to 11:22]

11:26 finding Λ . . . him: [See note to 11:22]

even: 'Even' is omitted in Text. Rec. (*Exp. of Acts*, p.166)

in: 'In' seems not more literal than exact and full. 'With' does not convey the intimacy of their relation, themselves a part of the assembly: it might rather imply a place less close. (*Exp. of Acts*, p.169)

called: It is rather bold of Mr. Myers (*Norrisian Prize Essay*, 1832, p.16, note) to say as an ascertained fact that 'the apostles gave heathen converts this name'. The *form* of the Greek verb is active, no doubt; but what of its real force? The N. T. usage in the sense here required is limited to the occurrence of the future in Romans 7:3, which is beyond controversy opposed directly to the assumption. There it means 'shall be called' or 'get the name of' and so it is here. How much more sober is Abp. Ussher on the fact: 'Quod nomen, Latina non Graeca a Christo deflexum, a Romanis Antiochiae tum agentibus impositum illis fuisse videatur'. Where a divine communication is intended, the form is different. The classic use for managing, and hence speaking of, business, does not occur in the New Testament, though one can see how from this people would get a name, and at length a name irrespective of their business. (*Exp. of Acts*, p.170)

11:28 Claudius Λ : 'Caesar' is added in Text. Rec. (*Exp. of Acts*, p.170)

12:3 the: Some high authorities (\aleph BHLP, *et al.*) omit the article. (*Exp. of Acts*, p.172)

12:5 earnestly . . . concerning: The adjective form is most common in the MSS., as is 'for'. (*Exp. of Acts*, p.172)

12:9 followed Λ : Text. Rec. adds 'him', which the most ancient authorities do not express. (*Exp. of Acts*, p.172)

12:13 he: The more recent copies say 'Peter'. (*Exp. of Acts*, p.172)

12:20 he: 'Herod' is read in Text. Rec. after most. (*Exp. of Acts*, p.175)

12:21 throne: It is literally the $\beta\eta\mu\alpha$ elsewhere in the Authorized Version translated 'judgment seat', or *suggestus*, for oratory, formal audience, or honourable reception, as well as for judicial investigation. (*Exp. of Acts*, p.175)

13:1 Λ prophets: \aleph ABD, more than six cursives, *et al.*, and almost all the ancient Versions do not read $\tauινες$ 'some', or 'certain', as in the majority. (*Exp. of Acts*, p.178)

Λ prophets: The best authorities omit $\tauινες$ "certain"; and there is no authority whatever for the insertion of "as" in the Authorized Version. Thus the vague impression is removed, that there were other teachers there unnamed. There were really three besides Barnabas and Saul. ("Christian Ministry," *Pamphlets*, p.206)

13:2 Λ Barnabas and Λ : Text. Rec. has $\tau\epsilon$ with slight authority, but $\tau\acute{o}\nu$ before $\Sigma\alpha\tilde{\upsilon}\lambda\omicron\nu$ has large support. (*Exp. of Acts*, p.178)

13:3 let them go: Would it not be better [in the RV] to have distinguished between "sent" in verses 3 and 4? The first is only *let go*, the second is really "sent forth," which when not distinguished might lead to false inferences in clerical minds. (*Bible Treasury* 13:336)

13:6 whole: $\delta\lambda\eta\nu$ is authenticated by the best authority, though omitted in Text. Rec. with most MSS. (*Exp. of Acts*, p.178)

13:9 Spirit Λ : Text. Rec. in ver. 9 follows many in giving the copulative. (*Exp. of Acts*, p.178)

13:12 pro-consul: not 'deputy' or legate, as in the Authorized Version. . . . Wiclif and the Rhemish, guided by the Vulgate, say 'pro-consul'; Tyndale, Cranmer, and the Geneva Version give the vague 'ruler of the country'. It is of the more moment to be exact, as Cyprus under the Romans had been imperial, and hence governed by a *pro-*

praetor; but not long before it had been handed over by Augustus to the people, which involved government by a pro-consul, $\alpha\nu\theta\upsilon\pi\alpha\tau\omicron\varsigma$ instead of the former $\alpha\nu\tau\iota\sigma\tau\rho\alpha\tau\eta\lambda\omicron\varsigma$. (*Exp. of Acts*, p.181)

13:18 bore them nurse-like: The reader will notice the beautiful expression of verse 18 weakened in the more favourite ancient MSS. \aleph BC^{corr}:DHLP, *et al.*, but happily preserved in AC^{pm}E, as well as in most of the ancient versions, as it seems truest to the Hebrew in Deut. 1:31 which the apostle, beyond just doubt, had in view. Here Tregelles and Westcott and Hort part from most moderns as well as others of weight. (As usual, the note of the Cambridge Editors is ingenious, so much so as to overshoot the mark. But to bear the sense of 'carry' is not the same as 'to be patient with,' and both Deuteronomy and the apostle are dwelling on God's favour to His people, rather than on their bad manners, as Chrysostom long ago remarked.) (*Exp. of Acts*, p.185)

bore them nurse-like: Still stranger [in the RV] is the adoption with Tregelles of $\epsilon\tau\rho\phi\omicron\phi\omicron\rho\eta\sigma\epsilon\nu$ which is the vulgar or Stephano-Elizevirian text and has high authority (\aleph B &c.) with the great mass of cursives and other witnesses. $\epsilon\tau\rho\phi\omicron$ has not only A C^{pm} E and some cursives and almost all the ancient versions save the Vulgate, but Deuteronomy 1:31 in Hebrew and the LXX (save a few copies of the latter), the intrinsic sense being in my judgment beyond comparison in its favour: and so Alford, Bloomfield, Griesbach, Green, Lachmann, Mill, Scholz, Tischendorf, Wells, and Wordsworth. Bengel too even thinks that the other word means the same thing, an alternative only in form, the context pointing to the sense of Deuteronomy 1 and Numbers 12, especially as Jehovah, whatever His grace, chastised their manners in the wilderness as is written for our admonition. (*Bible Treasury* 13:336)

bore them nurse-like: [The American correctors to the RV] are, however, in my opinion quite right in adopting the critical reading $\epsilon\tau\rho\phi\omicron$, instead of the received $\epsilon\tau\rho\phi\iota$ which seems a mere though early blunder of \aleph B and most others, but not of A C^{pm} E, some good cursives and all the ancient versions save the Vulgate. It is pleasant therefore to find Alford, Lachmann, Tischendorf, Tregelles, Wordsworth, supporting Griesbach, Mill, &c. Bengel in his Gnomon labours elaborately to show that, though the orthography differs, the notion is the same. It is painful to see the error, which Deut. 1 refutes, perpetuated in the Revision [of 1881]. This was probably due to Drs. W. and H. (*Bible Treasury* 14:351)

13:19 in: In verses 19, 20 there is a notable difference from the common words. It is not giving by lot which is the point, though in itself true, as (by the least and lowest possible testimony) in the received text, but causing them to inherit their land. But here there is a more united front among the editors of late; for, excepting Dean Alford, almost all accept \aleph ABC, *et al.*, and the ancient versions save the Syrr. and Aeth. This connects the date of 'about 450 years' with the accomplishment of the promised inheritance (under law, which made nothing perfect). The common text makes it the duration of the judges.

But it appears to me that the dative of epoch suits the sense of the critical text as distinctly as it disagrees with the common one. Both before and after this phrase the accusative is given to express a term of continuance, here only the dative. Now if the idea intended were the supply of judges for 450 years, the accusative would here also be the natural construction. At any rate, it is a date within which a certain action occurred, and not duration as in the other cases. If the oldest vouchers be accepted, it was in about 450 years that Israel was made to inherit this land, after the promise to 'our fathers', i.e., from the birth of Isaac as the starting-point. Indeed so Junius and others take the common reading, not as the space for which judges were given, but in which God had fulfilled His promise at least provisionally, till judges were given in the low estate of His people. It cannot therefore be assumed that Paul assigns a duration of 450 years to the judges, and so invalidates the date (in 1 Kings 6:1) of

480 years from the Exodus to the founding of Solomon's temple. More than one period of considerable duration has been added to the space of the Judges which really fell within other assigned dates. But it suffices here to note that the extended space for judges drawn from the verses before us is illegitimate. Ussher (*Works* xii. 70; xiv. 340) firmly holds to the integrity of both the Hebrew and the Greek in both these scriptures, rejecting the bold conjectures of Luther and others as wholly needless and of course improper. (*Exp. of Acts*, p.185-6)

in: [Q. What is the difference in the use of the dative and accusative of time, as in Acts 13:20, &c.? B.]

A. When the dative is used for time, it is always viewed as one whole point or object; when the accusative, it is a space during which. Thus, taking the common reading, judges characterized the period of 450 years, as we hear of them during forty years in the desert. (Ver. 18) So *ικανῶ χρόνῳ* in Acts 8:11, and Romans 16:24. Thus *τρίτῃ ἡμέρᾳ* and *τρίτην ἡμέραν* would not have the same force, though in result the sense would be the same. In the first phrase I should think of that one day so characterized. With *τρίτην ἡμ.* I think of two days elapsed before. In a word the accusative is duration, as the dative is epoch, though in sense running often into one another. Thus, according to the common reading of the dative, in Acts 13:20, the statement would not be during 450 years, but up to, as far as, (i.e., counting from the end of the desert). Thus Joshua, elders, and Cushanrishathaim would have to be deducted — say some forty-five years. And the chronology is in no way changed. But then the reading of the more ancient authorities gives a very different sense. (*Bible Treasury* 7:272)

in: though the critical reading of verses 19, 20, is that of the Revisers, they involve themselves in an ungrammatical rendering of *ὥς ἔτεσιν κ.τ.λ.* as if it were *ὥς ἔτη* “for about four hundred and fifty years,” instead of “in about four hundred and fifty years.” The distinctive use of the dative and accusative in questions of time should not be overlooked in the version, as it is not in the context. (*Bible Treasury* 13:336)

13:23 bring: ‘Raised up’, as in the Text. Rec. supported by CD and many other authorities, has a weight far below what I adopt, and was due probably to the language of the preceding verse. (*Exp. of Acts*, p.186)

13:25 What suppose ye that I am? I am not: Y.E.N.E. will perhaps be gratified to hear that Dr. Tischendorf has edited this verse as he suggests [i.e. “Whom ye think I am, I am not.”], *Τίνα με ὑπονοεῖτε εἶναι, οὐκ εἰμὶ ἐγώ*. Luther had evidently so taken the clause, “Ich bin nicht der, dafür ihr mich haltet,” following the Latin, probably. Raphelius and Wolf contended, one for, and the other against, this construction: so that I think your Querist may be assured that the Greek will bear it, though it is somewhat unusual. There can be no doubt that in profane authors *τίς* is sometimes used for *δοσις* in *oratio obliqua* after verbs expressive of a doubt, question, or the like, and this not merely with the optative, but where the verb of the indirect question passes into the indicative. Compare Xen.An.iii.3-18, ed. Schneider. Tischendorf also gives *τίς σοφός, αὐτῷ προσκολληθήτηι* (Sap.Sir.vi.34), while Valpy has *τίς σοφός, κ.τ.λ.* from the edition of Holmes and Bos. Without pretending what is happily an insignificant question, for the sense either way is substantially alike, I do not go too far in concluding that the interrogative force is not so universal but that a relative sense is possible. (*Christian Annotator* 2:352)

13:26 us: ‘Us’ *ABD*, *et al.* The mass support ‘you’; but ‘us’ includes the witnesses benignly. The ‘you’ just before may have got repeated. (*Exp. of Acts*, p.187)

13:31 now: The common text with more than one excellent MS. of antiquity omits the adverb, though it is really emphatic and important. . . . ‘Now’ is attested by *AC*, more than twenty cursives,

and almost all the ancient versions. Hence even Tregelles goes with modern critics generally, and only Westcott and Hort bracket the word, presumably in deference to the Vatican. (*Exp. of Acts*, p.188)

13:33,35 their . . . second . . . wherefore: ‘To our children’ is the strange reading of the most ancient authorities. So the ‘first’ psalm (D, *et al.*) ver. 33; but this may be due to Jewish arrangement combining Pss. 1 and 2 in one; and ‘because’ for ‘wherefore’ in ver. 35. (*Exp. of Acts*, p.189)

13:33 raised up: Acts 3:22, 26; 7:37 are clear cases of this usage of ‘raised up’ in the same Book; so that the Authorized Version in the wake of Tyndale is not safely to be defended in going out of the way to insinuate resurrection into verse 33. ‘Raised up’ is correct; ‘raised again’, might have been said, if the text had certainly pointed, as it does not really at all, to the resurrection. But ‘raised up again’ is unjustifiable. In any case the compound can only yield either ‘up’ or ‘again’, not both; and here we have seen on good and cogent grounds that ‘up’ is right, ‘again’ inadmissible, because rising from the dead is not intended in verse 33. (*Exp. of Acts*, p.190)

raised up: It is not warrantable to say “raised up *Jesus again*.” You may read it either “raised up *Jesus*,” or “raised *Jesus again*,” but you cannot give both. The word cannot at the same time include both, though it may, in certain cases, according to the context, mean either. The proper rendering here is “raised up *Jesus*.” (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.101)

raised up: [The RV] rightly drop[s] “again” in verse 33, as the participle cannot mean “up” and “again,” though it may mean either; (*Bible Treasury* 13:336)

13:34 *Λ* no more: It has also been noticed that the addition of ‘now’ in the English Version of verse 34 is not only needless but misleading, as it might imply a previous turn to corruption. Here too Tyndale misled all the public Protestant versions since his day, even to the Revised one. (*Exp. of Acts*, p.190)

13:34 *Λ* faithful: [The RV draws] no attention to the peculiarity of *δοσις* for “holy” or the preceding *δοσα*. (*Bible Treasury* 13:336)

13:35 wherefore: [See note to 13:33]

13:39 and . . . *Λ* Moses’ law: ‘And’ is omitted by the most ancient authorities. Most of the late witnesses add ‘the’ to ‘law of Moses’. (*Exp. of Acts*, p.189)

13:40 on you: *ABD*, some cursives, and a few Latin MSS. reject *ἐφ’ ὑμᾶς*. (*Exp. of Acts*, p.193)

13:42 *Λ* kept: Verse 42 has suffered not a little from both copyists and from commentators. The ordinarily received text instead of ‘they’ (*αὐτῶν*), has, with some cursives, the interpolation *ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων*, which may have been due to the public lessons of early days, though more common in the passages taken from the historical books than in selections from the Epistles. But this addition, though unauthorized, does not contradict (though it may alter) the sense, like *τὰ ἔθνη*, ‘the Gentiles’, which is made the subject of the sentence, to the confusion of the passage as a whole, and without the least to commend it in itself. The verse is quite general. . . .

Dr. J. Bennett conceives that the critical reading of verse 42 points to the sense that they (i.e., Paul and Barnabas) entreated that the same things should be spoken to them (again). But this is quite a mistake. The true reading leaves us open to the people’s thus entreating the apostles; which appears to me much more simple and becoming as well as ‘delightful’. Even Calvin, who understands the sense to be that Paul and Barnabas went out while the Jews were yet assembled, holds that *they* (the apostles) were then requested. . . , though he was misled by the

misreading to think it was the Gentiles who made request. But what could have brought 'the Gentiles' to the synagogue on the first sabbath? It is easy to understand that they flocked there on the second; and doubtless this it was and yet more their heed, as well as the free grace proclaimed, which roused the envy of the unhappy Jews. But even this premature introduction of the Gentiles though unfounded does not yield so strange and repulsive a meaning as that Paul and Barnabas (!) entreated that their discourse should be spoken on the next sabbath. That souls struck by the truth might beseech that 'these things', blessed yet so startling, so momentous yet solemn, should be spoken to them again, is very intelligible, as it is the unforced sense of the true text. (*Exp. of Acts*, p.194-5)

following: Tyndale completely missed the point of time intended, for he took εἰς τὸ μετὰ τὸν σάββατον of the intervening week — 'bitwene the Sabboth dayes'. But this was from oversight of the later usage of μετὰ which signifies 'after', not 'between' only, as Kypke, Ott, and others have noticed with illustrations. Calvin was quite wrong therefore in censuring here the Vulgate and Erasmus who were right; and still more is Beza to be blamed, because he was a better scholar than the great theologian he followed, and he ought to have known how thoroughly Josephus, Plutarch, and Clem., Rom. 44 (twice), justify the text of the Authorized Version against the marginal alternative. Dr. J. Lightfoot plainly confirmed it from his vast Rabbinical learning. (*Exp. of Acts*, p.195)

13:44 next: Again, in the beginning of verse 44 stands the expression on the 'coming' sabbath, vouched by both the most ancient uncials of highest character and the mass of cursives, and so not only adopted by Erasmus, the Complutensian, Colinaeus, R. Stephens, the Elzevirs, but also by Tischendorf (eighth edition), Tregelles, and by Westcott and Hort. On the other hand, at least two of the great uncials with several good cursives testify to the exactly technical word which differs by a letter less, for 'next following', 'ensuing'. Acts 18:21 used to be cited for the former, till the critics omitted the clause; but there is no doubt that the rival reading is a standing usage of the inspired writer (Luke 13:33; Acts 20:15; 21:26), as it is in the language generally. No wonder therefore that Alford, Bengel, Green, Griesbach, Lachmann, Scholz, and Wordsworth accept it as right: an instructive instance, by no means uncommon, where a few copies are more accurate than the weight of both antiquity and number combined. (*Exp. of Acts*, p.196)

God: Many ancient authorities, as is well known, concur in reading 'the Lord' for 'God'. (*Exp. of Acts*, p.195)

14:2 disobeyed: It was not a visit from without but the alienation of the Jews that refused God's message on the spot; as is confirmed by the correct form of the word (ἀπειθήσαντες) in the more ancient witnesses as against the Received Text. . . . (E L P and most cursives support the received ἀπειθοῦντες, but the older give ἀπειθήσαντες, a completed act.) (*Exp. of Acts*, p.198)

brethren ^Λ: D E, *et al.*, add at the end of ver. 2, 'but the Lord gave (quickly) peace'. It has no stamp of truth. He was really pleased to give signs and wonders. It was needless here to speak of peace to the believer. (*Exp. of Acts*, p.198)

14:5 an effort was: But the intent of violence, which had oozed out, brought the testimony to a close: for a plan or start of this kind seems to be the force of what is meant here, rather than an 'assault', as may be inferred safely from the context. Had there been an actual 'rush', there seems little propriety in the words 'becoming aware of' what could not be doubted and made escape hard. Nor does the form of the verb admit of the rendering 'was making'; for the aorist must signify a definite fact instead of anything merely in course, which would be rather the imperfect. (*Exp. of Acts*, p.199)

14:8 ^Λ lame . . . had walked: 'Being' H L P, *et al.* (Text. Rec.) but not in the most ancient. The aorist seems best for the last verb of the verse. (*Exp. of Acts*, p.199)

made whole: The marginal of 14:9 ["saved," RV,] had better be omitted. (*Bible Treasury* 14:351)

14:9 made whole: The marginal of 14:9 ["saved," RV,] had better be omitted. (*Bible Treasury* 14:351)

14:10 ^Λ Rise: (Lachmann follows C D E *et al.*, in adding, 'I say to thee, In the name of the Lord Jesus Christ.') . . . The addition to verse 10 . . . was made early to save the appearance of pretension on the part of him who wrought the miracle. The absence of the clause is the instructive lesson that as such words would be unavailing in another mouth (definitely proved long after at Ephesus), so they are by no means called for where all the life and testimony were set on magnifying Christ. There was no legally required formula. Of all men Paul was most conspicuously, as he loved to call himself, the 'bondman of Jesus Christ'; so that in his case it was the less necessary by a formal declaration to disclaim any virtue to heal by his own power or holiness. (*Exp. of Acts*, p.199-200)

14:14 out: The best MSS. 'out', not 'in' as in the Text. Rec. and most copies. (*Exp. of Acts*, p.199)

14:15 a: The definite article is probably to be omitted as in the best. (*Exp. of Acts*, p.199)

14:17 you . . . your: 'You. . .', not 'us. . .' as in Text. Rec. (*Exp. of Acts*, p.199)

14:21 preaching the gospel . . . unto (2nd) . . . unto (3rd): The best MSS. support εὐαγγελιζόμενοι, εἰς being repeated also. (*Exp. of Acts*, p.202)

14:23 chose: Naturally the differences in Christendom warp the minds of too many in their impressions of this instructive verse. Jerome, though by no means so extreme as some of the early fathers, interprets the word χειροτονήσαντες (which all the early English Versions as well as the Authorized have rendered 'ordained', Tyndale, Cranmer, and Geneva adding 'by election') of ordination by laying on of hands, as if χειροτονία = χειροθεσία. This, Mr. Humphry rightly treats as untenable, or at least unsupported by any clear example of such a sense.

But we may go farther than Dean Alford, and must affirm that scripture nowhere points to the churches selecting elders by show of hands or in any other way. Indeed the phraseology before us excludes any such thought; for, first, if χειροτονήσαντες necessarily implied any such etymological import here, the meaning must be that Paul and Barnabas chose elders by the method of suffrage. This nobody holds or wishes, but the contrary. And, secondly, this is confirmed yet more abundantly by the pronoun 'for them', which excludes the disciples from their desired part in the election, and distinctly makes the apostles choose the elders for the saints concerned. Of all interpretations, therefore, none is so bad as the amiable compromise that the apostles ordained those whom each church elected. The words simply teach that Paul and Barnabas chose elders for the disciples in each assembly. No doubt the word may mean to stretch out the hand, and this especially in voting; but it had long been used, where no such form could be, to express choice or appointment. And this is certain in the New Testament without going outside it, and in Luke's *usus loquendi*, as the most prejudiced must allow in Acts 10:41, and here too, unless he contends for Paul and Barnabas holding up their hands in each of these cases. This, however, is not what Congregationalism wants, but that *the disciples* should thus decide their choice of each elder and of one only in each church; whereas the text declares that the apostles chose elders *for them* in each assembly: the most distinct and conclusive disproof of popular election which

language can convey. (Dr. Bennett says that the more remote antecedent, 'the disciples', may be referred to; which is so certainly wrong that he himself immediately changes this by the suggestion that Luke may have designed to show what no doubt (?) was the fact (!), that the apostles concurred in their election, and held out their hands, along with the disciples (!) in favour of the elected elder.) And if laying on of hands followed, it is in no way taught here, for the word refers only to the choice of the presbyters. (*Exp. of Acts*, p.204)

chose: "When they had ordained them." Let me take the liberty of saying that "ordained" is a very misleading term, which conveys an ecclesiastical idea without any warrant whatever. Not that "ordained" is an interpolation here as in the first chapter of Acts, but certainly the meaning given is fictitious. The true force of the phrase is simply this, "they chose them elders." In more ways than one it is important; because, as a simple choice takes away "ordination," and with it that mysterious ritual which the greater bodies like, so on the other hand, the apostle's choosing for them elders takes away all that gives self-importance to the little churches. For it is neither the smaller bodies choosing for themselves, nor an imposing authority vested in their great rivals, but a choice exercised by apostles; that is, they chose *for* the disciples "elders in every church."

I am well aware that persons of respectability have not been wanting who have tried to make out that the Greek word means that the apostles chose them by taking the sense of the assembly. But this is mere etymological trifling. There is not the slightest warrant for it in the usage of scripture. It is not requisite for a man to be a scholar in order to reject the thought as false. Thus the word "*them*" refutes it for any intelligent reader of the English Bible. It is not merely that apostles chose. If it be said that the people must have chosen for them to ordain, the answer is, that the people did not choose at all. This is proved by the simple declaration that the apostles chose *for* the disciples. Such is the way to fill up the sentence — "They chose them elders." (It is scarcely necessary to refute at length the notion of the fathers, and of some moderns like Bishop Bilson (Perpetual Government of Christ's Church, p. 13, Eden's edition, Oxford, 1842), that *χειροτονήσαντες* here means ordaining by imposition of hands. That the word was so used in later times by ecclesiastical writers is true; that this is its meaning in scripture is palpable error. It is to confound *χειροτονία* with *χειροθεσία* (or its equivalent, *ἡ ἐπίθεσις τῶν χειρῶν*). On the other hand the idea that *χειροτονήσαντες* means that the apostles conceded to the disciples the power of selecting by vote, whilst they reserved to themselves the right of approval and institution, is still harsher and in short unexampled in all Greek writings profane or sacred, ancient or mediæval. In the earlier Greek authors who write of their public affairs, the word often occurs in the sense of choosing by suffrage (as opposed to lots); later on it meant appointment irrespective of votes. But it is never used, so far as I know, to express that *some* appointed on the ground of election by *others*. And I am glad to say not merely that a candid Presbyterian like Prof. G. Campbell treats Beza's version (*per suffragis creassent*) with the utmost severity as "a mere interpolation for the sake of answering a particular purpose," but that the Presbyterian divines of 1645 in the "*Jus Divinum*" point out the flagrant inconsistency of such an interpretation with the express language of the text. None but Paul and Barnabas chose (whatever the manner); and they chose *for* the disciples, not by their votes, which would be incompatible with their own choice. Compare Acts 10:41, 2 Cor. 8:19. In the former case God chose beforehand the witnesses, but others gave no votes; in the latter the churches chose brethren to be their confidential messengers, but they never thought of collecting the suffrages of other people. Scriptural usage in every instance is simply choice. (*Lect. Intro. to Acts, Cath. Epist., and Rev.*, p.110-111)

chose: This opportunity is taken to furnish clear and conclusive evidence against the notion that the elders were chosen by the votes of the churches. The word *χειροτονέω*, if etymologically viewed, means to stretch out the hand; hence it was applied to election, as we say by show of hands, and, generally, to choice or appointment without reference to the manner. Just so *ψηφίζομαι* starts from mere reckoning with pebbles, and was used for voting thus; then for voting in general, and lastly for the simple resolve or decision of the mind. The context, not the word in itself, shows which is to be understood. Hesychius explains *χειροτονεῖν* by *καθιστᾶν* (compare Titus 1:5), *ψηφίζειν*; as Suidas for *χειροτονήσαντες* gives *ἐκλεξάμενοι*. With all this accords the usage of Aristophanes, as well as of Æschines, Demosthenes, &c., both in the narrow and literal sense, and in the general meaning of choice or designation. Appian, Dio Cassius, Plutarch, Lucian, and Libanius afford many examples where the word conveys no more meaning than choosing. In these therefore the idea of popular suffrage with or without the hands stretched out is quite excluded.

But a few instances must be given from Hellenistic writers familiar with the Old Testament and contemporaneous with those inspired to write the New Testament. Thus Philo (*περὶ Ἰωσήφ*) repeatedly uses *χ.* of Pharaoh's appointing Joseph his prime minister, and of Moses in the place to which he was chosen by God, and in his selection again of Aaron's sons for the priesthood. So Josephus (ANT. VI. xiii. 9) speaks of Saul as "chosen king by God," *ὑπὸ τοῦ Θεοῦ κεχειροτονημένον βασιλέα*, and also (ANT. XIII. ii. 2) represents Alexander as writing to Jonathan in these terms, *χειροτονοῦμεν δέ σε σήμερον ἀρχιερέα τῶν Ἰουδαίων*. "We constitute thee this day high priest of the Jews." This may suffice to prove what we are to judge of Dr. J. Owen's statement (Works, vol. xv. pp. 495, 496, Goold's edition) that "Paul and Barnabas are said to ordain elders in the churches by their election and suffrage; for the word there used will admit of no other sense, however it be ambiguously expressed in our translation." Indeed, Beza, Diodati, Martin, and others had committed themselves to the same thing. Dr. G. Campbell, however, Presbyterian as he was, repudiated this version of the text, and (in his Prelim. Diss. x., Part v. § 7) pronounced *per suffragia* in the Latin of Beza "a mere interpolation for the sake of answering a particular purpose." If one do not endorse so strong a censure, the only alternative is that the gloss sprang from inadequate research and strong prejudice.

The truth is that we need not go beyond the New Testament to demonstrate the error; for here as elsewhere, even when applied to the most rigid election, *χ.* never means choosing by the votes of *others*, which it must mean to bear the alleged sense. Wherever the word occurs technically, the person intended does not take the votes of others merely; or preside as moderator of the election, but *is the voter himself*. Now in this case the subject in question is beyond doubt not the disciples but Paul and Barnabas. If any voted by stretching out their hands, it was the apostles only. Hence the authorized version rightly dropped "by election," the sense given in some of the older English and foreign translations which had been too much influenced by the Genevese school and even Erasmus.

The true meaning is that the apostles *chose* elders *for* the disciples in each assembly (not the disciples for themselves). And this is entirely confirmed by Acts 10:41 and 2 Cor. 8:19; in one of which passages God is said to have chosen beforehand; in the other the churches are the choosers precisely as here the apostles. Neither God nor the assemblies gathered the votes of others: no more did Paul and Barnabas. But this is the sole testimony which has ever been imagined directly to favour the popular election of elders; and we have seen that the inference drawn is assuredly fictitious. For the matter in hand the usage of the word in the political or civil affairs is no evidence.

It is perhaps hardly necessary to add that *χ.* does not mean the imposition of hands, for which scripture supplies another phrase never

confounded with the word in question. But this confusion soon began to show itself in ecclesiastical authors, who not unfrequently employ *χειροτονία* where we might expect *χειροθεσία* or *ἡ ἐπίθεσις τῶν χειρῶν*. This error occurs in the so-called Apostolical Canons, Chrysostom, and subsequent writers; and it may have led the authorized translators to give "ordained" rather than "chose" or "designated." Bishop Bilson, in his "Perpetual Government of Christ's Church," is guilty not of this confusion only but of the strange error that "the elders" included "deacons." (See chaps. 7 and 10.) But really the discord of commentators is almost past belief, unless one have read extensively and proved the fact by experience. Thus Hammond tries to extract from this verse the appointment of a single bishop to each church or city; whereas one might have inferred (without appealing to such incontestible proof to the contrary as Acts 20:17, 28) that the plurality of the presbyters with the singular distributive was as strongly against him as language could make the case short of an express contradiction. Had Hammond's idea been meant, nothing could have been easier than to have written *πρεσβύτερον κατ' ἐκκλησίαν* or *πρεσβυτέρους κατ' ἐκκλησίας*. On the other hand, if I may trust Mr. Elsley's report, Whitby opposes this ultra-Episcopalianism on the equally untenable ground that these elders were such as had miraculous endowments either directly from God (as in Acts 2,4,9,10,11) or through an apostolic medium (as in Acts 8), and who had the care at first of the churches; not fixed ministers, but nearer to the apostles in rank. Can any statement be conceived more random and unfounded?

The last and perhaps the worst specimen of this speculation I take from Calvin's INST. IV. 15,16, where, according to the author, "Luke relates that Barnabas and Paul ordained elders throughout the churches; but he at the same time marks the plan or mode when he says it was done by suffrage. The words are *χ. πρ. κ. ἐκκλ.* (Acts 14:23.) They therefore selected (*creabant*) two; but *the whole body*, as was the custom of the Greeks in elections, *declared by a show of hands which of the two they wished to have.*" It has rarely been my lot to meet with a more glaring perversion of the facts and language of inspiration than this passage exhibits, the refutation of which has been already anticipated. The new translation by H. Beveridge is purposely cited to cut off cavil on that score; and the original is given . . . for verification. ("Refert enim Lucas constitutos esse per ecclesias presbyteros à Paulo et Barnaba: sed rationem vel modum simul notat, quum dicit factum id esse suffragiis, *χειροτονήσαντες*, inquit, *πρεσβυτέρους κατ' ἐκκλησίαν*. *Creabant ergo ipsi duo: sed tota multitudo, ut mos Græcorum in electionibus erat, manibus sublati declarabat quem habere vellent.*" (Genevæ, 1618)) It is consolatory however to find that so untoward a construction was destined to no long existence; for its own author smothered it through reluctance in his commentary on the passage: — "*Presbyterium qui hic collectivum nomen esse putant, pro collegio presbyterorum positum, recte sentiunt meo iudicio.*" (*Comment. in loc.*) (*Lect. on the Church*, p.217-221)

chose: Some argue from the etymology; but usage, not etymology, is the only safe guide. The word (*χειροτονέω*) meant originally to stretch out the hand. Hence, it was applied to voting in this manner, and by an easy transition to choosing without reference to the manner. Thus in Acts 10:41 the same word, compounded with a preposition, is applied to God's choice, where the notion of the church's voting is of course excluded. (*Bible Treasury* N12:374 and *The "Brethren" with an Appendix Containing Some Notice of the Mention Made of Them in Mr. Winslow's Silver Trumpet.*) [see note to Mk. 3:14]

14:25 [of the Lord]: Tischendorf on small but ancient authority gives 'unto Perga'. Rather more of similar character add 'of the Lord', or 'of God'. (*Exp. of Acts*, p.205)

14:28 tarried ^Λ: The more ancient authorities do not give 'there'. (*Exp. of Acts*, p.205)

15:1 circumcised: The critical or aoristic form, as in *κ A B C D* and many cursives, is preferable. The Text. Rec. though largely supported implies continuance or habit, which does not apply here. (*Exp. of Acts*, p.207)

15:2 And: Text. Rec. followed by the Authorized Version and many has 'therefore', and even Lachmann adheres to it, as *A E H P* and most cursives give it. But the correct particle *δέ* has the best support and is clearly right. The common *συζητήσεως* is unfounded. (*Exp. of Acts*, p.208)

15:3 set forward: Is there any good reason why *προπεμφθέντες* should not be rendered 'set forward' here as in Rom. 15:24; 1 Cor. 16:6; 3 John 6? No doubt the heart of the saints was with them, not with the legalists; but there was considerate and affectionate care for their wants by the way, whether or not there was any escort, as in chapter 21:5, which some conceive here. (*Exp. of Acts*, p.210)

both: Text. Rec. follows most in omitting *τε* 'both', which the more ancient authorities insert. (*Exp. of Acts*, p.209)

15:4 welcomed: The critical reading is stronger than that of Text. Rec. (*Exp. of Acts*, p.210)

15:7 you: Most with Text. Rec. read 'us'. (*Exp. of Acts*, p.212)

15:8 [them]: The pronoun here is doubtful; the sense is clear. (*Exp. of Acts*, p.212)

15:11 believe: The Sinaitic, *et al.*, have the strange error of the future here. (*Exp. of Acts*, p.212)

Jesus ^Λ: 'Christ' in the Text. Rec. has some authority, but neither much nor the best. (*Exp. of Acts*, p.212)

15:17 maketh: The reading in verse 18 is somewhat doubtful, and even the version, which may mean 'Who doeth these things known from the beginning of the world.' The general sense is plain enough. (*Exp. of Acts*, p.215)

15:20 pollutions of idols: 'The pollution of idols' were meats offered to idols, as in verse 29. Cf. Dan. 1:8; Mal. 1:7; not to speak of Ecclus. 40. Bentley's conjecture of *χοιρείας* ('pork') for *πορνείας* is an instance of the great scholar's audacity and erudite ignorance (perhaps suggested by Bellonius' *Observat.* iii. 10 whom he cites in ver. 29). We may think it strange to see unclean sin classed with idolatrous sanction; but the Jew felt differently, and to the Gentile they were equally indifferent. (*Exp. of Acts*, p.215)

15:22,25 chosen . . . choose: 'Chosen', verses 22 and 25, in the Authorized and other Versions is ungrammatical. G. Wakefield is half right, half wrong. (*Exp. of Acts*, p.216)

15:22 called: Text. Rec. with some authority gives 'surnamed', as in Authorized Version. (*Exp. of Acts*, p.216)

15:23 elder brethren: The common text follows *E H L P*, *et al.*, as opposed to *κ A B C D et al.*, and probably was framed to suit verse 22; it was a mere clerical error. . . . It will be observed that the most ancient authorities open with a reading which is now accepted by almost all critics. This yields a sense rather more remote from ecclesiastical tradition than the ordinary text, where 'the elders' are distinguished sharply from 'the brethren' immediately following. The 'elder brethren', however, is a formula which exactly agrees with the state of things which was obtaining at Jerusalem. No doubt they were 'the elders' there, as we find them called in chapter 11:30, as well as in chapter 15:2,6. They were the local authorities; but they appear not to have been chosen formally, as the elders undoubtedly were in the Gentile assemblies, by apostolic authority, direct or indirect; they seem rather to have acted

simply from their experience and moral weight, as was usual among the Jews. This falls in remarkably with the peculiar expression employed here, 'the elder brethren', and harmonizes with the tone of Peter's address in chapter 5:1-4 of his First Epistle. (*Exp. of Acts*, p.216-7)

elder brethren: There is very grave authority (⌘, A, B, C, D, &c.) for dropping καὶ, "and," and so throwing together οἱ πρ. ἄδ. "the elder brethren" (in the sense, however, of "the elders"). (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.120)

elder brethren: Yet the peculiarity alluded to is no less plain in the critical text of ver. 23, which is the opening sentence of the decree determined at the council. It runs, if we heed the Vatican MS., the Alexandrian, the Sinaitic, the Rescript of Paris, and Beza's of Cambridge with other good support, not as in the A.V., "The apostles, and the elders, and the brethren," but "The apostles and the elder brethren"; and this is adopted in the Revised Version, as by Alford, Lachmann, Tischendorf, Tregelles, Westcott and Hort, &c. The reading of the later copies, seems due to conforming the phrase with ver. 22. But this was implied here, as it was there expressly asserted to be "with the whole assembly." Nor was it the least likely that the ecclesiastical copyists would have dared to introduce a phrase so alien to their habit of helping on hierarchial distinction. Even Luther, Calvin, and others down to our day have felt constrained to yield to the larger sense of elders and youngers in this context. (*Bible Treasury* N4:335, *Epist. of Peter* p. 244-245)

elder brethren: the weight of testimony is against the insertion of καὶ οἱ before ἄδ., but the American [correctors of the RV] rendering is harsh indeed, however well meant, as compared with the more natural one in the Received Text. (*Bible Treasury* 14:351)

15:24 ^Λ to whom: Text. Rec. with many MSS. adds 'saying that ye must be circumcised and keep the law'. The most ancient authorities omit. (*Exp. of Acts*, p.216)

15:25 of one accord: The Authorized Version renders this in a way of no bearing here. (*Exp. of Acts*, p.216)
choose: [See note to 15:22]

15:33,34 unto those that sent them: After some time Judas and Silas were dismissed in peace 'unto those that had sent them', not merely 'unto the apostles', as in the later copies and some early versions; the more important of which join the ancient in omitting verse 34 of the Text. Rec. as reflected in the Authorized Version. It was probably an insertion due to an inference from verse 40, which is as easy to account for as it is hard to conceive, the best leaving it out if genuine. (*Exp. of Acts*, p.220)

15:34 [whole verse]: verse 34 is not now read by any critic of note, as not appearing in ⌘ A B E H L P, some sixty cursives, &c. (*Bible Treasury* 13:336)

[whole verse]: [See note to 15:33]

16:6 went: The highest authorities (⌘ A B C D E) with adequate support of the cursives, and versions, *et al.*, support the finite verb against the participle in H L P and the mass of cursives, and Text. Rec. (*Exp. of Acts*, p.227)

16:7 and . . . into . . . of Jesus: The more ancient read the copulative against the majority and Text. Rec.; as they give εἰς instead of κατὰ and ἀδ Ἰησοῦ. (*Exp. of Acts*, p.227)

of Jesus: [The RV] rightly give[s] "the Spirit of Jesus" (*Bible Treasury* 13:336)

16:10 ^Λ Macedonia . . . God: The authorities are more divided as to the article here, the best omitting it. So they are between 'God' and 'the Lord', but the oldest support the former. (*Exp. of Acts*, p.227)

16:12 a city of Macedonia, first of the district: why in verse 12 "a city of Macedonia, the first of the district," when "a principal city of the district of Macedonia" strictly represents the Greek text? Amphipolis had been for some time the capital of the district, and Neapolis was first in geographical order for one arriving from the East like the apostle. It is known however that a Greek city might be designated πρώτη without being the metropolis of the region, as for instance, Smyrna and Pergamos were so styled, though Ephesus was the capital of the province. And reasons were not wanting quite sufficient for such a claim on the part of Philippi, especially as Augustus had shewn himself ready to shew it uncommon favour. (*Bible Treasury* 13:336)

16:13 gate: The most ancient MSS., ⌘ A B C D, good cursives, *et al.*, give πόλις, instead of πόλιος (city), as in the Text. Rec. following most. (*Exp. of Acts*, p.231)

prayer [or, place of prayer]: Some ancient authorities give 'where we supposed there was a place of prayer', as in the Revised Version. (*Exp. of Acts*, p.231)

prayer [or, place of prayer]: As the better authorities (⌘ A B C E, *et al.*) insert the article with 'prayer' in verse 16, it is allowed that 'the place of prayer' is the more likely meaning. But if so here, it would go far to commend the same sense in verse 13, the article being there properly absent as it was a previously unknown and unmentioned place. (*Exp. of Acts*, p.234)

16:16 prayer [or, place of prayer]: [See note to 16:13]

16:19 gone: Literally, 'gone out'; it would seem in allusion to the going out of the demon (*Exp. of Acts*, p.235)

16:20 prætors: [See note to Acts 19:31]

16:22 rent their garments: It may not be necessary to hold with Bengel that the duumvirs stripped Paul and Silas with their own hands; but the special expression employed (περιρήξαντες) and the general scope and intrinsic sense, exclude the notion that the magistrates rent (διαρρήσω) their own clothes. (*Exp. of Acts*, p.236)

16:31 Jesus ^Λ: The mass of witnesses adds 'Christ' as in Text. Rec., but the most ancient with some good cursives, the Vulg., *et al.*, do not accredit it. (*Exp. of Acts*, p.237)

16:32 Lord [or, God]: Some ancient authorities read 'God', but the best sustain the Text. Rec., save in preferring 'with' to 'and to', though in sense equivalent. (*Exp. of Acts*, p.240)

16:38 prætors: [See note to Acts 19:31]

17:1 the: It is remarkable that the more ancient manuscripts (⌘ A B D, *et al.*) omit the article before synagogue, as do the Authorized and Revised Versions; but the testimony to its existence is ample and varied. On the one hand it is well-nigh impossible to conceive its insertion unless it were originally there. On the other it is easy to understand its omission, because of its unusual connexion. It would be quite justified if in fact there was but that synagogue in the district, which would give it notoriety. At Philippi we saw that there was none; there was only the place for prayer by the river, where a few used to assemble on the sabbath. (*Exp. of Acts*, p.243)

17:6 city-rulers [or, politarchs]: The Greek noun here, πολίταρχος, not πολίταρχος, is a word, with its cognate verb, of common occurrence in Dio Cassius, for præfect or commandant of a city, besides its broader usage in the past as said of a king or prince. But I do not find it applied to magistrates in Greek cities, only to the præfect of Rome. . . . a peculiar title of the local authorities, which so much the more attests Luke's accuracy because the term occurs in no known remains of Greek

antiquity. But an inscription still extant on the marble arch of the western or Vardir gate of Saloniki proves that such was the title of the Thessalonian magistrates, and that there were seven. (*Exp. of Acts*, p.244-5)

city-rulers [or, politarchs]: [See note to Acts 19:31]

17:9 security: This is expressed, not in the more ancient Greek technical expression ἐγγύη but in the equivalent of the Latin *satisfactio*, τὸ ἱκανὸν. (*Exp. of Acts*, p.247)

17:13 and troubling: 'And troubling' has ancient and wide support. (*Exp. of Acts*, p.247)

17:14 toward: Ignorance of the idiomatic use of ὡς here probably led to ἔως in \aleph A B E and some other authorities, and to its omission in D, *et al.* (*Exp. of Acts*, p.247)

17:16 idols: 'Κατείδωλός πόλις Actor. Apost. xvii. 16, quod non est, ut quidam opinantur, *simulacris dedita urbs*, sed *simulacris referta*.' Zeunius ap. Viger, *de pr. Gr. L. Idiom.* 638, ed iii. Lips. 1822. (*Exp. of Acts*, p.248)

17:18 also . . . Λ Stoic . . . Λ preaching: 'Also' has good authority, though omitted in Text. Rec., which inserts 'the' before Stoic, and 'to them' before preached. (*Exp. of Acts*, p.248)

17:21 something: The most ancient authorities support the double 'something'. (*Exp. of Acts*, p.248)

17:22 very [*i.e.*, more than others]: why should ὡς δ. be translated "somewhat superstitious"? Very religious, devoted to higher powers, or given up to demon worship, seems rather the force of the word here. (*Bible Treasury* 13:336)

very [*i.e.* more than others] reverent: "very religious" seems nearer the mark than "rather superstitious." (*Bible Treasury* 14:351)

17:23 this: The neuter form has more ancient support than the much more general masculine. (*Exp. of Acts*, p.249)

17:25 human: 'Of men' in Text. Rec. must yield in antiquity to 'human'. (*Exp. of Acts*, p.249)

17:26 [blood] . . . all: 'Blood' is not in \aleph A B, eight cursives, and most ancient Versions, some reading 'every face'. (*Exp. of Acts*, p.249)

appointed: 'Foreappointed' rests on D and a few more. (*Exp. of Acts*, p.249)

17:27 God: 'God' has ample support of the best kind. (*Exp. of Acts*, p.249)

God: "The Lord," as in the Authorised Version is a bad reading: "God" is in the best copies, and required by the truth intrinsically. What had the nations to do with "Jehovah"? What could they know of Him whom God made Lord and Anointed? (*Pamphlets*, p.329)

God: [The RV] rightly change[s] "the Lord" into "God" (*Bible Treasury* 13:336)

17:29 divinity: τὸ θεῖον, the divine, or what is divine, in verse 29, should not be confounded with θεϊότης or still less θεότης. (*Bible Treasury* 13:336)

17:30 commandeth Λ : Text. Rec. has 'all men' with many, but not the best witnesses, as in the text followed. (*Exp. of Acts*, p.249)

17:31 inasmuch: καθότι \aleph A B D E, *et al.*, διότι 'because', has inferior weight. (*Exp. of Acts*, p.249)

18:1,2 he: Good MSS. add ὁ Παῦλος as in Text. Rec., the Authorized and other Versions, but the best omit. (*Exp. of Acts*, p.254)

from . . . commanded . . . from: The form varies in copies, with the same sense in substance, in all the words thus marked. (*Exp. of Acts*, p.254)

18:2 commanded . . . from [See note to 18:1]

18:3 and [?they]: 'They' wrought is sustained by \aleph^m B, Coptic and Origen; for one can scarce add the loose Æthiopic Version. It seems strange that the Revisers should adopt so precarious a reading in the face of all other authorities. (*Exp. of Acts*, p.254)

18:4 discoursing: The same word means either 'discoursing' in general, or in particular 'reasoning', or even 'disputing', as in Mark 9:34; Acts 17:2; 24:12; Jude 9. Here as in chapter 20:7,9; Heb. 12:5, the more general force seems preferable; in others 'reasoning' may be right as between the extremes. Context alone can decide. (*Exp. of Acts*, p.257-8)

18:5 word: λόγῳ \aleph B D E, six cursives, Vulg. Memph. Theb. Syrr. Arm. Aeth.; πνεύματι (as in Text. Rec.) has quite inferior authorities. . . . Not the least ground seems to support the notion that their arrival with supplies enabled Paul to give up tent-making for the exclusive preaching of the word: certainly the verb συνείχετο does not mean anything of the sort, but rather that the state of absorption with the word, by which he was characterized, went on; for it is the imperfect, not the aorist as it should have been if indicative of a fresh act or course consequent on their coming.

But there is another word which has to be taken into account, in order to a sound judgment. Were πνεύματι genuine, I cannot but think Erasmus (*pace Bezae*) right, and that the meaning would then be 'straightened in spirit'. But it is not so. The Received reading πνεύματι ('spirit') is not sustained by the best authorities which give λόγῳ ('word'), πνεύματι having crept in from Acts 17:16; 18:25; 19:21, *et al.* Hence such a rendering as Wakefield's must be summarily and on every ground discarded, 'the mind of Paul was violently disturbed'; and none the less because the translation is commended by its author in his notes as perfectly agreeable to the original. Similarly erroneous is the turn given by Hammond, Mill, and Wolf, as if the apostle's spirit was vexed at the unbelief of the Jews; or the opposite notion of Beza and others, who construe it into the zealous ardour which carried him away. Others again like Casaubon, Grotius, *et al.*, depart still farther and consider 'the spirit' to mean the Holy Spirit by Whose impulse he was borne away at this time: a rendering which is in every way faulty, for the verb cannot bear such a force, and the reading is certainly erroneous. If genuine, it would rather require the article absent (unless ἀγία were expressed): its insertion simply would point to one's own spirit. (*Exp. of Acts*, p.258-260)

word: [The RV] correctly substitute[s] "by the word" for "by the Spirit," whilst Alford would render it "earnestly occupied in preaching," and T. S. Green similarly. (*Bible Treasury* 13:336)

was: εἶναι is read by the best witnesses. (*Exp. of Acts*, p.258)

18:6 shook out: Think of Wakefield, while he retains the ordinary version, saying, 'I am partly inclined to think it means here — *throwing off* his garment: which exhibits a striking image of the conduct of the apostle: As I *throw off* this cloak, so I relinquish all further concern with you.' (*Exp. of Acts*, p.260)

pure; from henceforth: It may interest some to know that, even in so simple a passage as the last, men of learning have differed. Lachmann suggested, and Alford followed, a punctuation which yields the sense, 'I shall henceforth with a pure conscience go to the Gentiles.' Wakefield follows the Peschito Syriac in breaking it up thus: 'From this moment I am clean *therefrom*; I go to the Gentiles.' In his note he says, 'This disposition gives a degree of abruptness to the periods more suitable to an angry man!' The irreverence of the translator seems to my mind as

manifest as his lack of judgment, and the ordinary division most consistent, dignified, and impressive. (*Exp. of Acts*, p.260)

18:7 thence: instead of ἐκεῖθεν the Codex Bezae and a cursive (137) expressly change 'thence' into 'from Aquila's'. . . Of course it was a mere gloss, and even a misinterpretation to boot. (*Exp. of Acts*, p.261)

Titus: Titus, or Titius, is vouched for by \aleph B D^{ff} E, four cursives, Vulg. Memph. Syr.-Harcl. Arm. Indeed Syr.-Pesch. and Theb. gave Titus only; and a cursive corrects Justus by Titus. (*Exp. of Acts*, p.259)

18:9 by night through a vision: The order of the words differs in the MSS. (*Exp. of Acts*, p.262)

18:12 pro-consul: ἀνθυπατεύοντος is the Text. Rec. supported by most cursives; but \aleph A B D with several good juniors give the two words ἀνθυπάτου ὄντος. The additions of Codex Bezae are numerous here as elsewhere, but hardly call for remark) . . . It may be well to notice again the precise position of Gallio. He was 'pro-consul' of Achaia. It is the more striking, because the province under both Tiberius and Caligula had been imperial, and hence under the authority then of a pro-prætor. Claudius, the reigning emperor, had restored Achaia to the senate, which involved the change of its former government to that of a pro-consul. Accordingly at this time Luke speaks accurately not of a pro-prætor, but of a pro-consul. We saw a similar instance in Sergius Paulus the pro-consul of Cyprus, which, like Achaia, had been under imperial authority, but was afterwards transferred to the senate, and thus became pro-consular. The inspired historian made no mistake in these details, where it was exceedingly easy to do so if he had not been under divine guidance; and the more so, as the early Christians notoriously kept aloof from all meddling with political administration. But in scripture we are entitled to look for the truth in things small and great; and this should be recognized by giving as exactly as possible the reproduction of its meaning.

In fact Luke had been supposed in one at least of these instances to have erred by applying the term erroneously according to the state of things which had existed before the transfer to the senate, till a passage was found in an historian not read generally which confirmed the change, and coins with the new title made it still more evident. Had there been no coins, no statement in Dio Cassius, extraneous evidence would have failed, yet the truth would have remained all the same in scripture: only even Christians would have trembled because history did not speak in support of scripture. It is such incredulity which is so deplorable, and this among not heathen and Jews only but the baptized. But how sad that men bearing the Christian name should be swayed in a moment by human testimonies, after showing their readiness to doubt even when they had the inspired word for it! Can anything evince more clearly that men naturally distrust God and His word? These things ought not so to be. (*Exp. of Acts*, p.265-7)

18:15 Λ I: Text. Rec., supported by four uncials and most cursives, adds γάρ 'for'; but the oldest MSS. and Versions do not give it. (*Exp. of Acts*, p.266)

18:17 all Λ : (Text. Rec. with most adds οἱ Ἕλληνες, 'the Greeks', but the best authorities are adverse.) . . . It is not needful to specify that 'all were Greeks', who assailed the prominent Jew who complained in the case, though there is large and good authority for this addition, adopted in the Text. Rec. Certainly the reading of some cursives, which attributes the assault to 'all the Jews', refutes itself as intrinsically worthless and absurd. Had not Sosthenes but Crispus been said to be the object of animosity, such a reading could be understood. But Sosthenes would seem to have succeeded Crispus in that office, without a hint of his conversion as yet, though he may have been the one who is later spoken of as a brother. The best, though not the most considerably authenticated,

variant is that which is found in the Sinaitic, Alexandrian, and Vatican Uncials, and some of the most ancient versions. These witnesses simply say that they 'all' laid hold of Sosthenes the ruler of the synagogue, and were beating him before the judgment-seat, and that Gallio gave himself no trouble about the matter. (*Exp. of Acts*, p.266,268)

18:19 they: (So read \aleph A B E, *et al.*, Sah. Syr.-Pesch. Ar^c Aeth.^{pp}; D^{ff} καταντήσας, the rest supporting the Text. Rec., as in the A.V., *et al.*) . . . There is no doubt considerable and good authority in support of the Received Text, followed by the A.V. and most others. But the best witnesses and versions sustain the plural form in the first clause, which gives additional force to the singular in the second, in which all agree. 'And they arrived at Ephesus' is the reading given by the Sinaitic, Alexandrian, Vatican, and Laud's Bodleian, with some cursives. The Greek of Beza's MS. is probably a mere clerical error, as it makes no grammatical coherence, and the Latin agrees with the oldest authorities and several of the best ancient versions. (*Exp. of Acts*, p.269-270)

he left them there: Some ancient authorities omit, or transpose, this clause, to make the narrative more flowing; and there is much conflict of testimony as to αὐτοῦ or ἐκεῖ for 'there'. (*Exp. of Acts*, p.269)

reasoned: διελέξατο has the best suffrages, διελέχθη the most numerous, διελέγετο has a few MSS. and Versions of value, but is hardly consistent with the next verse. (*Exp. of Acts*, p.270)

18:20 Λ he: 'With them' (or 'there'), is added by some, as in Text. Rec., but the best omit. (*Exp. of Acts*, p.270)

18:21 [I must by all means keep the coming feast at Jerusalem]: Very weighty witnesses omit the words in brackets; as to which Tischendorf refers to Acts 19:21; 20:16. . . It is well known that the clause within the brackets is not in the Uncials of the highest character, though it is attested by abundant and good authority. Hence it becomes very much a question of internal evidence. Meyer lays stress on the reference of ἀναβάς in verse 22; but 'going up', though unquestionably to Jerusalem, need not have been to keep a Jewish feast, unless it was expressly so explained. The only thing recorded as a fact is his saluting the church. This in no way disproves the purpose to keep the feast there; but it undoes the force of the argument founded on ἀναβάς. The truth is that both may be true; verse 21, if genuine, stating what he meant to do in Jerusalem, though nothing is said of its accomplishment; and verse 22 letting us know that his heart had other objects before him than the purpose he had mentioned to the Jews of Ephesus. (*Exp. of Acts*, p.270)

18:24 Apollos: The Sinaitic^{pm}, two cursives, the Coptic and the Arm., confound Apollos with Apelles (Rom. 16:10). (*Exp. of Acts*, p.272)

18:25 way: Beza's uncial with more than fifteen cursives reads 'word' for 'way'. (*Exp. of Acts*, p.272)

Jesus: For 'the Lord' in Text. Rec. (supported by H P, *et al.*), the best witnesses have 'Jesus'. (*Exp. of Acts*, p.272)

18:26 Priscilla and Aquila: The order in the inferior uncials, etc., is 'Aquila and Priscilla' but \aleph A B E with Vulg. Cop. Aeth. as above. (*Exp. of Acts*, p.272)

the way of God: The order, and even words, fluctuate in the copies. (*Exp. of Acts*, p.272)

19:1 [?down]: Text. Rec. ἐλθεῖν, B H L., most cursives and Versions; κατελθεῖν \aleph A E, many cursives, Arm. (*Exp. of Acts*, p.275)

finding . . . disciples Λ : Text. Rec. εὐρών. . . εἶπεν, D E H L P, *et al.* εὐρεῖν . . . εἰπέν τε \aleph A B, several cursives, Vulg., *et al.* (*Exp. of Acts*, p.275)

19:2 [said]: Text. Rec. on large authority adds εἶπον which does not appear in \aleph A B D E, *et al.* (*Exp. of Acts*, p.275)

19:3 said: ὁ δὲ εἶπεν simply ⋈ A E, *et al.* εἶπε τε Text. Rec. with B H L P and most (H L P, *et al.*, adding πρὸς αὐτούς). (*Exp. of Acts*, p.275)

19:4 Jesus: Text. Rec. has τὸν χριστὸν Ἰησοῦν H L P, most cursives; as some with several Versions support 'Jesus Christ'; but the best τὸν Ἰησοῦν, D giving only χριστόν. (*Exp. of Acts*, p.275)

19:8 the: Some MSS. and Versions omit the article, but most insert it, which Luke's usage confirms. (*Exp. of Acts*, p.281)

19:9 ἄ Tyrannus: Most support Text. Rec. in adding 'a certain'; but the most ancient omit. (*Exp. of Acts*, p.281)

19:10 Lord ἄ: Text. Rec., with H L P and most cursives, adds 'Jesus', but not ⋈ A B D E, and all the old Versions. (*Exp. of Acts*, p.281)

19:14 certain: So it stands in the Vatican and other good authorities. The ordinary text has 'certain ones, sons of. . .', and much the larger support. (*Exp. of Acts*, p.285)

19:15 ἄ Paul: [Q. — Acts 19:15. Dr. J. B. Lightfoot in his Fresh Revision of the N.T. iv. §3 (p.60) speaks of "the distinction which is effected by the insertion of the article before the one name and the omission before the other," &c. But this is not the fact, though he cites the Greek expressly, and wrongly, just before. He was eminently learned, and usually most accurate. How can we account for the statement? R.]

A. — It is a striking proof that good Homer sometimes nods. Not only no known MS. bears him out, but the supposed omission would be in this case impossible Greek. The repeated article is even more requisite than the separate verbs, γ. I know or acknowledge, ἐπ. I am acquainted with. It is to be presumed that in a later edition so glaring and of course unwitting a mistake must have been corrected; I have only the first before me. (*Bible Treasury* N3:192)

19:16 both: The better reading is ἀμφοτέρων (⋈ A B D, *et al.*), not 'them', as in the common text, a change to suit the 'seven', whereas two only were concerned in this case. (*Exp. of Acts*, p.285)

both: it is "both of them," not the seven, but two of them, easily made into all, but not the converse. (*Bible Treasury* 13:336)

19:22 in: D^{tr} has ἐν, but this evidently to avoid the difficulty of εἰς, which expresses the direction of the apostle, though it was only a question of abiding where he was, a pregnant construction not at all infrequent. (*Exp. of Acts*, p.288)

19:25 we: Tischendorf has shown the mistake of Griesbach in giving ὑμῶν for ἡμῖν (A B D E, *et al.*), instead of the vulgar ἡμῶν. This error is faithfully repeated in the notes of Scholz, a very inferior critic. (*Exp. of Acts*, p.288)

19:27 her: τῆς μεγαλειότητος ⋈ A B E and near 20 cursives, *et al.*, rather than τὴν μεγαλειότητα as in Text. Rec. (*Exp. of Acts*, p.288)

19:31 Asiarchs: "Asiarchs" with a marginal explanation is suggested [by the American correctors of the RV]; but if so, should there not be "Prætors" or Duumvirs in 16:20, 38, and "Politarchs" in 17:6? (*Bible Treasury* 14:351)

19:32 assembly: . . . the New Testament employs ἐκκλησία in reference to at least two other subjects: one, the assembly at Ephesus, Acts 19:32, 39, 40; the other, the congregation of Israel in the wilderness, Acts 7:38, which is in our version, rendered "church in the wilderness." "Congregation" would evidently be better, as "church" here is calculated to mislead; for there is no question of a body baptized by the Holy Ghost. A similar remark, perhaps, applies also to Heb. 12:23. (*The*

Second Advent of Christ Premillennial: A Reply to the Rev. D. Brown, D.D., Glasgow: R. L. Allan, 1868, p. 31)

19:33 instructed [or, drew together] συνεβίβασαν is the best reading (⋈ A B E and many cursives) and means as above. The vulgar text hardly falls in with προβαλόντων following without tautology. (*Exp. of Acts*, p.290)

19:35 ἃ which: The γάρ, 'for', not expressed in our version, or perhaps any other, implies, without bluntly saying, Why this ado? For 'which of men is there who knoweth not. . .' (*Exp. of Acts*, p.291)

19:37 temple: All the old Protestant English Versions have the absurdly false rendering, 'robbers of churches'. So inveterate is bad habit, even beyond the vulgar. Wiclif and the Rhemish were preserved from it by adhering to the Vulgate. (*Exp. of Acts*, p.291)

19:39 ἃ it: B and many cursives support περαιτέρων and so Mr. T. S. Green, 'further', which makes good sense; but the ancient versions are adverse. (*Exp. of Acts*, p.291)

assembly: [See note to Acts 19:32]

19:40 shall ἃ be: The best authorities add a negative here. It may be due to οὐ immediately preceding. If genuine, it may be explained by emphatic speech, which is not always logically correct. (*Exp. of Acts*, p.291)

concourse: [See note to Acts 19:32]

20:1 called [or, sent]: Most support the former, the best the latter. (*Exp. of Acts*, p.293)

20:3 [whole verse]: In verse 3 structural varieties appear in the copies. (*Exp. of Acts*, p.293)

20:4 (as far as Asia) . . . [son] of Pyrrhus: A few very ancient witnesses do not contain these words, which are sustained in the great mass; but '[son] of Pyrrhus' is genuine. (*Exp. of Acts*, p.293)

20:7 we: ⋈ A B D E, some twenty cursives, and all the Ancient Versions, as against the Text. Rec.; τῶν μαθητῶν H L P, and most cursives, probably to square with αὐτοῖς. So σὴν in verse following with the scantiest support. (*Exp. of Acts*, p.295)

we: As for Acts 20:7, neither italics nor capitals will relieve "Typicus" from the charge of unbelief, nor add a particle of strength to the weak assertion that "there is not the slightest evidence to prove" that it was the Lord's Supper. The language is decisive that it was then the practice of Christians to come together *on the first of the week*, and this to break bread. (Comp. also 1 Cor. 16:2.) The critical reading (ἡμῶν), which rests on much the best authorities, seems to me stronger than the vulgar one (μαθητῶν), which probably grew out of a desire to make easier sense with αὐτοῖς. Nothing is simpler: all came together to break bread, but with prominence given to Paul and his companions in "we," the family word. (*Bible Treasury* 6:80)

we: I am sorry to be obliged to point out a necessary correction here. But you will understand that the change has already been made *from* the truth. I am only seeking to bring souls back *to* the truth. The real words of the Holy Spirit here were: "When *we* came together." (It is a question of the true Greek text, not of our version only. ἡμῶν is read by ⋈ A B D E, twenty cursives, all the ancient versions of value, save perhaps the Coptic, and several of the Greek fathers, as against H L P and most cursives.) Now no doubt at first sight it seems a little harsh. I will read to you how it runs, and you will see that it is a little difficult. In the most authoritative text of this verse, according to the oldest and best MSS., it reads thus: "Upon the first day of the week, when *we* came together to break bread, Paul preached unto *them*." One can readily conjecture how the change took place. The copyists, seeing "preached unto *them*,"

thought that “when we came together” did not well harmonise, that there must be some mistake, and that “we” had probably slipped in instead of “the disciples.” The truth, however, is, that “we” is right, and that the real intruder is “the disciples.” It was the apparent jar of which the correction sought to get rid. This was wrong. Always accept this, my beloved brethren, as a true canon in such questions as to the word of God: never cut the knot of a difficulty in scripture, but wait till God untie it for you. There are difficulties in His word. What is to be done with them? Submit to them; own that you do not understand; pray to God till, in the use of all right means, He clears them up. But never force the word of God. That appears to have been done here. Some of the scribes cut the knot by changing “we came together” into “the disciples came together”; thus they thought that the latter would agree better with “them.”

But now let us simply take the clause as God wrote it; for there cannot be a legitimate doubt, to any competent person who has examined the matter, that I am giving the true form of the verse. Thus it will be found in every critical text of value, no matter whose it may be; and so you will find it in every correct version of the critical text — “Upon the first day of the week, when we came together.” Why *we*? Because all had a common interest. Had it been said, “when the disciples came together,” it might possibly have been thought that it meant no more than the disciples in that place, who had the habit of meeting together on the first day of the week. But as it is “when we came together to break bread,” the principle takes in all saints. All are found here in a common character. The family word, “we,” so familiar to the Spirit, is used — “when we came together.” It is not merely the mode adopted by the disciples in the Troad. It is the habit of the saints wherever they might be — of Paul, and Luke, and every one else. The only question that could be raised is, whether the writer does not mean by this to put himself along with the rest when he says, “When we came together to break bread.” This I do not doubt he does; but that the phrase goes farther we see from the context, which implies the fixed and regular habit of all saints of God, wherever they had the opportunity, to meet together for the Lord’s supper on the first day of the week. (*Bible Treasury* N9:376)

we: it is correctly “when we came together to break bread, Paul discoursed with them,” (*Bible Treasury* 13:336)

20:9 sitting: *καθεζόμενος* seems better than *καθήμενος*. (*Exp. of Acts*, p.296)

20:11 the: *τόν* ^{8^m}. A B C D —, which Text. Rec. omits with most. (*Exp. of Acts*, p.296)

eaten: Some have supposed that when Paul had gone up and broken the loaf and eaten, it was the interrupted celebration of the Lord’s supper. This appears to me opposed to the intimations of the context. Scripture describes it, not as fellowship, but solely as the personal act of the apostle. No doubt it was ‘the loaf’ of the Lord’s Supper; but it was that loaf now partaken of by the apostle for his own refreshment, after so long speaking and circumstances so trying, about to go forth on his journey. This seems borne out by the word, *γευσάμενος*, rightly translated ‘eaten’, or literally, ‘tasted’. We can readily understand therefore why the Lord avoids such a word in calling on His disciples to ‘take, eat’, in the institution of His supper. The word *φαγεῖν* could be, and is, used in the most general way, but it is here *γεύομαι*. Again, the apostle’s ‘conversing’ with them a long while, till daybreak, much better suits a meal than the assembly. (*Exp. of Acts*, p.298)

20:16 past: ‘By’ (A.V.) is equivocal as it might mean by that way. ‘Past’ means without stopping there. (*Exp. of Acts*, p.299)

20:19 ^Λ tears: Text. Rec. adds ‘many’, supported by C H L P, *et al.*, but ⁸ A B D E *et al.*, omit. (*Exp. of Acts*, p.301)

20:22 the [or, my]: Canon Humphry attaches more importance than is due to the old expositors, as Chrysostom, Ammonius, Didymus, who will have the phrase to mean that Paul went ‘led captive by the Spirit’. Usage, as well as the distinction *τὸ πνεῦμα τὸ ἄγιον* in the following verses, point to his spirit, on which Meyer at last fell back, after first taking up the notion of the Greek Fathers. Paul was not free in his spirit for any other direction than Jerusalem, cost what this might. (*Exp. of Acts*, p.304)

20:24 [whole verse]: There are minor differences in the readings of the text, but nothing of weight enough to detain us here. (*Exp. of Acts*, p.305)

20:25 [of God]: The best and oldest MSS. and Versions, save the Vulg., etc., read simply ‘the kingdom.’ Others add ‘of God’, which is meant if not expressed; others ‘of Jesus’, and ‘of the Lord Jesus’. (*Exp. of Acts*, p.306)

20:28 heed ^Λ: The copula *οὖν* ‘therefore’ seems an early addition, but the best copies have it not. (*Exp. of Acts*, p.307)

in: The Authorized Version has gone a little beyond what the inspired word really says, ‘Over the which the Holy Ghost hath made you overseers.’ It is rightly rendered in the Revised Version, ‘in the which’. They were thus made to feel that they were in and of the flock of God like every other saint. (*Exp. of Acts*, p.308)

God: [With the American correctors of the RV, “the Lord” (with marg. Some ancient authorities, including the two oldest MSS., read *God*),] we cannot agree. It is a question of Scripture and spiritual judgment amidst the collision of witnesses. (*Bible Treasury* 14:351)

with His own blood [or, the blood of His own one]: ‘With His own blood’ is beyond controversy a difficult expression, and especially in the best representation of the text, which deserves careful examination. It is not meant that there is the least cloud over the truth that He Who shed His blood for us was God. If the Saviour here was not God, His purchase would have only a creature’s value, and must be wholly insufficient to acquire on God’s part the assembly as it was, yea, as it is. Being a divine person, His gaining it to Himself by blood has an infinite and eternal efficacy.

But the expression, as it stands in the Authorized and Revised Versions, is unexampled in scripture; and what is more, as already remarked, it is peculiarly embarrassing for the Christian scholar, because the form of it, now most approved on the best grounds, is extremely emphatic instead of being general. Indeed it would be easier to understand the sense as commonly understood, if the form had been, as in the vulgar reading, *τοῦ ἰδίου αἵματος*. The critical reading, though at first sight it may add to the difficulty, seems however the right one, *τοῦ αἵματος τοῦ ἰδίου*. But it is suggested that we should take *τοῦ ἰδίου* in government rather than in concord. The meaning that results from this would be ‘the blood of His Own One’, i.e., of Christ, His Son, rather than ‘His own blood’. This meaning, if certain, would make all plain.

It was in all probability the perplexity here felt which led some copyists in early days to substitute the church ‘of the Lord’, for that ‘of God’. But this reading, though externally well supported (A C^m D E, *et al.*), is at issue with New Testament usage, and is thus on the whole inferior to that of the common text, though as far as ‘God’ goes no one need be surprised that Wetstein and Griesbach adopted it; but it is not so intelligible why Lachmann, Tischendorf, and Tregelles are not here found rather with Mill, Wolf, Bengel, Scholz, Alford (in all his editions since the first two), Wordsworth, Westcott and Hort, who hold to *τοῦ θεοῦ*. It is Alford’s mistake that Matthäi prefers the same; for in both his editions he follows his Moscow copies, and has the same conflate reading as the Complutensian, *τοῦ κυρίου καὶ θεοῦ* (C³ H L P, some 110 or more cursives). Other varieties there are, scarce worth noticing on any ground,

as, τοῦ κυρίου θεῶν (3,95**), τοῦ θεοῦ καὶ κυρίου (47). Some ancient versions represent τοῦ χριστοῦ, one old Latin 'Jesu Christi', and the Georgian — τοῦ κυρίου τοῦ θεοῦ.

Dr. Scrivener therefore fairly enough says that our choice evidently lies between κυρίῳ and θεῶν, though Patristic testimony may slightly incline to the latter, as he does himself. But why he should consider that the *usus loquendi* of the apostle, though incontrovertibly sustaining θεῶν against κυρίου, 'appears little relevant to the case of either', is to my mind unintelligible. For the utmost that can be said for the immense weight on one side is that it may not have been impossible to have said the other in this sole instance. Scripture beyond doubt is larger than man's mind; but assuredly he is rather bold or careless who could slight an expression invariably found for one never found elsewhere, and here easily understood to be a change in order to escape a sentiment extremely harsh and unexampled if taken as it commonly is.

It may not be without profit to conceive how the discovery of the Sinai MS., and a clearer knowledge, not only of the Vatican copy, but of other weighty authorities, must have modified, if not revolutionized, the judgment of Griesbach. 'Ex his omnibus luculenter apparet, pro lectione θεῶν ne unicum quidem militare codicem, qui sive vetustate sive interna bonitate sua testis idonei et incorrupti laude ornari queat. Non reperitur, nisi in libris recentioribus iisdemque vel penitus contemnendis, vel misere, multis saltem in locis, interpolatis. Sed nec versionum auctoritate tueri se potest. Nulla enim translatio habet θεῶν praeter Vulgatum recentiore, (quam redarguunt antiquiores libri latini,) et Philoxenianam syriacam, . . . Tandem neque apud Patres certa lectionis istius vestigia deprehenduntur ante Epiphanium, . . . Quomodo igitur salvis criticis artis legibus lectio θεῶν, utpote omni auctoritate justa destituta, defendi queat, equidem haud intelligo.' (*N. T. Gr.* ed. sec. ii. 115, Halae Sax. et Lond. 1806). It is now certified, not by Birch only, who might have been more heeded, notwithstanding the silence of the collation for Bentley, but by the personal and expressly minute examination of Tregelles, who rather looked for an erasure, but found no sign of it in B, but θεῶν, as also in A. Now no sober and intelligent mind can doubt that the weight of A and B is at least equal to A C D E.

Among the cursives, as usual, some may be of slight account, but others are really valuable and undeserving of so sweeping a censure. As to Versions, none can be produced of greater value than the Vulgate, and the most ancient and excellent copies, such as the Amiatine, Fuldensian, Demidovianus, Toletanus, *et al.*, as well as the Clementine edition, have 'Dei'. It is rather audacious to begin with Epiphanius among the Fathers in face of the well-known allusion of Ignatius (Πρὸς Ἐφεσούς i.) which this verse alone can account for. Greek and Latin Fathers cite the common text, or refer freely to it (as Tertullian *Ad Uxorem* ii. 3, Clement Alex. ii. 3, 44) though no doubt there is a vacillation which answers to the various readings.

Griesbach also argues on the improbability that Athanasius could have read the text as it stands and deny as he does against Apollinarius that αἷμα θεοῦ occurs, ascribing such an expression to the Arians; indeed many besides Athanasius objected to such language. And it would have been truly impossible if διὰ τοῦ ἰδίου αἵματος had been the true reading. But it is not. The majority of later copies may support it, as they do the unquestionably wrong τοῦ κυρίου καὶ θεοῦ but all late critics agree to follow A B C D E, *et al.*

It would appear then that the great champion of orthodoxy must have understood τοῦ ἰδίου to be expressive of Christ, as God's 'own' One. Otherwise the emphasis, if we take τοῦ ἰδίου in concord, renders the phrase so intolerable that nothing but necessity could justify it. Is there any such need? In other words, if the true text were διὰ τοῦ ἰδίου αἵματος, we *must* translate it as in the Authorized Version and all others which were based on that reading now recognized as incorrect; and we could then understand the phrase only as predicated of Him Who is God by

what theologians call κοινωνία ἰδιωμάτων. And Meyer considers that the true reading was changed to the common but indirect one because τοῦ ἰδίου, as it ought to be, might be referred to Christ. Dæderlein, Michaelis, and other moderns, when they so refer τοῦ ἰδίου, may have had low thoughts of Christ; but certainly not such was Athanasius, who, it seems, must have so understood the passage. Can it be questioned that the emphatic contrastive force, if we take it as God's own blood, brings the phrase under what he calls the τολμήματα τῶν Ἀρειανῶν?

It is easy to ask for justification by Greek usage. This is exactly what from the nature of the case could hardly be; for in all the New Testament, as there is no other instance of a noun followed by τοῦ ἰδίου, there is no distinct matter for comparison. But it is to be noticed that, where Christ goes before, what follows is διὰ τοῦ ἰδίου αἵματος (Heb. 9:12; 13:12). It is reasonable therefore to infer that, as the emphatic contrast would be dogmatically extravagant, the rendering most entitled to our acceptance is 'through the blood of His own One'. Dr. Hort indeed suggests 'through the blood that was His own, i.e., as being His Son's' (*The N.T. in Greek*, ii. 99). It may be doubted whether this will commend itself more than Mr. Darby's.

The general truth is untouched. The question is how best to solve the very real difficulty. The suggested version seems less objectionable than Dr. Hort's conjecture at the close of his note, that υἱοῦ may have dropped out of the τοῦ ἰδίου at some very early transcription affecting all existing documents. Conjectural emendation in N.T. scripture has never approached a proof of its need or value in a solitary example. He Who gave us His word has watched over it; and we need not distrust Him here. (G. C. Knapp, *N.T. Gr.* ii. 647, 8, ed. 4th, London, 1824) hazards another guess. 'Primitively perhaps it was thus written — the church, which He purchased with the blood of His own [namely, Son], Rom. 8:3, 32. Luke elsewhere always speaks simply of the church. Those who referred "purchased" to Christ, substituted, from Heb. 13:12, διὰ τοῦ ἰδίου αἵματος'. But leaving out his conjecture, he leans to this version, which he preferred to the usual one.)

The reasoning of Bp. Middleton (*Greek Article*, Rose's Ed., 291-5) is founded on the erroneous vulgar text, and directed mainly against Mr. G. Wakefield, whose version and notes are here, as ever, devoted to the confirmation of his heterodox views. But Michaelis was not so ignorant as to translate the common text as the Bp. says he did; nor ought a writer on the Greek article to have overlooked an emphasis in the repeated article, as compared with the ordinary form, which would be hard indeed to predicate of God as such, when the unemphatic only is applied to Christ's own blood. It is to be doubted therefore whether Bp. Middleton, or those who cite him in this connexion did really comprehend or see the true conditions of the question. For on the one hand the common deduction involves us in thoughts and expressions wholly foreign to scripture; on the other hand, if the Greek can honestly mean by the blood of His own One, the balance of truth is at once restored, and the utmost that can be alleged against the construction is that its seeming ambiguity might be supposed improbable for the apostle's mouth. That it is sound Greek to express this meaning will scarcely be disputed save by prejudiced persons who do not sufficiently bear in mind the graver objections to the other version. (See also J.N.D.'s footnote to the passage in his *New Translation* (1884).)

Returning then from the consideration of the passage, one may conclude that the Text. Rec. is right in reading church or assembly 'of God', but wrong in following that form of expression at the close of the verse which would compel us to translate, contrary to all the phraseology of scripture elsewhere, 'through His own blood'. The reading of all critics with adequate information and judgment might, and ordinarily would, bear the same meaning with the force of a contrasting emphasis, which is never used even of our Lord; if said of God, it is wholly unaccountable. It seems that this moral improbability made Athanasius

deny the phrase (found in Ignatius, Clement of Alexandria, and Tertullian) to be in scripture; which nevertheless has it, and has it in the most pointed form, if we are bound to render *διὰ τοῦ αἵματος τοῦ ἰδίου* as scholars usually do, without speaking of the Oriental Versions, which cut the knot by giving 'the Lord', 'the Lord and God', and 'Christ'. But it seems only prejudice to deny that *τοῦ ἰδίου* may be as legitimately in regimen as in concord: if in regimen, the sense would be 'of His own One', and the difficulty of the right text is at an end. In this case the apostle employs unusually touching terms to enforce on the elders to shepherd the assembly of God, which He acquired to Himself through the blood of His own One, special personality being merged in a purchase so beyond measure dear and precious. That the Saviour is the Son of the Father from everlasting to everlasting is certain to the believer; but the Book of the Acts habitually presents the truth from a broader point of view with which the apostolic charge would here coalesce. (*Exp. of Acts*, p.309-313)

20:30 the: Here it may be noticed that the Authorized Version fails to represent the full malignity of the evil. Every party leader seeks to draw away disciples. Here it is the more aggravated effort to draw away 'the' disciples after them. It was to mislead them all, to subject all saints to themselves. . . . Let me notice again how the ordinary translation of verse 30 weakens the force of the last words. It is not merely to draw away 'disciples' after them: every heretic seeks to do and does this; but the object of the enemy through these perverse men is to draw away 'the' disciples, the body of those that confessed the Lord on the earth. Not less than the desertion of the whole flock was the blow aimed at the glory of Christ. (*Exp. of Acts*, p.314-316)

the: it is correctly . . . "the disciples" (*Bible Treasury* 13:336)

20:32, 26:18 sanctified: . . . the present participle may be used abstractedly apart from the question of the action or the passion. But the perfect tense could not be used as it is in [Heb. 10] verse 10 about the same persons at the same time, if the object were to define by *ἀγιαζόμενοι* that we are only under a process of sanctifying now going on, but as yet imperfect. For while the present may express either the actual time or the abstract character and object of the operation, the perfect necessarily gives the permanent result of a terminated action, and therefore affirms that we have been and are sanctified through the offering of the body of Jesus Christ once for all. It is no question of God's counsel respecting us, but of a present abiding effect of Christ's finished work. Hence to lay stress on *ἀγιαζόμενοι* as if it must needs indicate a process going on is not only arbitrary, because the present participle does not always convey this force, but even negated by *ἡγιασμένοι* which decides the time and excludes what is imperfect. It is not potentiality, but a present fact and a continuous character acquired by Christians through the accomplished and accepted sacrifice of Christ. To translate therefore in verse [Heb. 10:] 14 *τοὺς ἀγιαζομένους* as "them who are being sanctified" is, under the appearance of literal precision, to prove that we have never seen the true spirit of the passage, and that we do not understand the apostle's doctrine on this great head; and the rather too as *τετελειώκεν* ("he hath perfected") in the same clause is irreconcilable with this effort to get rid of sanctification here as a standing condition, by denying the abstract force of the present participle as used in this case. It is interesting to observe that in the same chapter ([Heb. 10] ver. 29) the Spirit employs the aorist *ἡγιασθή* to describe him who had once been a baptised confessor of Christ crucified, but afterwards turned out an apostate. That tense simply states the fact historically; whereas the perfect, adding to it the idea of an existing result, could not properly be used of one who had spurned Christ and counted the blood of the covenant a common thing. It is not true that he had advanced so far in the spiritual life that this blood had been applied by faith, or that its hallowing or purifying effects were visible in his life.

Such talk is merely imaginative, not only without scripture, but neglecting the obvious intimation of that which is said; for the passage says nothing of spiritual life, or of applying the blood by faith, or of purifying effects visible or invisible, but only of sinning wilfully after having received the knowledge of the truth. Be it ever so exact and full, this in no way implies in itself a divine work in the conscience so that the person was born again and converted to God, but such a clear full and certain knowledge as many unconverted men possess who nevertheless hold fast the truth in unrighteousness. Very different is the statement in Heb. 9:14 where the blood of Christ is said to purify the conscience from dead works in order to serve (i.e. religiously) the true God. (*Bible Treasury* N11:335, *Pamphlets*, 169-170)

21:4 out: The unlading of the cargo gave the apostle and his companions the time, not exactly to find disciples as in the Authorized Version, but to find 'out' the disciples. We cannot as in the Greek idiom say, 'found up', though we do say 'hunted up'. It would appear hence that they were the object of search, not of casual discovery. (*Exp. of Acts*, p.320)

21:8 ^Λ we ^Λ : 'Paul, and we that were with him', is a later reading, which slipped into the Text. Rec., the Authorized Version, *et al.* (*Exp. of Acts*, p.321)

21:10 many: [The American correctors of the RV] would give in the text the Revisers' marginal "some." "More" than might have been expected is the source of the phrase. (*Bible Treasury* 14:351)

21:15 baggage: 'Our carriages' would convey a mistaken impression to ears familiar only with modern English. It is possible that at the time of our Authorized Version, the word was used in a double sense, as has been suggested; not only as now for the vehicle which carries, but also for what was carried in it. The Old Testament likewise contains the word in its old meaning, which of course is found in profane writers of that day also. (*Exp. of Acts*, p.323-4)

baggage: "our baggage" or "effects" is right instead of "carriages." (*Bible Treasury* 13:336)

21:16 early: An 'old' disciple is certainly not exact, and may not even be true, *ἀρχαίω* expressing not his age as a man, but his discipleship from the beginning. It is interesting thus to find incidentally that Cyprus had been blessed of God, not only through the visits of Paul and Barnabas, but even before. (*Exp. of Acts*, p.324)

22:7 voice: In chap. 9 *φωνή* 'sound' or 'voice' is in the genitive, and merely partitive; in chap. 22 it is the accusative which has the largest bearing on the object and is not partitive. (*Exp. of Acts*, p.333)

22:9 ^Λ but: Text. Rec. adds on large authority of MSS. *et al.*, *καὶ ἐμφοβοὶ ἐγένοντο*, 'and they were affrighted', but ^Λ A B H, several cursives, and the best Versions leave the words out. (*Exp. of Acts*, p.333)

22:16 get: Here also we have the interesting fact of the terms in which Ananias called him to 'get baptized' or submit to baptism, on which a few words may be well, as to some there is no small difficulty. The reason of the departure from the Authorized Version, as well as the Revised, however slight, is an endeavour to express the force of the Middle Voice, as it is called, in Greek. This, however, is independent of the (to some) doctrinal difficulty in calling on the apostle to have his sins washed away in baptism. (*Exp. of Acts*, p.337)

His: So the most ancient MSS. and Versions, but H L P and most read *τοῦ κυρίου* 'of the Lord,' as in the Text. Rec. (*Exp. of Acts*, p.336)

22:20 consenting ^Λ : The Text. Rec. adds with many MSS. *et al.* 'to his death,' evidently imported from Acts 8:1, but the best copies (^Λ A B E) and versions do not sanction it. (*Exp. of Acts*, p.338)

23:6 a son of Pharisees: (Such is the reading of the most ancient MSS. with the Vulgate and Pesch. Syr.) . . . Paul was not only a Pharisee but

a son of Pharisees, a stronger expression than that which obtains in the Received Text or the Authorized Version. (*Exp. of Acts*, p.344,346)

a son of Pharisees: The plural form is recommended to us by the most ancient uncials, some good cursives, the Vulgate and the Syriac; the singular prevails in the great majority of copies and versions. Being more natural or customary, though far less energetic, we can understand copyists falling into it. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.160-1)

23:9 angel? Λ : chapter 23:9 ends correctly with "and if a spirit hath spoken to him, or an angel?" So \aleph A B C E and other good authorities, though the addition of the common text is not without numerous attestations. (*Bible Treasury* 13:336)

23:11 cheer, Λ : 'Paul' is not in the best authorities. (*Exp. of Acts*, p.346)

23:12 the Jews: And it is evident that the ecclesiastical chiefs were quite as much implicated as the blood-thirsty rabble, the prey of crafty leaders who taught that religion sanctifies murder (John 16:2). It is therefore said to be 'the Jews', not merely 'some of the Jews', as in the softened words of the Received Text. (*Exp. of Acts*, p.348)

23:14 put ourselves under a great curse: 'We have cursed ourselves with a curse' it is literally; which may be correctly rendered, 'a great curse'. (*Exp. of Acts*, p.347)

23:15 you Λ : 'Tomorrow', though read by H L P and most, is not in the oldest witnesses, but implied of course in the story. (*Exp. of Acts*, p.347)

23:21 the: Not 'a', but what they counted on already. (*Exp. of Acts*, p.348)

23:23 spearmen: 'Spearmen' is rather a guess for $\delta\epsilon\lambda\omicron\lambda\acute{\alpha}\beta\omicron\upsilon\varsigma$, which has been variously but not yet satisfactorily explained. Meyer cites Const. Porphyrog. who distinguishes the $\delta\epsilon\lambda\omicron\lambda\acute{\alpha}\beta\omicron\upsilon\varsigma$ from bowmen and targeteers. Grasping the weapon with the right hand is not very distinctive. (*Exp. of Acts*, p.349)

23:27 soldiery: $\sigma\upsilon\nu\ \tau\acute{\omega}\ \sigma\tau\rho.$ is not "with an army," but with the soldiery, or my soldiers. (*Bible Treasury* 13:336)

23:30 forthwith: The question raised in 23:30 is between $\acute{\epsilon}\xi\alpha\upsilon\tau\eta\varsigma$ which the Revisers prefer on the excellent authority of B H L P, most cursives, Syr. Pesh., Sah., Memph., Theb., &c., and $\acute{\epsilon}\xi\ \acute{\alpha}\nu\tau\omega\nu$ \aleph A E, a few cursives and Versions. Alford, Green, Westcott and Hort adopt the former, as Lachmann, Tischendorf, and Tregelles the latter. The Revisers are, I doubt not, right; though it might be well, with the Americans [correctors to the RV], to add the other in the margin. (*Bible Treasury* 14:351)

24:1 certain: ($\tau\iota\nu\ \acute{\omega}\nu$ \aleph A B E, *et al.*) . . . we may well receive the more ancient witnesses which speak only of certain elders, instead of the Sanhedrim as a whole as in the Received Text. But the more modern copies in this case present without doubt the more difficult reading. Had the authorities been reversed, the critics would probably have regarded $\tau\iota\nu\acute{\omega}\nu$ as a softened correction of $\tau\acute{\omega}\nu$ (*Exp. of Acts*, p.351)

24:2 reforms: $\delta\iota\omicron\rho\theta\omega\mu\acute{\alpha}\tau\omega\nu$ the more ancient reading, rather than $\kappa\alpha\tau\omicron\rho\theta\omega\mu\acute{\alpha}\tau\omega\nu$ as in the Text. Rec. (*Exp. of Acts*, p.351)

24:5 insurrections: The plural form is best attested, though Dean Alford will have it to be a correction. (*Exp. of Acts*, p.351)

24:6-8 [end of 24:6 to start of 24:8]: The bracketed passage in verses 6-8 may be questioned fairly. It is omitted by the witnesses of chief value, and consequently is not received by the Editors, Griesbach, Lachmann,

Tischendorf, Tregelles, nor by Mill and Bengel before them. Alford writes undecidedly. Undoubtedly the variations are great in the manuscripts which have the substance. De Wette represents a class of men usually bold; but here it is admitted that it is hardly to be supposed that Tertullus should have said so little, or that Luke should have omitted if he said more; and again it is plain that to stop at the seizure of Paul by the Jews, without explaining how he got rid of them and came into the custody of Lysias before being taken to Cæsarea, leaves the speech remarkably abrupt. But Alford sees in verse 22 a strong argument for the genuineness of the words in debate, because $\pi\alpha\rho'\ \omicron\upsilon$, if the words to be inserted, refer, naturally to Lysias, and we find Felix there putting off the final hearing and decision till the arrival of Lysias. If the words are not genuine, $\pi\alpha\rho'\ \omicron\upsilon$ would rather refer to Paul which the Dean considers unlikely. Others on the contrary allow that at an anacrisis, or first hearing, this is quite correct, and altogether independent of torture, which in the case of a Roman was of course illegal. More might be added in evidence of the uncertainty which hangs over the bracketed words; but it seems unedifying to say more, if one cannot adduce proof enough to clear up the question either way. Abridgement is at least a rare fault in the copyists, who were more prone to venture on insertions to ease the sense when it seemed obscure. (*Exp. of Acts*, p.352)

24:10 I Λ : 'The more' is not sustained by the best copies (\aleph A B E, *et al.*). (*Exp. of Acts*, p.353)

24:11 ascertain: 'To know fully', 'recognize', or 'ascertain', is the preferable reading (\aleph A B E, *et al.*). (*Exp. of Acts*, p.353)

24:12 tumult: [See note to 2 Cor. 11:28]

24:13 to thee: 'To thee' is omitted wrongly in the Text. Rec. (*Exp. of Acts*, p.353)

24:14 sect: the Revisers rightly say "a sect," or faction or parties, as they should have said, not heresies but sects or factions in 1 Corinthians 11:19, and in Galatians 5:20, as Titus 3:10 should be factions rather than "heretical." (*Bible Treasury* 13:336)

24:15 resurrection Λ : The best MSS. (\aleph A B C *et al.*) omit $\nu\epsilon\kappa\rho\acute{\omega}\nu$ 'of dead'. (*Exp. of Acts*, p.354)

24:16,18 Λ Herein . . . but: 'But' is in verse 18 read by the better authorities, as in verse 16 it should be omitted. (*Exp. of Acts*, p.354)

24:17 several: [See note to Acts 21:10]

24:18 but: [See note to 24:16]

24:20 what: 'What', not 'if', is right. (*Exp. of Acts*, p.354)

25:3 wait: if we will be exact, it is rather laying "an ambush" than "a plot" or "wait." (*Bible Treasury* 14:351)

25:5 power . . . amiss . . . the: The only thing one would now notice in chapter 25 is in verse 5, where the Authorized Version deserts Erasmus and Stephens for the Complutensian and Beza (at least in his later editions, for up to that of 1565 he too omitted $\acute{\alpha}\tau\omicron\pi\omicron\nu$). Only the modern critics (Alford, Lachmann, Tischendorf, Tregelles) exclude $\tau\acute{\omicron}\upsilon\tau\omega$ "this" as well as adopt $\acute{\alpha}\tau\omicron\pi\omicron\nu$ "amiss." It may be added that $\delta\upsilon\nu\alpha\tau\acute{\omicron}\iota$ here does not refer to ability, as in the Authorized Version, following Erasmus and Beza, but to power, influence, or authority, as in the Vulgate *potentes*, not *qui . . . possunt*. (*Bible Treasury* 13:336)

26:1 for Λ : Here and elsewhere in these verses occur several readings scarce affecting a version. (*Exp. of Acts*, p.366)

26:2,3,4,7 Λ Jews . . . Λ Jews . . . Λ Jews . . . Λ Jews: In this connexion there is no article in the text of verses 2,3, as there should be none in verses 4 and 7, though in verse 4 there is much conflict among

the MSS. (even the best uncials), and only Lachmann, and Alford, Tregelles, with Westcott and Hort, follow BC^{pm}E, *et al.*, here, against the rest in omitting the article. Nor is it to be wondered at that Tischendorf, who had dropped it in his later editions up to the seventh, went back in his eighth to that of his earlier issues in 1841 and both of 1842. The fact is that the sense required in this phrase here seems without example in the New Testament, where in other cases πάντες οἱ Ἰουδαῖοι is the correct form, and the article, as far as I have noticed, could not be omitted without damage. Here there is a distinct and unusual peculiarity; for 'all the Jews' are not meant, but all Jews knowing Paul before from the outset. This accordingly requires πάντες Ἰουδαῖοι προγινώσκωντές με ἀνωθεν.

All Greek Testament students know of course the late Dean Alford's note on verse 2, which seems a long-standing reproach to scholars and ought to have been repudiated far and wide: for I cannot doubt there must be not a few beside the late Bishop of Durham, who are aware of the fallacy. 'There is no force in Meyer's observation that by the article before Ἰουδαίων, Paul wishes to express that the charges were made by some, not by all of the Jews. That omission is the one so often overlooked by the German critics (e.g., Stier also here), after a preposition. See Middl. ch. vi. § 1, and compare κατὰ Ἰουδαίους in the next verse, of which the above cannot be said' (*Greek Test.* ii. 276, fifth ed. 1865).

Now it is admitted that the celebrated German expositor's remark is imperfect, even though in many cases true. The omission of the article is due here and everywhere to presenting the word or combination of words characteristically, whilst the use of the article presents it as an object before the mind. There may be a very few exceptions, but these only prove that the rule is otherwise universal. And prepositions are in no way an exception, though they admit freely of serving to define the characteristic design of the anarthrous construction, which has been overlooked by English scholars quite as much perhaps as German. This is exactly one of the great defects of Bishop Middleton's able treatise, which has for effect the making imaginary exceptions as numerous as the rule. This of itself ought to have indicated failure in generalization. John 4:9 is a plain illustration of the principle: not only πῶς οὐ Ἰουδαῖος ὢν which every one sees, but Ἰουδαῖοι Σαμαρεῖταις where the article for either would be out of place if the object were, as it certainly is, to mark both characteristically.

It is no question of 'some' no doubt. And the article might have been with truth prefixed to both; but the meaning would have been altered. The two peoples would then stand contrasted as objects, not characteristically as they are now. Compare for this a selection from the book of Acts, chapters 2:5, 7, 9-11; 11:19; 14:1, 5, 19; 18:4; 19:10, 17; 20:21; 25:10. Again, any intelligent examination of the Greek Testament cannot fail to convince that the preposition makes no difference whatever. The article is or is not used with the word in question like every other, in accordance with its principle of insertion or omission.

Thus in Matt. 28:15 character is the point, and therefore it is παρὰ Ἰουδαίους. In John 4:22 the Jews are the object, and hence it is ἐκ τῶν Ἰουδαίων: so in chapters 10:19, and 11:54, ἐν τοῖς Ἰουδαίοις in 11:19, ἐκ τῶν Ἰουδαίων; in 18:38, πρὸς τοὺς Ἰουδαίους. It is really a total oversight of the nice shades of thought in the Greek language to conceive that there is the least laxity or exception after prepositions. Perhaps the notion is due to the difficulty of always representing the distinction in English, which sometimes compels us to use our definite article where there is none in Greek. But this is no reason to deny that there is invariably an intended difference. Weigh Acts 23:8 where we have Σαδδουκαῖοι and Φαρισαῖοι without the article, though there is no preposition. If οἱ had been prefixed to each, it would have been true; but the absence of the article makes them characteristic, however hard it may be to express it in English.

And there is an analogous difference in the cases before us, alike when with or without prepositions. 'I am accused by Jews' in verses 2 and 7 is far more forcible than if the article had been inserted. It was not lost on Agrippa or Festus or the Jews that heard it. Of all men *Jews* were the last to have accused Paul for proclaiming in Jesus the resurrection that is from among the dead. Sadduceanism had alas! withered up their old faith. As a fact, too, which may be weighed with Meyer and Stier, the Pharisees diverged in chapter 23 from the dominant faction which persecuted Paul. The preposition clearly gives not licence, (ὐπό) Jews, not *the* Jews, being meant. Nor is it otherwise with κατὰ Ἰουδαίους, however confidently urged. Doubtless 'according to the Jews' would have been true in fact; but it is stated characteristically; and here again as 'Jews', not 'the Jews', is the force intended, so it is evident once more that the preposition does not really affect the question. The article is inserted or omitted with prepositions on its own principle. Lastly, to be correct, πάντες οἱ Ἰουδαῖοι would require οἱ προγινώσκωντές qualifying the subject, πάντες Ἰουδαῖοι προγινώσκωντές is correct as it is given; for it means only all *such* Jews as previously knew Paul from the outset. In a word it is characteristic and therefore anarthrous. Not only is πάντες οἱ Ἰουδαῖοι the more usual expression, but quite distinct in sense; for it means the whole Jewish people as a known, definite and complete object, whereas the phrase here means all Jews qualified by the peculiar and described knowledge of Paul. (*Exp. of Acts*, p.367-8)

26:2 today Δ : Beza alone adopted εἰδώς (in his edition of 1582 and afterwards) 'in uno codice peruetusto — certainly an error, for the three cursives that give it are comparatively modern. Had he known ἐπιστάμενος there would have been better reason, as A C, *et al.*, have it. But either is a gloss. (*Exp. of Acts*, p.366)

26:3 Δ Jews: [See note to 26:2]

26:4 and: κ A B E^{gr}, *et al.* (*Exp. of Acts*, p.366)
 Δ Jews: [See note to 26:2]

26:7 Δ Jews: [See note to 26:2]

King Δ : τῶν and Ἀγρίππα omitted by the best authorities τῶν by almost all. (*Exp. of Acts*, p.366)

26:17 taking thee out: Verse 17 is not well given by either the Revisers or the Authorized Version. Though the word may bear 'delivering', as it often signifies, its simpler meaning of 'taking out' is far more suitable to the context and the truth intended and verified in the apostle's career. It is admitted on all hands that the Lord's taking Saul out from the people (or the Jews) is suitable; but De Wette and Meyer allege that it does not chime in with the Gentiles. This seems quite a mistake. Separation from both is most appropriate to characterize his position; and there is no need to extend 'unto whom I send thee' beyond the latter. . . . The 'I' is emphatic, and the adverb 'now' only added by inferior witnesses.

The difficulty these scholars feel is owing to their ignorance of Christian position, and even of Christianity according to Scripture. For the Jew believing in Christ is not levelled down to a Gentile, nor yet is the believing Gentile raised up to that of the Jew; but the Holy Spirit unites both to Christ in heavenly glory, while at the same time the gospel of grace goes forth indiscriminately, but to the Gentile practically, as the once favoured nation is given up to temporary blindness in God's just judgment. (*Exp. of Acts*, p.372-3)

taking thee out: ἐξαίρ. does not seem to mean deliverance or rescue, but taking Paul out from the people, and from the Gentiles. (*Bible Treasury* 13:336)

26:18 sanctified: [See note to Acts 20:32]

26:23 He first by resurrection: [See note to Rom. 1:4.]

26:28 [pains] . . . great [pains]: May I be permitted to examine the criticism which has been rather confidently applied to this passage? It will be seen that the usual view, with a slight modification, has little to fear from its rivals. Far from being "philologically" or "exegetically" impossible, it seems to be a legitimate and even a necessary construction.

1. It is a mistake if it be supposed that we are restricted to *ὀλίγων* for the meaning "almost." The Dean of Christ Church and Dr. Scott are no mean witnesses as to such a point; and they give *ὀλίγων* or *ὀλίγω* as so far equivalent, though doubtless the former is the more common; while *παρ' ὀλίγων* is not infrequent in the Septuagint, and Aquila (in Ps. 71:2) has *ὡς ὀλίγων* in the same sense. Whatever may be thought of the spirituality of "most of the ancient commentators," it would be strange if Greek fathers, able and eloquent, like Chrysostom for instance, perpetrated the alleged blunder as to their own mother tongue. Who, again, can doubt Theodoret's idea, after reading the following allusion to our text, *παρ' ὀλίγων με πείθεις ὁμοουσιαστὴν γενέσθαι* (v.930, ed. Schulz.) I infer from such circumstances that the phrase was capable of the meaning "almost," in the judgment of those who ought to be eminently competent to treat of the question.

2. It is agreed that *χρόνῳ* though often supplying the sense where *ἐν ὀλίγῳ* occurs in ordinary Greek, is inadmissible here from contextual reasons. What Dr. Davidson says (Introd. N.T. vol.ii.p.95) after Hensen and De Wette, is quite unsatisfactory; but I need not dwell on it, as Mr. Alford also rejects it.

3. If any word is to be supplied to the phrase, *μέτρῳ μέρει*, or some such noun, would make good sense, but it is better left general. The old English word "lightly" (i.e. with little pains) is as unsuitable to Ephes. 3:3, as to our text, and these are the only occurrences in the New Testament. For, in the Epistle, the Apostle does not want to imply that he had written before with little pains; which I must be forgiven for pronouncing an absurd interpretation. He alludes to the previous scanty or brief notice, as compared with the fuller development the subject was now receiving at his hands. The idea of little pains, or ease, is out of the question, and it is wrong to slur it over as equivalent to "few words." On the other hand, the sense "in a little (measure)" is clear in itself, and evidently consistent with the purport of the verse and the context. It is equally in keeping with Acts 26:28,29, . . . Thus the present tense is no difficulty whatever, nor the appellation; for his mind might easily allow the propriety of that which contrasted strangely with his worldly position, and the verb expresses the actual effect on the King, not his intentions. Whether one looks at verse 27, or at verses 31, 32, it is an incongruous notion that Agrippa was so insensible to the solemn appeal as to answer ironically. Besides, as I have already pointed out, to make *ἐν ὀλίγῳ* mean "lightly," "with little pains," or "with ease," is to put an intolerable sense on Ephes. 3:3; and it is not pretended that it has a different meaning there and in Acts. What is more, that construction, no less than De Wette's, compels us to take the copulative in a disjunctive sense, which, I am bold to say, is unjustifiable, especially where two occur, as here, together. It is manifest that Matt. 7:10, James 4:13, are not parallel, even if the readings were indisputable. I have no hesitation, therefore, in stating my conviction that Mr. Alford's rendering (i.e. "lightly," in verse 28, and "whether with ease or with difficulty," in verse 29, which, I presume, would require *εἴτε* or the like) upsets the grammar of the last verse, affords a jejune meaning which coheres with the context neither before nor after, and reduces Ephes. 3:3, to nonsense, if the same phrase be supposed to carry the same force, which is intimated. The Syriac, Vulgate, Diodati, Martin, Ostervald, De Genoude, the Lausanne version, &c. maintain in substance the old and truer view. (*Christian Annotator* 2:395-396)

[pains] . . . great [pains]: Verses 28, 29 [in the RV] are given correctly in the main. "In a little thou art persuading me to become a

Christian. And Paul, I would to God, both in a little and in much that not thou only but also," &c. (*Bible Treasury* 13:336)

[pains] . . . great [pains]: I doubt that either Revisers or Americans have hit the mark in 26:28,29. "In a little thou art persuading" &c. "Both in a little and in a great" [degree] &c. (*Bible Treasury* 14:351)

persuading _A : A reads *πείθῃ*, 'thou art persuading thyself', which Alford adopts; but _{B E H L P}, *et al.*, support *πείθεις* as in the Text. Rec. Only instead of *γενέσθαι* _{A B} and four cursives with several ancient versions sustain *ποιῆσαι*. (*Exp. of Acts*, p.375)

26:29 great: *μεγάλῳ* _{A B}, six cursives, and almost all the ancient versions instead of *πόλλῳ*, as in most copies followed by the Text. Rec. . . . This appears to be the sense if we take into account the critical reading *μεγάλῳ* in what follows. Were the Received Text justified which gives *πόλλῳ* 'much', this rendering could hardly stand; for the more natural force would then be 'in a little while', distinguished from 'much time'. (*Exp. of Acts*, p.375-6)

great [pains]: [See note to 26:28]

26:30 And _A : The Text. Rec. adds 'when he said these things' with the mass, contrary to the most ancient and best copies. The ancient text gives the impression of an abrupt closure on Agrippa's part; the addition takes it away. (*Exp. of Acts*, p.375)

27:1 a: 'One' in this case is quite uncalled for, as in all the Protestant English Versions from Tyndale. (*Exp. of Acts*, p.378)

27:2 about to sail: *μέλλοντι* (i.e. the ship) _{A B}, some 30 cursives, and the ancient versions; *μέλλοντες* (i.e., we) Text. Rec. with which agrees _{H L P} and most MSS. (*Exp. of Acts*, p.378)

to: *εἰς* is doubtful, but the sense remains. (*Exp. of Acts*, p.378)

27:3 the [or, his]: The article is genuine, though omitted in the Text. Rec. (*Exp. of Acts*, p.378)

27:7 with difficulty: 'Scarce' as in the Authorized Version (ver. 7) does not give the thought intended, but 'with difficulty'. (*Exp. of Acts*, p.379)

27:9 voyage: "the voyage," not sailing or navigation (*Bible Treasury* 13:336)

27:12 Phoenix: This harbour on the south of Crete ought to have been distinguished by its true name from Phoenix or Phoenicia (Acts 11:19; 15:3; 21:2), the Canaanite land of Tyre and Sidon: the one deriving its designation from the palm tree that flourished there; the other from the famous dye, or shell fish, that produced all shades from red to violet, generally called purple. (*Exp. of Acts*, p.380)

north-east and south-east: The value of a close adherence to the text is remarkably shown by the numerous mistranslations of this chapter, which had introduced confusion and insuperable difficulty for exposition. A striking instance occurs at the end of verse 12, where the Authorized Version represents this haven of Crete, Phoenix, or Lutro, as lying 'toward the south-west and north-west.' What the clause says is that the harbour looks 'down' (*κατὰ*) south-west and down north-west. But looking down a wind means along or *with* the direction in which it blows, and not *to* the quarter whence it came. The meaning therefore is that the port of Phoenix looks north-east, and south-east, the points opposite to those which have been understood. Now this (says Mr. Smith) is exactly the position of Lutro, which 'looks' or is open to the east; but having an island in front which shelters it, it has two entrances, one looking the north-east, which is *κατὰ Λίβα*, and the other to the south-east, *κατὰ Χῶρον*. (The translators not only mistake *κατὰ* in this connexion, but they omit the precision of the repetition of it from Tyndale downwards, as others did before them.)

Hackett, who does not think it safe to give up the common interpretation, objects to this view of Mr. Smith that it involves two

inconsistencies. First, it assigns opposite senses to the same term, viz. south-west as the name of a wind and north-east as the name of a quarter of the heavens. Secondly, it destroys the force of βλέποντα, which implies that the wind and the harbour confronted each other, and not that they were turned from each other. But the reasoning is faulty, because the fact is misunderstood. The harbour in question does look with the wind in each case, so that the force of 'looking' is preserved intact; and again the winds in question are preserved in their exact force and not confounded with aught else. Only looking down south-west wind and down north-west wind means in fact looking north-east and south-east. The Authorized Version confounds κατὰ with πρὸς or εἰς. The direction toward the source of the wind is expressed by the latter; whereas the nautical phrase of down the wind means whither it blows. Hence Phoenix looked north-east and south-east. The look of the harbour signifies the direction to which — not from which — these winds blow. The harbour looked down the south-west and down the north-west winds, i.e., in both directions; and hence to the north-east and south-east quarters, as the resulting force. The winds are only to mark the outlook definitely. Nautical phrases abound in the chapter. Josephus uses κατὰ λίβα just as it is here (*Antt. Jud.* xv. 9, 6). See Lidell & Scott on κατα B.I. 1. (*Exp. of Acts*, p.381)

north-east and south-east: down south-west or down north-west (verse 12) means the opposite point of the wind, i.e. looking north-east and south-east. (*Bible Treasury* 13:336)

27:13 close: Here the Vulgate misled Wiclif, Tyndale, and Cranmer to give the imaginary port of Assos (the true place was away in Mysia, compare Acts 20:13,14), instead of 'close', rectified in the Geneva Version after Beza who refuted the proper name with ability, and proved the necessity of understanding the adverb. (*Exp. of Acts*, p.381-2)

27:14 beat down: The hurricane that caught the ship 'beat down' from Crete, which appears to be the true force of κατ' αὐτῆς, not 'arose against it', i.e., the ship, as in the Authorized Version (ver. 14). This is confirmed by Luke 8:23, though ἔβαλε κατὰ is a far more forcible expression than κατέβη . . . εἰς as indeed the case here demanded. Compare also, as Mr. Smith suggested, κατὰ τοῦ κρημνοῦ in Luke 8:33. Other ways of taking the words are unnatural in the extreme. Tyndale, after Luther probably, refers 'it' to 'their purpose' in verse 13. The version of Geneva (1557) should be noticed: 'But anone after there arose agaynst Candie, a stormye wynd out of the north-east.' Now this was not the fact. The wind blew down from Crete, not against Crete, which it could not do. Besides the accusative not the genitive would have been employed in that case. The Authorized Version, with most, understood the ship, which however is in the context always πλοῖον and therefore ungrammatical. Only in verse 41 is ναὺς employed. The beating of the tornado down the highlands of Crete seems a far more graphic account than its striking against the ship, which was a matter of course in that sea when exposed to a rushing east-north-east wind. (*Exp. of Acts*, p.382-3)

Euraquilo: So in the oldest MSS. and Versions; but most have Euroclydon . . . And here it may be remarked that Euroclydon is no known appellation, nor is there any satisfactory source of the word. The more ancient εὐρακύλων is to be preferred, testified by the best MSS. and Versions. J. Bryant's objections to the compound are not well grounded. Euro-Auster is a similiar hybrid. (*Exp. of Acts*, p.382-3)

27:16 Claudia: In the Vatican and Vulgate it is Cauda. (*Exp. of Acts*, p.382)

27:17 Syrtis: What is rendered in the Authorized Version 'the quicksands' ought really to be 'the Syrtis'. Two Syrtis are spoken of. This was the greater or eastern, now the gulf of Sidra, which Admiral Smyth was the first to survey adequately, as shown in his *Memoirs on the*

Mediterranean: an object of great and natural dread to ancient seamen. (*Exp. of Acts*, p.383)

lowered the gear: In this same verse (17) occurs one of the most serious of the many mistakes in the older versions, even Meyer and other moderns perpetuating them. Had they 'struck sail', the ship must inevitably have been driven directly into the Syrtis. 'It is not easy (says Mr. Smith) to imagine a more erroneous translation than that of our Authorized Version "Fearing lest they should fall into the quicksands, they strake sail, and so were driven." It is in fact equivalent to saying that, fearing certain danger, they deprived themselves of the only possible means of avoiding it.' Some sail, as the authorities lay down and as common sense feels, is absolutely requisite to keep the ship steady, and hinder her from pitching about and rolling so deeply as to strain and work herself to pieces. Hence the measures necessary were that storm-sails should be set, and the ship go on the starboard tack. 'Lowering the gear' is the right translation. Kypke who was a sensible man and sound scholar, is surprisingly loose in his annotations here. He will have it to be 'letting down the anchor'! as βλέποντα κατὰ in verse 12 and elsewhere: he illustrates by βλέποντα πρὸς. It is singular that Kühnöl, De Wette, and Meyer followed in this wake, so inconsistent with the context. (*Exp. of Acts*, p.383-4)

lowered the gear: χαλ τὸ σκεῦος is not "strake sail," but "lowered the gear," and so scudded (οὕτως ἐφ.). (*Bible Treasury* 13:336)

27:19 they: Most MSS., *et al.*, have 'we', but not the most ancient. (*Exp. of Acts*, p.382)

27:30 lay out: the sense is to lay or carry out, not to "cast out," anchors (*Bible Treasury* 13:336)

27:37 two hundred: the omission of 200 in the Vatican MS., and the Sahidic version is not, as is suggested [by the American correctors to the RV], worth notice in the Revisers' margin. (*Bible Treasury* 14:351)

27:40 casting off, they left . . . foresail: The Authorized Version here (ver. 40) is far from accurate. They did not take up the anchors, but cast them away (*lit.*, round), and abandoned them (not 'themselves') into the sea. The loosing of the bands of the rudders, attached to the stern on each quarter, was a necessary act; for when a ship was anchored by the stern, the rudders had to be lifted out of the water and secured by lashings, which again were loosed when the ship got under way. Further, it was not the 'mainsail', but the foresail, which they raised to the wind. Possibly the French term misled here; but the weight of practical or circumstantial evidence, as in Smith's *Dissertation* iii., seems decisive. In this sense ἀρτέμων occurs in no ancient Greek author. We see a foresail in an old painting of Pompeii. Luke alone designates it here. (*Exp. of Acts*, p.387)

casting off, they left . . . foresail: nor does 40 mean "taking up" but casting off the anchors; nor committing *themselves* but letting the anchor go into the sea; as also by τὸν ἀπτ. is meant the foresail, not the "mainsail." The revision [RV] in all this seems quite correct. (*Bible Treasury* 13:336)

28:7 the chief: There is good reason from more than one ancient inscription to regard 'the first', or 'chief' as a title and not a vague distinction. (*Exp. of Acts*, p.391)

28:8 fever: Fever is in the Greek plural, being a malady of renewed attacks. No writer in either the Old or New Testament abounds in such medical technicality as Luke; and nobody has so elaborately evinced this fact as Dr. W. K. Hobart in his *Medical Language of St. Luke*, an interesting volume of the Dublin University Press Series. (*Exp. of Acts*, p.391)

28:16 [the centurion delivered the prisoners to the captain of the prætorian guard, but]: The most ancient copies do not recognize the bracketed clause. (*Exp. of Acts*, p.395)

[the centurion delivered the prisoners to the captain of the prætorian guard, but]: [In the RV] the doubtful authority of the central part of verse 16 is acknowledged (*Bible Treasury* 13:336)

28:17 he: The Text. Rec. wrongly reads 'Paul' here on insufficient evidence. (*Exp. of Acts*, p.395)

28:23 ^Λ concerning: The Text. Rec. adds 'the things'. (*Exp. of Acts*, p.396)

^Λ concerning: [See note to Acts 8:12]

28:28 ^Λ salvation: The Text. Rec. inserts 'the': 'this' is the reading of [⌘] A B, good cursives, and many of the most ancient versions. (*Exp. of Acts*, p.396)

28:29 [whole verse]: Verse 29 in the Text. Rec. as represented in the Authorized Version is not found in the ancient Greek MSS. To cast out an innovation is the reverse of innovating. (*Exp. of Acts*, p.396)

[whole verse]: the doubtful authority of . . . the whole of verse 29, the best witnesses being adverse, not only in MSS but in the ancient versions. (*Bible Treasury* 13:336)

Notes for Romans

1:1 called: The first verse of the first chapter of Romans [in the RV] affords an instance of loose or wrong views. "Called to be an apostle" [in the RV] is no less mistaken than "called to be saints" in verse 7. As he was then an apostle, so were they saints. There is no need of supplying any words in either case; and in both the supply of "to be" rather weakens and falsifies, instead of justly defining the sense. It was for the saints in their call, as for the apostle in his, a fact. In neither case was it a birthright, nor was it a human acquirement; but they became, what they were, apostles or saints by calling. It was the call of grace, according to divine purpose, but an actual relationship, which "to be" at least obscures. So it is also in 1 Corinthians, Jude, and the Revelation, as well as in Romans 8:28. (*Bible Treasury* 13:348) [See note to 1 Cor. 1:1]

1:2 scriptures: Again, γρ. singular or plural, for "the scripture" or "the scriptures," regularly takes the article; so that, in Greek, there must be a specific reason here to render the word anarthrous. The epithets here and in chapter 16:26 are supposed by some to account for this, as others allege the prepositions; but neither ground seems satisfactory; and it is weak to say that it was indifferent to insert or omit the Greek article. The expression here then appears to be purposely general. Further, the characteristic description of, not God's gospel only, but His Son, in verses 3, 4, is not as faithfully reflected in the Revision [of 1881] as one might desire: see also verse 16. (*Bible Treasury* 13:348)

1:4 by resurrection of [the] dead: The exact phrase in question occurs not eleven times, but twice, in the New Testament. In my opinion our translators have rendered it as well perhaps as the language admits. Acts 26:23, is somewhat free owing to the form of the sentence *εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν*, "that he should be the first that should rise from the dead." The exact meaning is, that Christ was to be the first strictly and properly risen from the dead, *νεκρῶν* simply qualifying *ἐξ ἀν.* and declaring it to be resurrection in the fullest sense. It is a characteristic description, and therefore without the article. The same remark applies to Rom. 1:4. It is quite a mistake to suppose that the singular is meant either there or in Acts 17:32. If a definite class were intended, the article would be necessary; where the character of the thing is in question it is excluded, whether or not a preposition is employed. If the English idiom admitted of the phrase "by dead resurrection," as the German "durch Todten-auferstehung," it would convey the sense of the Greek; but this would be to revolutionise the language, and to Hellenise, not to translate. (*Christian Annotator* 3:384)

1:5 Gentiles: Or, nations. (*Notes on Romans*, v.)

1:6 called: [See note to 1 Cor. 1:1]

1:7 called: [see notes to Rom. 1:1, and 1 Cor. 1:1]

1:16 gospel _Λ: The Company [of Revisers of 1881] have, as almost all allow, properly cast out "of Christ" (ver. 16), "also" (ver. 24), "of and fornication" (verse 29), "implacable" (ver. 31). (*Bible Treasury* 13:349)

gospel _Λ: The Company [of Revisers of 1881] have, as almost all allow, properly cast out "of Christ" (ver. 16), "also" (ver. 24), "of and fornication" (ver. 29), "implacable" (ver. 31). (*Bible Treasury* 13:349)

1:17 righteousness: The first thing to be remarked is that δικαιοσύνη does not mean justification, but here at least, as in most passages where this phrase occurs, righteousness, and this justifying. It is therefore kept distinct by the apostle from δικαίωσις (chap. 4:25; 5:18), which expresses the act of justifying, or the effect — justification; as δικαίωμα sets forth accomplished righteousness in justification or in judgment, righteous requirement whether morally or as an ordinance or decree. (Luke 1:6; Rom. 1:32; 2:26; 5:16, 18; 8:4; Heb. 9:1, 10; Rev. 15:4;

19:8.) Thus δικαιοσύνη retains its regular signification of habit or quality of righteousness. (*Bible Treasury* 6:229, *Notes on Romans*, p.11)

righteousness: It is a singular fact that, while God used Rom. 1:17 to Luther's conversion, and we may say to the Reformation, neither he nor his companions, or their followers, ever apprehended the full truth conveyed by this blessed expression — "righteousness of God." Hence it is habitually mistranslated in Luther's German Bible, where δικαιοσύνη θεοῦ is rendered "the righteousness which is available before God." This, evidently, is far short of the truth; for a legal righteousness, if accomplished by man, would have availed before God. But God, in His grace, has accomplished in Christ and given an incomparably higher, i.e., a divine, righteousness, and nothing less than this are we made in Christ. Perhaps the imperfect view entertained by the great German Reformer may account in large measure for the fluctuations in his enjoyment of peace. The same thing applies to most Protestants up to our day, even where they are devoted Christians, and perhaps from a similar cause; for they have advanced little, if at all, beyond the light on this head possessed by Luther. (*Bible Treasury* 1:196-7)

_Λ righteousness: one doubts the need of saying either "a" righteousness or "the" wrath, the phrases being alike characteristic. (*Bible Treasury* 13:348)

revealed: Again, the reader must beware of the notion which some found on the present tense of the verb ἀποκαλύπτεται, as if it warrants the idea of a gradually more complete realization of the state of justification. (Calvin may illustrate the danger of this; for he draws from it, that as our faith makes progress and advances in this knowledge, so the righteousness of God increases in us at the same time. What can be looser than such language?) I do not doubt that faith grows and so apprehension and enjoyment of our blessing in Christ, but the thing revealed in the gospel to faith is complete: divine righteousness repudiates any other thought, whatever may be the measure in which the heart apprehends it. (*Bible Treasury* 6:231, *Notes on Romans*, p.16)

by: It is singular that the Authorized Version should give "from faith" here and "by faith" for the same phrase in the same verse. The former appears to me objectionable in this connection; because it insinuates the idea of growth from one degree of faith to another, as some ancients and moderns have avowed. On the other hand, to take ἐκ π. (by faith) with δ.θ. (God's righteousness) is due perhaps to the difficulty some have found in assigning to each phrase its own definite value. (*Bible Treasury* 6:231, *Notes on Romans*, p.16)

by: "from" faith is here objectionable, as leading the reader naturally to the error of conceiving from one degree of faith to another, from less to more. This is not at all the thought any more than "by" in the Revised Version, which makes no just sense with "is being revealed." Hence the Revisers separated it from ἀπ., its true connection, to "righteousness," which alters the truth and mars it. In the gospel God's righteousness is revealed by faith unto faith in the gospel. (*Bible Treasury* 14:351)

1:18 _Λ wrath: [see note on Rom. 1:17]

hold: Some find a difficulty in the last clause and, assuming that κατεχόντων, if here taken in the sense of "holding," must have it only in the lowest degree, they contend for the meaning of "holding back" or restraint as in 2 Thessalonians 2:6,7, which they persuade themselves is suitable to our context. My conviction is that κατέχω retains here its usual emphasis of possession or holding fast, where moral things are in question, and that this is necessary to the solemn lesson here conveyed. For the apostle is speaking of God's wrath as against not merely all impiety in general but specifically men's unrighteousness who ever so stubbornly keep the truth in unrighteousness. God is not mocked. . . . I understand, therefore, that verse 18 gives first the general description of human ungodliness in every phase, and then the unrighteousness which

was at that time most conspicuous in the Jews who combined with practical injustice a tenacious hold or possession of the truth: the former demonstrated to the end of Romans 1, the latter (after the transition of chap. 2:1-16) pursued from chapter 2:17 to chapter 3:20. Had this two-fold aspect been apprehended in the verse before us, the rendering of the Authorized Version would not have been deserted for "restraining the truth by unrighteousness," which is a sense framed to meet the condition of the heathen who were supposed here to be alone in the apostle's view. (*Bible Treasury* 6:246-7, *Notes on Romans*, p.19-21)

hold: [The RV] of *κατεχόντων* in verse 18 calls for the more notice, as the Company adopt a sense which has prevailed extensively among ancients and moderns; yet is it not the primary force of the word but rather a possible contextual modification, which the context here in my judgment proves inadmissible. The word means, not simply like *ἔχειν*, to have, but to have thoroughly, to take (Matt. 21:38, Luke 14:9), to possess (1 Cor. 8:30), to hold, or keep if there be danger of losing, to hold fast (Luke 8:5; 1 Cor. 11:2, 15:2; 1 Thess. 5:21, &c.); if there be an opposing power, to withhold or hinder (2 Thess. 2:5, 6). What then is the connection of the passage helping us to determine which of these shades of meaning is best here? The apostle (ver. 16) was not ashamed of the gospel, for it is God's power unto salvation to every one that believeth, both Jew first and Greek. For God's righteousness is revealed therein from faith unto faith, according as it is written, But the righteous shall live by faith, verse 17. This may be fairly regarded as the subject-matter of the epistle. The next verse states summarily why such an intervention of grace was requisite if a man was to be saved righteously. For there is revealed God's wrath from heaven against (or upon) all ungodliness and unrighteousness of men that possess or hold the truth in unrighteousness. This is precisely what is unfolded in what follows to the end of chapter 3:20: first, every sort of ungodliness in the Gentile world, gross to the end of chapter 1, and more refined in the first half (vers. 1-16) of chapter 2; where secondly he turns to the proof of unrighteousness in those that hold the truth in unrighteousness, which marks the self-satisfied and unbelieving Jew. (Chrysostom (Hom. in loc. pp. 36, 37, Field, Oxon. 1849) seems rather unusually wide of the mark, taking verse 18 of one class, evil in dogma and life, of which the proof follows in verse 19 &c.. Nor is he alone in the mistake of thus limiting "the truth" to the testimony of creation.) Nor is anything more common in Christendom than truth, or orthodoxy, held ever so firmly along with total disregard of practical righteousness. It was notoriously so at that time among the Jews. Assuredly this is a phase of evil against which God's wrath is revealed; and the warning is as solemn as it is instructive in the most comprehensive treatise inspiration furnishes on the foundation of Christianity. Stiffing or hindering the truth is a part of men's ungodliness no doubt; but for this very reason it does not fit in so strikingly with the Spirit's distinction between every sort of ungodliness and unrighteousness of those that hold the truth in unrighteousness. It appears to me then that "hold down" or "hinder," as the Revisers (English and American) say, does not give the true sense, nor does the marginal alternative "withhold" of the previous English Versions, still less "detain" of the Rhemish, with the Vulgate, Syriac, and Arabic. The Coptic is right, if I may judge from Wilkins. The Ethiopic is there quite unreliable, I believe therefore that the Authorised Version is right, not the Revision. (*Bible Treasury* 13:348-9)

hold: Still worse in 18 is the rendering of the Revisers "hold down," or of the Americans [correctors of the RV] "hinder." Either is to lose the point, which is to mark God's wrath against not only every sort of ungodliness, but unrighteousness of men that hold the truth in unrighteousness. Firm orthodoxy may go with practical disregard of righteousness. Holding truth down is scarcely sense; hindering it adds no worthy idea to the phrase. Holding the truth is a solemn caution for professing Christians now, as once for Jews. (*Bible Treasury* 14:351)

1:19 what may be known: *Τὸ γνωστόν* means here, I think, not the knowledge (*ἡ γνώσις*) or what was known of God, but as the English, "that which may be known" of Him. It is the knowable, rather than the known. The evidence was ample and distinct, but their eyes were dull. (*Bible Treasury* 6:262, *Notes on Romans*, p.22)

among them: Next, I see no sufficient ground to take the phrase *ἐν αὐτοῖς* in an emphatic sense, but in one more general. Had self-knowledge been appealed to, as many conceive, it appears to me that the proper word for subjective knowledge must have been employed, and, further, the reflexive pronoun. It is expressly an objective character of knowledge which lay open in the midst; and this is confirmed by the added intimation — "for God manifested it to them," not the action of conscience, which finds its more appropriate place in chapter 2 where moral perception and conduct is discussed. (*Bible Treasury* 6:262, *Notes on Romans*, p.22)

1:20 from [the] world's creation: The phrase *ἀπὸ κτίσεως κόσμου*, "from the world's creation," can signify the foundation or source of the suggestion as easily and surely as the earliest starting point of time; but the latter seems to me preferable here, because the things made by God are immediately afterwards named as furnishing the groundwork for the mind to infer their Maker by. (*Bible Treasury* 6:263, *Notes on Romans*, p.22-23)

1:23 likeness of an image: *Ὁμοίωμα* and *εἰκὼν* are not the same and are both needed to complete the apostle's thought. The one means a thing made like, or likeness; the other, a representative or image, whether externally resembling or not. This explains why the forms of *ἄμιος* are never used of the Son in relation to the Father; for He who was God in the beginning before creation and yet with God, could not be said to be merely like God. But when incarnate He could be and is said to be the image of the invisible God. On the other hand, it was no derogation but the highest distinction for God to say of the first Adam that He would make him "in our image, after our likeness;" i.e., representing Him here below, and withal sinless morally like as He was. The tracing of the application both in Genesis and in the New Testament is deeply interesting and will prove how little the Fathers or modern books based on their ideas have caught the truth conveyed. They exalt the first man as unduly as they lower the glory of the Second; and this through the influence of Platonism. Fallen as he is, man is still God's image: to curse him is to curse one that was made after His likeness. In the resurrection the saint will be like Christ and conformed to His image as the Firstborn among many brethren. (*Bible Treasury* 6:263, *Notes on Romans*, p.23-24)

1:24 ^Λ gave: [see note to Rom. 1:16]

1:25 rather than: Literally "beyond." (*Notes on Romans*, vi.)

for ever: Literally "unto the ages." (*Notes on Romans*, vi.)

1:28 disapproved: [The RV renders] *οὐκ ἔδ.* "refused," which is beyond question more correct than "did not like" of the Authorised Version. From "proving" in the sense of assaying, the word comes to mean "approve," or think good, or choose (*Bible Treasury* 13:349)

acknowledgment: Or, 'in [their] knowledge.' (*Notes on Romans*, vii.)

reprobate: The word *ἀδόκιμος* is here as elsewhere translated "reprobate," as this well suits the phrase and contrasts their not approving to retain God in their knowledge with His giving them over to a "disapproved" mind. But it may rightly bear an active sense, and would then mean an "undiscerning" mind, as the sentence on their presumption in rejecting God after pretending to test and try the matter. (*Bible Treasury* 6:298, *Notes on Romans*, p.27)

1:29 ^Λ wickedness: It will be observed that in verse 29 I have omitted on good external authority πορνεία ("fornication"), as the internal appears to me to turn the scale against it. As for the resemblance to πορνεία, it might act either in giving room to its insertion by mistake, or to its omission. But I think that the first class consists of *personal* evil; the second of that which is *relative*; as the third brings out, not roots of moral pravity, abstractedly viewed, whether personal or relative, but *developed wicked characters*, and this in an order neither unsystematic nor difficult to discern. (*Bible Treasury* 6:298, *Notes on Romans*, p.27) [see note to Rom. 1:16]

1:31 ^Λ pitiless: Ἀσπόνδους is deficient in authority, being omitted in the best and most ancient manuscripts. "Implacable" is therefore left out of verse 31. It was probably introduced here because of its connection with ἄσποργοι in 2 Timothy 3:3. (*Bible Treasury* 6:298, *Notes on Romans*, p.27) [see note to Rom. 1:16]

1:32 do: Whether [the RV is] . . . not deceived by sound in giving πρ. rather than ποι. the sense of "practise" is a grave consideration, though they stand not alone in their judgment; it affects the bearing of many scriptures from Matthew to Revelation as well as Romans frequently. (*Bible Treasury* 13:349)

2:7 incorruption: "Incorruption" is right, not immortality, in verse 7, as in Ephesians 6:24 morally, and 2 Timothy 1:10, as well as 1 Corinthians 15:42, 50, 53. (*Bible Treasury* 13:349)

2:12 have . . . have: 2:12 is a curious instance of the Revisers' neglect of their own claim laid to superior accuracy in the aorist. Why should not the "have" be omitted twice in the text without any marginal Greek? (*Bible Treasury* 14:351)

2:13 [parentheses]: it is not 14, 15 only but 13 also which constitute the parenthesis. The connection of "in a day when," &c., is with "shall be judged," at the end of verse 12. (*Bible Treasury* 14:351)

^Λ law: "a" law in verse 13 seems objectionable, if . . . [the RV] discard[s] the article with the first νόμου and accept it with the second where Mr. Palmer gives the article. With Alford, Lachmann, Tischendorf, Tregelles, and Wordsworth, the article should be in neither, and the version accordingly be "the law-hearers" and "the law-doers," or "the hearers of law" and "the doers of law" as Mr. Green. We all know that Bishop Middleton in his celebrated treatise repeatedly pronounces this form inadmissible; but it is his oversight of cases not in the New Testament only (Matt. 11:13; Heb. 9:13) but in the purest Attic Greek (Plat. Phaedr. 808, 811, edd. Bait. Orell. et Winck.). Equally wrong was Mr. Gilbert Wakefield, who tries to account for the absence of the article in the sentence of Mark where it is well established. The governed noun need not therefore take the article, because the governing noun has it; whether it should take it or not depends on general principles. (*Bible Treasury* 13:349)

^Λ law . . . ^Λ law : the Americans [correctors of the RV] are as wrong in saying "the" law twice, as the Revisers with their "a" twice. It means the law-hearers, the law-doers. Bishop Middleton was mistaken in laying down absolutely, that if the governing noun has the article, the governed must also. But this does not justify Dean Alford in overlooking the proper force of the anarthrous construction, which gives a general character instead of specifying only that of Moses. (*Bible Treasury* 14:351)

2:14 having no: [The American correctors of the RV] are quite wrong in mistranslating μὴ ν. after the Revisers had corrected the similar error of the Authorised Version. So "having no" is correct, instead of "not having the." (*Bible Treasury* 14:351)

2:15 [end of verse]: [The American correctors of the RV, add marg. Or, *their thoughts accusing or else excusing them one with another*,] seem right (*Bible Treasury* 14:351)
[parentheses]: [See note to Rom. 2:13]

2:17 But if: "But if," εἰ δέ, is unquestionably the right reading, not ἴδε ("behold") as in the Received Text and Authorized Version, which seems to have been in correction to ease the sense, if not a mere blunder in copying. (*Bible Treasury* 6:341, *Notes on Romans*, p.36)

But if: Of course the blunder of ἴδε "behold," for εἰ δέ "but if" (ver. 17) in the vulgarly received text, is corrected [in the RV]. (*Bible Treasury* 13:349)

2:18 provest the things that differ: It might mean the consequence of this process, "approvest the things that are excellent." (*Notes on Romans*, viii.)

provest the things that differ: [The American correctors of the RV, in marg. read "*dost distinguish*,"] seem right (*Bible Treasury* 14:351)

2:22 commit sacrilege: [The American correctors of the RV, omit the marg. ("commit sacrilege"),] seem right (*Bible Treasury* 14:351)

2:27 in the way of: [The RV has] followed others in correcting the strange inaccuracy of the Authorised Version "by" the letter, &c. for which they give "with" to express the condition, not the instrument. The medium through which the act was done is not in question. But here again why not "who with letter and circumcision art a transgressor of law"? (*Bible Treasury* 13:349)

3:3 faith: That is, His faithfulness or good faith. (*Notes on Romans*, ix.)

3:4 art judged: the Authorised Version in the end of verse 4 is corrected [in the RV] into "comest into judgment," (*Bible Treasury* 13:349)

3:5 the Authorised Version . . . is corrected [in the RV] . . . into "visiteth with wrath." (*Bible Treasury* 13:349)

3:8 judgment: why should not the Revisers [of 1881] adhere to their usual "judgment" in verse 8? (*Bible Treasury* 13:349)

3:9 are we better? : [The RV renders] προέχόμεθα "are we in worse case than they?" instead of the generally preferred "better," with the marginal alternative of "do we excuse ourselves?" The active voice may mean to have the advantage or surpass, the passive to be excelled; and so Wetstein suggested here, whom substantially the Company follow in their text, whilst giving the view of Hemsterhuis, Venema, Koppe and Wahl, in the margin, founded on one sense of the middle voice as such is beyond question of common usage. As the word occurs but once in the New Testament, we have no direct help to decide; but it has been pointed out that παρέχεσθαι is used (Acts 19:24; Col. 4:1; Titus 2:7) where it differs from παρέχειν only by a delicate shade. Hence in not a few passages there is a conflict of readings between the active and the middle form of verbs, as in Luke 15:9, John 14:23, Acts 23:13. Whether in the simple verb or in its compounds, the active and the middle in some cases approximate, though no doubt each has its appropriate application. In the present instance the middle voice suits the force intended, far more than the active προέχομεν: "are we on our part better?" And as the context favours this rendering, so it condemns the version of the Revisers beyond all others as well as their margin. (Besides, will the Greek even bear the marginal sense, any more than Meyer's, "what, then have we an excuse?" The verb in this sense demands an object: and hence grammatically Wahl, &c. were compelled to find it in τι. But this construction would require the answer to be, not οὐ π., but οὐδέν.) . . . And this serves to shew the mistaken division here; for verses 19 and 20 close this paragraph, the opening words being

bound up with the citations from the law, or Old Testament. (*Bible Treasury* 13:349)

better: it is pleasant to say we are agreed [with the American correctors of the RV, "better" and omit the marg.] (*Bible Treasury* 14:351)

3:19 the law . . . the law: [See note to Gal. 2:16]

in: under (or, in the scope of) (*God's Inspiration* p. 379)

3:20 ^Λ law . . . ^Λ law: [See note to Gal. 2:16]

3:21 [paragraph]: it is pleasant to say we are agreed [with the American correctors of the RV, begin a paragraph] (*Bible Treasury* 14:351)

^Λ law . . . the law: [See note to Gal. 2:16]

apart from: [See note to Mat. 10:29]

3:22 in: lit. of (*God's Inspiration* p. 380)

and upon all: Some of the most ancient (the Sinai, Vatican, Alexandrian, and Rescript of Paris, beside some juniors, versions, and fathers) omit καὶ ἐπὶ πάντας ("and upon all"). But I agree with the judgment of those who retain the received text in this, and I have little doubt that the words were omitted through the eye or ear resting on one πάντας so as to overlook the other. Possibly indeed one scribe or more may have designedly left out the clause, fancying it to be a mistake from not apprehending the scope, and conceiving, like some commentators (e.g., Dean Alford), that there is no real difference of meaning in the prepositions. But this is incorrect. There is no difference of words in scripture without a different sense, though sometimes the shade is so fine as to be more easily felt than expressed. Here the distinct force of the clause is plain and important. The former (εἰς πάντας) marks the direction of God's righteousness. It is not, like the law, restricted to a single nation; it addresses itself "unto all" men without exception; but the benefit depends on faith in Jesus Christ, and hence it only reaches and takes effect "upon all that believe." This distinction is of great practical value; but it turns mainly on the difference of the prepositions. Divine righteousness was in principle applicable to all, but in fact applied only to all believers. (*Bible Treasury* 6:376, *Notes on Romans*, p. 43-44)

and upon all: Romans 3:22 is still more in point, as bringing in what is due, not to His personal glory only, but to His work: "God's righteousness through faith of Jesus Christ unto all, and upon all them that believe." For I utterly reject the mutilated text, which reads no more than εἰς πάντας τοὺς πιστεύοντας, though so given in ^Λ A B C P, etc. It is easy to see how εἰς π. might have been confounded with ἐπὶ π., for even Dean Alford (who does not go so far as some moderns in sacrificing every consideration to the oldest external evidence, and, therefore, only brackets καὶ ἐπὶ π.) will have it, that in the theological meaning ἐπὶ π. has no real difference from εἰς, and adds to this error the further one of referring to ver. 30 and Gal. 1:1, which in fact prove an intended distinction. But it is to me incredible that an unprincipled scribe should have seen the grave difference which results from the full reading, amply sustained as it is by an ancient and wide-spread testimony; especially as a similar difference reappears in chap. 5:18,19, couched in a somewhat altered form, which shews only the more emphatically how well-founded is the distinction. Even Bengel, who rightly accepted the fuller text, understood its value no more than Theodoret and other fathers, who applied εἰς π. to the Jews, and ἐπὶ π. to the Gentiles! No wonder people revolted from so unsatisfactory an exposition, and were disposed to doubt the text on which it was based.

It would have been wiser to have weighed the words more fully, and sought their true force. For it ought to have been plain enough that by εἰς πάντας the apostle was indicating the direction of God's righteousness by means of faith in Jesus Christ, and hence "toward all" without distinction, yet for that reason it takes effect only "upon all those who believe," but on *all* such, be they Jew or Gentile. It was preached *to* all, for all were objects of divine compassion, and Christ died for all; but it

took effect only *on* believers in Him, and on all of them. What can be conceived more luminous than the statement, more grave than the distinction, or more consoling than the truth, for those who bow to the gospel and Him whom it makes known? But the distinction is enfeebled or lost in a weightier witness than Dean Alford or the Greek fathers, even in the Authorised Version of Rom. 5:18, where εἰς should be rendered "unto" or "toward," as in 3:22. The apostle is distinguishing the universal tendency or bearing of Christ's act with Adam's in chap. 5:18, from its actual effect in the following verse, which exactly answers to what we have seen in chap. 3:22. How confirmatory of the difference between purchase and redemption, need not be insisted on at greater length. (*Bible Treasury* N6:264 and 16:277-278)

and upon all: Next comes in the answer to the second goat [of the Day of Atonement], "and upon (ἐπὶ) all them that believe." Here is implied the security of the believer. It is not "unto all them that believe." "Unto" thus distinguished is a tendency or direction; and, even when meaning more, it may not reach all. This is exactly what the gospel is — "unto all." The gospel addresses itself to every creature; as also every soul is bound to receive the testimony of God's grace, which puts upon them the responsibility of bowing in their hearts to it as from God. As it is "unto all," he who does not preach it "unto all" misunderstands his duty as a herald of the gospel. On the other hand, the righteousness of God is not merely "unto all them that believe," but "upon" them. What does "upon" represent here? The effect produced; which is not upon all mankind, but only "upon all that believe." We have therefore to distinguish two objects in this verse: the universal aspect of the gospel in going out to every creature; and the positive effect upon all those that believe.

Here the A.V. exactly gives the truth; what of the R.V.? The revisers, oblivious of a mistake common even in ancient copies (of which some of the company seemed almost idolaters), followed the favourites blindly. Wherever a word is followed by the same word, perhaps in the next phrase one of the commonest slips (by writers to-day, as with early scribes) is to skip over the words between the two. The old copies, ^Λ A B C P, with two juniors and some ancient versions, would ordinarily have the greatest weight; but here they appear by a merely clerical blunder to have passed from the first "all" (πάντας) to the second with the fatal effect described.

That later copyists could have invented the admirably correct and comprehensive distinction, which the common text intimates, is too much to conceive. The distinction is also especially Pauline; which none of the copyists even understood, any more than some modern commentators. Theodoret may interpret unwisely, but he writes unhesitatingly about two clauses; as indeed they are attested by ancient versions older than any existing MSS. But a real conflation is ever feeble, if not false.

A slip might naturally ruin a nicely poised and fully stated truth, entirely beyond mediæval mind to construct. The effect of the slip is, "the righteousness of God unto all them that believe." Such is the form in which it is given in the Revised Version. What is the consequence? That they give us an unscriptural platitude. They unwittingly take from scripture its edge and fulness. "They have taken away my Lord, and I know not where they have laid Him." They have mixed up the two forms of the truth, so that one cannot get at either. The hotch-potch of both destroys the exact sense of each.

The change means that there is not a word "unto all" sinners as such, whilst all believers receive a mere offer of the gospel. "The righteousness of God is unto all believers," if they like to accept it. Thus is effaced the effect of the gospel *upon* all that believe, while the mercy to unbelievers vanishes away, because His righteousness is only "unto all them that believe." If the words omitted be read, the double truth is given in perfection. This the revisers virtually treat as a blunder of the scribes. But when did mere man ever invent so nice and full a statement

of the truth? The change leaves not the smallest ground here for preaching the gospel to the unconverted; while the safety of the believer thereby and equally disappears. Yet this mutilated and emasculated sense is given, as if a perfectly adequate authority sustained it, although any one easily sees, when it is once pointed out, how readily the intervening words might be omitted. The twofold truth of God is marred in the passage, and we are deprived of that which answers in the antitype to both the first goat and the second. (*Bible Treasury* N3:264,265)

and upon all: It will be noticed by the reader what havoc is made [in the RV] by the omission of *καὶ ἐπὶ π.* "and upon all" in verse 22. No doubt four or five of the oldest uncials with two cursives and some ancient versions and fathers leave the words out; and they are followed by Lachmann, Tischendorf, Tregelles, Westcott and Hort. But the Homœoteleuton simply and satisfactorily accounts for the slip, aided as it may have been by the inability of many to see the double bearing of the truth enunciated. For how readily the mind swerves to Calvinistic views, or to Arminian; and how few accept the truth in its fulness, of which extreme partisans see but one part, unintelligently opposed to the other part! The main body of uncials, cursives, versions, and fathers declares for the text as rendered in the Authorised Version. Even the mutilated form of some of the best Latin copies ("super omnes") bears witness against that abbreviation which has found favour. And though the expositions of Greeks and Latins have little worth or point, they shew the fact; for it is no question of Jews and Gentiles, but of God's righteousness manifested unto all, going out *toward* all indiscriminately, and taking effect actually *on* all those that believe. To overlook the difference of the prepositions is unworthy, and yet more so to confound "all" with "all that believe." The old writers who state but misapprehend the difference were certainly not the men to foist in a clause which, giving both comprehensiveness and precision, falls in as strikingly with this epistle in particular as with all scripture generally. God's righteousness could not but be for all; but in fact none but believers profited by it through faith in Christ. Its direction was towards all, not merely all believers, but all mankind; its application was upon all that believe. To take away the former is to deprive it of breadth; to blot out the latter is to deny its depth and strength. "Unto," not "upon," all that believe is far short of divine truth. The ordinary reading just suits the gospel of God; that of the Revisers seems equally one-sided and useless. To say that God's righteousness is unto all that believe would be a truism. (*Bible Treasury* 13:350)

3:23 ^Λ sinned: compare 2:12 (*Bible Treasury* 14:351)

come: [Q. Rom. 3:23. The ambiguity of the English Version misleads many readers. Instead of understanding it to mean, "All have sinned, and *do* come short," &c., they interpret it as if it were, "all have sinned, and *have* come short," &c. After setting forth the true restoration of man, i.e., believing man, by the gospel, the happy counterpart to the above sad sentence, is found in chap. 5:2, where we are said to "rejoice in hope of the glory of God." I may add that not overlooking the right tense in *ὑστεροῦνται* contributes to make the meaning clear, i.e., all fail to *obtain* the glory of God, rather all have failed to *exhibit* it. But I invite your judgment as to the truth of this. L.C.L.B.]

A. The remark is right as to the ambiguity of the English, because "come" is also the participle — have come, and the natural connexion is, "sinned and come short." But it seems to me that *ὑστεροῦνται* does not refer to *exhibiting*. With a genitive, and particularly in later writers, it has the sense, "destitute of," "wanting," "failing to have." (See Lobeck. Phryn. 238. Valck. Schol. in N.T. ii.472. Steph. Thes. Col. 9812, Ed. Valpy.)

Now that sin has come in, we must meet the glory of God or be excluded by it. In a state of innocency man enjoyed favour, and the question of consistency with the divine glory had not been raised. Now,

we say, "All have sinned, and do come short of, fail in meeting, or standing in the presence of, the glory of God." Christ, as Son of man, has glorified God on the cross, and human nature has a place in the glory, *οὐκ ὑστεροῦται*. And so we in Him. This point of meeting the glory I believe to be an important one, and to run through the Gospels. John 13 specially treats it with immense depth, though briefly. I add that *ἡμαρτον*, the aorist, is the historic fact, which is the ground of the present state expressed in *ὑστεροῦνται*. We *have* sinned, and *are* outside of, away from, morally wanting in what meets, and gives us a place in, the glory of God. (*Bible Treasury* 4:96)

3:25 propitiatory: That is, a mercy-seat as in Hebrews 9:5. (*Notes on Romans*, x.)

propitiatory: it is strange to see that . . . [the RV retains] "a propitiation" with the Authorised Version in verse 25, instead at best of presenting a "propitiatory" or mercy-seat as the Greeks generally understood, and they themselves do elsewhere (Heb. 9:5) and Tyndale did here. (*Bible Treasury* 13:350)

set forth as a propitiatory through faith in his blood: [The American correctors of the RV are] right. "set for a mercy-seat (or, propitiatory) through faith in his blood," omitting marginal 9, 10 and 11. (*Bible Treasury* 14:351)

3:26 in: lit. of (*God's Inspiration* p. 380)

3:28 then: it seems peculiar that "for" (⋈ A D^{ms}. E F G, many cursives, versions, and fathers, and hence received by almost all, notwithstanding B C K L P and the Syrr. &c. which favours "therefore") is not approved by the Company [of Revisers of 1881], but "therefore" as in the received text. What misled was the supposition that it is a conclusion from the argument preceding, but rather a reason in support of verse 27. They are bold men who reject the judgment of Alford, Bengel, T. S. Green, Griesbach, Harwood, Koppe, Mill, Scholz, Tischendorf, Tregelles, Wells, Wordsworth, and the Five Clergymen. Is it that Drs. Westcott and Hort have changed their opinion? Judging by Dr. Vaughan's text of Romans (1st ed) they did not then oppose the critics. (*Bible Treasury* 13:350)

3:30 by . . . through: Nor do the Revisers seem successful in dealing with . . . the distinctive force of the prepositions, &c. in verse 30. . . . "by faith," not by works of law which Jews might plead, and "through their faith" if Gentiles believed in Christ: the one excluding legal pretension, the other honouring faith where it existed. (*Bible Treasury* 13:350)

[the] . . . ^Λ uncircumcision: Nor do the Revisers seem successful in dealing with the anarthrous form of verses 30, 31, . . . it is not "the" circumcision and "the" uncircumcision, which would imply these bodies of people, but persons of either class as such (*Bible Treasury* 13:350)

^Λ faith: The article follows, meaning the faith actually exercised by any. (*Notes on Romans*, x.)

^Λ faith: the faith which they have (and hence only in this case the article is used) (*God's Inspiration* p. 380-381)

3:31 [no paragraph]: To make a paragraph of 31 seems needless. It well closes the verses from 21. (*Bible Treasury* 14:351)

^Λ law . . . ^Λ law: [See notes to Gal. 2:16 and Rom. 3:30]

^Λ faith: The article follows, meaning the faith actually exercised by any. (*Notes on Romans*, x.)

4:1 fore-father according to flesh hath found: The manuscripts differ widely in this place. The Vatican is not alone in omitting *εὐρηκέναι* ("hath found"), which would yield a very easy sense. Most of the copies place *εὐρηκέναι* before *κατὰ σάρκα*, but the best have it after *ἐροῦμεν*. *Προπάτορα* is the reading of but few, but perhaps enough; as *πατέρα* is

the usual form and might easily have slipped in. (*Bible Treasury* 7:13, *Notes on Romans*, p.47)

fore-father according to the flesh hath found: 4:1, it appears to me, according to the best testimony (ⲁ A C D E F G, some cursives, and ancient versions, &c.) connects "our forefathers (or fathers) according to flesh," not "hath found according to the flesh" (K & P, most cursives, &c.) as the Americans [correctors of the RV] would prefer for the text, relegating the former to the margin. Westcott and Hort follow B, 47^m. and Chrysostom's comment in cutting the knot by the omission of "hath found" altogether. (*Bible Treasury* 14:351)

4:6 apart from: [See note to Mat. 10:29]

4:12 also to those: In chapter 4 [of the RV] the main blemish is one perpetuated from the Authorised Version in verse 12, and probably due to not seizing the force of π. π., which means chief, or first characteristic, type of true separation to God; . . . the erroneous version appeared in Tyndale, but not in the other English translations (Wiclif, Cranmer, Geneva, and Rhemish), which rightly give two classes, not one only characterised doubly. (*Bible Treasury* 13:350)

4:17 nations: Or "Gentiles," as ἐθνῶν is elsewhere translated. (*Notes on Romans*, xi.)

4:18 nations: Or "Gentiles." (*Notes on Romans*, xi.)

4:19 [not]: In verse 19 there occurs a remarkable difference of reading; and yet, strange to say, though that which results is as opposite as can be, in either way the sense is good. For both appear to suit and carry on the argument, though of course one alone is the true and intended comment of the Spirit on the state of Abraham. There is excellent and perhaps adequate authority of every kind (manuscripts, versions, and ancient citations) for dropping the negative particle, which is therefore marked as doubtful in the version just before the reader's eye. (The Sinai, Vatican, Alexandrian, and Rescript of Paris (C.), with a few cursives, some of the oldest and best copies of the Vulgate, the Syriac (not the later or Philox.), the Coptic, the Erpenian Arabic, and some Greek and Latin fathers did not read οὐ. Lachmann accordingly leaves it out, and Griesbach counted it a probable omission. Tischendorf too omitted it in his first edition, but replaced it in the second and those subsequent. Meyer adheres to the common text.) If οὐ be an interpolation, the meaning would be that Abraham, instead of slighting the obstacles, took full account of them all (Gen. 17:17), yet as regards the promise of God had no hesitation through unbelief, but on the contrary was inwardly strengthened in faith. If the ordinary reading be right, the meaning is that, far from being weak in faith, he paid no heed to the facts before his eyes whether in himself or in his wife, nor staggered at the promise of God through unbelief, but found strength in faith, giving glory to Him and satisfied that He was able also to perform the promise. (*Bible Treasury* 7:44, *Notes on Romans*, p.52-53)

4:25 on account of: Διὰ with the accus. means "for," "on account of," either retrospectively or prospectively, according to the requirement of the context (as here we have instances of each). The active force of δικαίωσις forbids "because of," as does Romans 5:1, which makes faith necessary to justification. I have therefore preferred "for" as admitting of a similar latitude in English. (*Bible Treasury* 7:44)

on account of: [Q: I believe there is no sufficient reason to doubt Rom. 4:25 means that Christ was raised "for" our justification. Grammatically, it is well known, "because of" is a common, perhaps the most common, force of the preposition διὰ, with the accusative. But the form of the word δικαίωσις resists such a view here; and still more does the context, especially chapter 5:1, where justification is made to depend on faith, instead of being treated as a thing already settled independently of believing. I have heard it argued, however, that διὰ τὴν πᾶρωσιν, in Ephesians 4:18 (which, beyond question, means "because of," and not

for "the hardness," &c.) sets aside the reasoning grounded on the form of the word. What think you? X.X.]

A. No doubt, πᾶρωσις, being the active form of nouns like δικαίωσις, may seem to raise a question; but if adequately considered, the difficulty disappears. For πᾶρωσις has the simple sense of a callous place, as one might say, "it is a hardening of the skin," though the form "hardening" be active, because it was a gradual act, while it is now a state. So νέκρωσις is applied to Sarah's womb; and again, we are to carry about the νέκρωσις of the Lord Jesus. But this is, I apprehend, in no way the case with justifying, or δικαίωσις. Διὰ always means "on account of:" the question is, does it here signify previous to, or after, the resurrection of Christ? People often cite the verse, as if it meant that Christ was raised on account of our having been already justified before He rose. This, I am convinced, would require some such phrase as διὰ τὸ δικαιοθῆναι ἡμᾶς, which essentially differs from that which St. Paul employs. In the present case, there would be no process like that of πᾶρωσις, or νέκρωσις (which words express a state as result), but a state existing by the simple act of another, a relationship in virtue of an act done. This, the active form, does not, I believe, express; an effect to be produced it can express. The great doctrinal mischief of the alleged rendering, "because of," is, that it excludes faith from justifying, which is Calvinism, or ultra-Calvinism, but wholly unscriptural. (*Bible Treasury* 4:32)

justification: The form of the word here and in chapter 5:18 means the act of justification, not the thing done or its ground. (*Notes on Romans*, xii.)

5:1 we: [The American correctors of the RV] are quite right in preferring "we" to "let us" as the Revisers say. The change of ο to ω is one of the most frequent errors in the oldest copies; and this accounts for the subjunctive displacing the indicative to the grievous detriment of the sense, whatever ingenious pleaders may argue to the contrary. (*Bible Treasury* 14:351-352)

have: This is an instance of a reading which differs from that given in the great majority of first-class authorities (the Sinai, Alexandrian, Vatican, Rescript of Paris, Clermont, many excellent cursives, ancient versions, and fathers), yet, as it appears to me, decidedly most in keeping with the requirements of the context. For ἔχωμεν ("let us have") brings in an exhortation which agrees neither with what goes before nor with what follows, as the christian reader can judge for himself. The fact is that nothing is easier than to account for the various reading, for the interchange of the short with the long vowel or a diphthong that corresponds to it is most familiar to all acquainted with the critical history of the text. Thus inadvertence may have introduced the long ω instead of the short ο. Besides, the subjunctive suits man's mind, when conscious of want Godward (and such is the state of most), rather than the indicative which expresses the blessing possessed already. Just so we see in 1 Corinthians 15, as another has remarked, where the Vatican stands alone of the Uncials in supporting some modern copies against the mass of ancient MSS., which favour an unquestionable error. ⲁ, A, C, D, E, F, G, J, K, with the great majority of cursives, the Italic, Vulgate, Coptic, Gothic, Slavonic, and many ancient ecclesiastical writers read φερέσωμεν, the subjunctive instead of the indicative, as in the common and correct text. (*Bible Treasury* 7:61, *Notes on Romans*, p. 57)

have: Does it not shew rather how precarious is Dr. [Salmon]'s critical judgment? For the question between ο and ω is precisely one of that class as to which the ancient manuscripts are least reliable. Whether we can best account for their frequent lapses in the interchange of these letters by ignorant copyists deceived by the ear may be a question; but the fact that the most ancient and best cannot be depended on in such cases is certain. Compare 1 Corinthians 15:49, Hebrews 12:28. This explains why the reading of several of the oldest MSS. may be merely a

clerical blunder. If Tischendorf is gone over to ἔχωμεν with the uncorrected text of the Sinai, with Vat., Alex., &c., Lachmann abandoned it for ἔχομεν in his maturer edition. There is no deficiency whatever in external authority, for the majority of uncials, and cursives, supports ἔχομεν. The criterion for a spiritual mind under such circumstances is the bearing of the context: and, if so, I have not a doubt that this reading and not ἔχωμεν is required by the scope of the verse and the argument generally. But the odd thing is that Dr. S. himself accepts the reading ἔχομεν, "we have." If so on solid grounds, why is it precarious to use it? If he have no solid grounds, why "prefer" it? (*Bible Treasury* 9:317,318)

have: Very excellent and ancient MSS. read ἔχωμεν, which however to my mind suits not the context, for this is doctrine, not exhortation. It is well known that the best copies often faultily interchange ω with ο, as I presume they did here. Under such circumstances internal evidence is entitled to great weight. Thus in 1 Corinthians 15:49 the authorities save B. and very few others) read φορέσωμεν, which, I am bold to say, no sober Christian of intelligence can accept as in keeping with the context or even sound doctrine. (*Notes on Romans*, xii.)

have: none can be surprised to hear that the Revisers adopt for their text "let us have" for "we have," though in Greek it is only the question of a long for a short ο, letters habitually confounded (Itacism as it is called) in the best and oldest MSS. The diplomatic groundwork, though seemingly strong beyond measure, is therefore really precarious, unless the context be also clear and sure. But in my judgment the dogmatic or inferential, not exhortatory, character in this part of the epistle decidedly demands the indicative rather than the subjunctive in chapter 5:1, 2, 3, as is strongly confirmed by the structure of verse 11, which does not admit of the latter. But souls weak in the gospel would naturally incline to the subjunctive of old as now. (*Bible Treasury* 13:350)

5:2 we: [See note to Rom. 5:1]

Λ boast : [see note to 5:1]

5:3 we: [See note to Rom. 5:1]

Λ boast : [see note to 5:1]

5:7 Λ-righteous: [The Peschito has "unrighteous." Is there any authority for this in any Greek manuscript? . . . R.W. Ferguson] (*Christian Annotator* 2:35)

[The Syriac Testament certainly gives the "unrighteous;" and this reading seems preferable, though perhaps not in any known MS. Yet, the Syriac being an old version, it is very likely an α privative may have dropped from δικαίου, and in reading much Greek I have always found a good conjecture preferable to an indistinct MS.: δικαίος ἐστ' ἀπολωλέναι can hardly have anything to do with the meaning. The antithesis between δικαίου and ἀγαθοῦ is, philologically considered, barely satisfactory. W.B.M., Rammerscales, 5 Feb. 1855.

[We greatly demur at conjectures. What warrant, moreover, has our friend for supposing that the MSS. are indistinct in this place? — ED. of *Christian Annotator*. (*Christian Annotator* 2:70)]

I perfectly agree with the Editor's objection to conjectural emendation. In the present instance the conjecture is founded on a manifest blunder of the Peschito Syriac, which stands alone, not here only, but, as far as I know, in the hypothetical structure which it gives to the preceding verse 6. The ancient and modern MSS. are unusually consentient, and there is no proof that the reading of a single copy is indistinct, as the sense and reasoning are strong and unambiguous. Experience, as well as the history of mankind, testifies to the distinction which the spirit of God draws between δικαίου and τοῦ ἀγαθοῦ (the article in the latter, not in the former case, being strictly correct), both of which are in contrast with our condition when God commended His love to us. I am of opinion, therefore, that the conjecture of W.B.M. is

not baseless only, but destructive of the real scope of the passage. (*Christian Annotator* 2:94-95)

the good [man]: [The American correctors of the RV omit marg. "that which is good:"] agreed. (*Bible Treasury* 14:352)

the: The article is here inserted, not before δικαίου but before ἀγαθοῦ. One would hardly die for any just person simply as such; but it might be for some known good man, whose excellence had powerfully acted on the heart of another. (*Bible Treasury* 7:88, *Notes on Romans*, p.62)

5:9,10 by . . . by: The preposition ἐν here and in the next verse I have translated "by." It is a far more intimate relation (= "in virtue of," "in the power of") than is expressed by διὰ, which, with the genitive as in each of these verses, signifies a means or instrument ("through"), as sometimes also in a certain condition ("with") — a sense which it occasionally bears in the accusative also. Compare Galatians 4:13 with Romans 2:27. (*Bible Treasury* 7:104, *Notes on Romans*, p.63)

5:10 by: [See note to 5:9]

5:11 reconciliation: [Q. Rom. 5:11, Heb. 2:17. Are these texts correctly rendered in the A.V.? AMERICAN]

A. Not so, but in the R.V. The late Abp. Trench (Synonyms of the N.T., seventh ed. 276) owns that the word "atonement," by which our (A.) Translators have once rendered καταλλαγή (Rom. 5:11), has little by little shifted its meaning, and confesses that, were the translation now for the first time made, "atonement" would plainly be "a much fitter rendering of ἰλασμός," as "reconciliation" of the term in Romans 5:11. Indeed no christian scholar can doubt it. It is therefore astounding confusion for anyone, not merely to go back to "atonement," which the present force of our language forbids, but to imagine this to be its primary meaning and according to its Biblical usage, if we mean the original, which of course alone is authoritative. The simple and certain fact is that our A.V., now at least, is doubly incorrect; it gives "atonement" in Romans, where "reconciliation" is the sole right rendering; as "making atonement for," or expiating, is requisite in Hebrews. A similar blunder pervades the O.T. rendering of the corresponding Hebrew term. To reproduce that error is strange, especially with a view to clearness and accuracy of statement, which it destroys. Wiclif and the Rhemish were right as to Rom. 5:11; which fact goes far to convict of error the others from Tyndale, notwithstanding the amiable prelate's desire to excuse it on the ground of the language shifting. On the other hand, Wiclif's "merciful to" is very inadequate in Hebrews 2:17, as Tyndale's "to pourge" is incorrect and rather the effect, which has its own proper expression, though followed by all the older English save the Rhemish (here as usual servile to the very odd "repropietaret" of the Vulgate). In the R.V. of this text to make "atonement" takes the place of "reconciliation" very properly. Καταλλαγή in the N.T. sense is unknown to the Septuagint. Trench's doctrine of "reconciliation" is well meant, but, like that of theologians in general, infirm and clouded. God was in Christ reconciling the world to Himself. Such was His aspect in the incarnate Word. But man, ungodly and implacably hostile, rejected Christ even to the death of the cross; wherein God made Him sin for us, and raised Him from the dead for our justification. Therefore, justified by faith, as being reconciled by His death even when enemies, we shall much more be saved by His life. To be reconciled to God supposes more than atonement, redemption from the enemy, and justification; it comprehends, besides, ourselves set in relationship with God righteously, according to the purpose of His grace. It means, neither changing God's mind from alienation into love, nor merely man brought out of his enmity to God, but the God of love and holiness having so wrought in the sacrifice of Christ, that He can righteously send the gospel of grace to every creature, and establish

every believer in a new and steadfast relationship of favour with Himself. (*Bible Treasury* 19:272)

reconciliation: In Rom. 5:11 it is commonly known that it should be "the reconciliation," not "the atonement"; whereas in Heb. 2:17 "atonement," expiation, or propitiation would be correct, not "reconciliation" which is another word and truth. (*Bible Treasury* N3:211)

reconciliation: Of course, "reconciliation" displaces "atonement" in [the RV] (*Bible Treasury* 13:350)

reconciliation: [See also *Bible Treasury* 19:312 and note on Heb. 2:17.]

5:13-17 [parentheses]: Though I cannot but dissent from those who consider this a difficult passage, it is plain that it is often misunderstood, as it is certainly momentous in its bearings.

First, I am of opinion that the parenthesis is rightly marked so as to help the sense, 13-17 inclusively being one of those full and instructive digressions so characteristic of St. Paul. . .

Then, we have the general thread resumed with light and force derived from the parenthesis, and this in the most abstract way possible. "Therefore, then (in allusion to the intervening verses, but in direct reference to verse 12), as [it was] by one offence unto all men to condemnation;" . . . (*Bible Witness and Review* 1:348-349, *Christian Annotator* 4:37-38)

5:14 the coming [one]: I am surprised Mr. Green should understand τοῦ μέλλοντος "of the future;" for the context points unequivocally to a person, and to one person only, Christ, not to time coming merely. (*Bible Treasury* 7:152, *Notes on Romans*, p.73)

5:15 [shall] not: Probably Mr. Darby (who first, as far as I know, adopted the interrogative form) was not aware that this idea was suggested by the famous Bentley, as appears from the papers in the library of Trinity College, Cambridge, lately edited by Mr. A. A. Ellis, page 28. (*Notes on Romans*, xiii.)

[shall] not: it seems strange that the Company [of Revisers of 1881] have not adopted, even in the margin, the excellent suggestion of the famous Dr. Bentley (Ellis, p. 28) presenting the first clause of verses 15, 16 in the interrogative form. The sense is clearer thereby. (*Bible Treasury* 13:350)

5:17 [parentheses]: [See note to 5:13]

5:18 ^ offence [it was] toward . . . toward: There is no reasonable doubt that the marginal correction of our English Bible ("by one offence") should be adopted, in preference to the text — "by one man's offence," however weighty and from various sides the names which have espoused the latter. The Sinai Manuscript actually inserts ἀνθρώπου here, as we find in some minuscules also. But this is an unquestionable error. The point of the verse, as it appears to me, was to present the direction respectively, apart from the actual issues, whether on Adam's part or on Christ's. Hence the strikingly elliptic, as well as the broadly characteristic, form of verse 18. There is no need (as in the Authorized Version) to bring in κρίμα or χάρισμα from the parenthesis. If we understand ἐγένετο [it was], this suffices, though we may conform the phrase more to English ears by saying "the bearing was." (It appears to me, because of contextual reasons, that ἀπέβη (as Meyer, Winer, &c.) is rather strong.) But it is more to maintain the idea of direction here by giving εἰς the force of "unto," "for," or "towards" rather than "upon," which is more suited to convey the notion of the definitive effect or result. This, we shall see, it is the object of the following verse 19 to supply, and in contradistinction from verse 18. And as has been observed by another, this is confirmed by chapter 3:22 where we have two classes distinguished — εἰς πάντας, καὶ ἐπὶ πάντας τοὺς πιστεύοντας (easily

merged into one δι' ὁμοιοτέλειαν or the double occurrence of πάντας, whereas it is hardly possible to conceive one clause enlarged into two). Here the distinctive force of εἰς and ἐπὶ is plain: the former gives the bearing of God's righteousness by faith of Jesus Christ "unto all" (and so the gospel is preached to every creature); the latter gives the result (and, as we know the gospel has its blessed effect "upon all those that believe," and upon them only). (*Bible Treasury* 7:185, *Notes on Romans*, p.75-6)

toward . . . toward: . . . the true force is clearly not "upon" but unto all men (bis), because there it is a question of the simple universal tendency, and not of the result. (*Christian Annotator* 2:231)

toward . . . toward: [The RV] correct[s] the confusion of εἰς as if it were ἐπὶ in the elliptical verse 18, and rightly say "unto all men to condemnation," &c. (*Bible Treasury* 13:350) [See note to Rom. 3:22]

toward . . . toward: [See note to 3:22.]

toward . . . toward: May I just say in closing, that the Authorised Version is clearly wrong in twice rendering εἰς πάντας ἀνθρώπους "upon all men"? In such a sentence it ought to be, "unto or towards all men." The distinction of εἰς and ἐπὶ strikingly appears in Rom 3:22; where we have, first, the universal tendency of God's righteousness, by faith of Jesus Christ, and then, the actual application of it to all those who believe. This is accurately given in our Bible, "unto all," the first and general presentation, putting all under responsibility; and then, "upon all them that believe," the special portion of all such as believe. (*Bible Witness and Review* 1:350, *Christian Annotator* 4:37-38)

justification: [See note to Rom. 4:25]

righteousness: It is the same word, δικαίωμα, as is translated "justification" in verse 16. See also Romans 1:32; 2:26; 8:4. (*Notes on Romans*, xiii.)

righteousness: But the reader may see in the margin of a Bible which has references, that there is "one righteousness." There cannot be the least doubt that this is the true rendering. When the Apostle would say, by the offence of one, he uses a different and correct form, a different one from that which he uses for one offence. Theology may make it the righteousness of one, but not Greek. (*Bible Treasury* 2:241)

5:19 the many: There is no "total" in this verse, but "the [known] many" in relation to "the one" definite person who represented each his own company. It is not the same total in the two verses, nor is there any total expressed in the latter of them. (*Bible Treasury* 7:186, *Notes on Romans*, p.78)

the many: All men were not left in their ruin, nor were all, in result, delivered through Christ. Hence the change from πάντες to οἱ πολλοί, for it is mere ignorance to take them as equipollent. In certain circumstances they may mean the same persons, but the terms are invariably distinct in themselves. Thus, in verse 18, where "all" occurs, we have the universal aspect of the act, whether of Adam or of Christ; but in verse 19, where the positive application is treated of, we get "the many" who are in fact affected thereby. . . . (*Bible Witness and Review* 1:349-350, *Christian Annotator* 4:37-38)

the many . . . the one: of course "the one" and "the many" are accurately given [in the RV] throughout, with other corrections of interest (*Bible Treasury* 13:350)

5:20 law came in by the way: Every word is uttered with the greatest accuracy. Thus the apostle speaks of the legal state of things, and hence employs the word νόμος, "law," here as in verse 13 without the article. It is clearly the Mosaic law that is in question; yet if it be, Middleton allows that the rejection of the article is not here authorized by any of the canons (i.e., of his own treatise). And this is true. The case is one which demonstrates the defectiveness of his theory. Even in verse 13 the preposition has nothing to do with the true solution; and his notion,

though still followed by very many scholars, that the use or non-use of the article is a license after prepositions, is a total fallacy. It may call for more nicety of observation to account for cases with certain prepositions, but nothing more. The regular usage, with or without prepositions, is to present a phrase in the anarthrous form wherever a *characteristic state* is meant rather than a fact or an abstraction. So here it was the state of things when God gave His law through Moses to Israel which enters the discussion; and, hence, νόμος (not ὁ ν.) was the correct form. Again, the reasoning of Macknight is of no force; for it is not the point whether the Mosaic law as ushered into the world with pomp and notoriety, or privily. Not the historical fact, but the resulting state is here meant. Further, there is no need to take παρεισῆλθεν as necessarily implying an entrance by stealth or privily. The true idea appears to be that the legal state came in by and by. It was neither the original state, in which man was made, nor is it the final condition to which he is destined. It came in not directly, but ancillary, for a special though subordinate purpose, between the entrance of sin and the coming of our Saviour. Hence law in the abstract is uncalled for, even if the phrase would admit of it. But this is carefully excluded, quite as much as giving prominence to the objective historical fact, which also would be out of place. (*Bible Treasury* 7:197, *Notes on Romans*, p.79-80)

6:3 unto: [The RV] may dispel the delusion that all were not baptised, only many: a strange oversight of the force of the phrase. But baptism was *to* or *unto*, not "into," a person, though that of the Spirit was "into one body." (*Bible Treasury* 13:350)

unto: [Q. The expression "baptized into Christ" is found in Rom. 6:3; also in Gal. 3:27. See also 1 Cor. 12:13, where the agency of the Holy Spirit in Baptism is clearly indicated. Is it not so? CLERICUS.]

A. The premises are unsound, and the conclusion an error. The Greek preposition means "unto" (or "to") as often as "into": which depends on the context or on the nature of the case. Now baptism with water is clearly indicated in 1 Cor. 10:2 as a warning to the baptised at Corinth. Impossible to think the Israelites were baptised *into* Moses; and here therefore the A. and R. Vv. rightly say "unto". The marginal note of the R.V. is a delusion, for the Greek means "to" no less than "into". So in Acts 19:3 it is as in the A.V. "unto", not "into" as in the Revised. Baptism is the symbol of profession. Reality depends on faith; which might, or might not, be true of the baptised, as is certain from our Lord's words in Mark 16:16. To say "into" therefore goes beyond God's word and implies vital efficacy without and against scriptural warrant. This falls in with the self-importance of a caste (on which the truth frowns), and takes away efficacy from living faith in Christ (on which scripture insists). All have not faith. "He that disbelieveth shall be condemned" (the same sense as "damned" in the A.V.). Baptism will no more save him than dead faith. Baptism is "unto" or "to" only, not "into", even in Matt. 28:19. Compare 1 Cor. 1:13,15. (*Bible Treasury* 18:224)

6:5 become identified: is it not a marvel that a considerable number of sensible men should not have been struck by the oddity [in the RV] of "united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection"? It is really identified with the likeness in each case respectively. One would not impute a dogmatic aim or effect; but united with Christ by the likeness of His death or of His resurrection is strange doctrine, if indeed it have any proper sense. (*Bible Treasury* 14:352)

6:6 serve sin: why change "serve sin" in 6 into "be in bondage to sin," which is sadly ambiguous at best? (*Bible Treasury* 14:352)

6:7 justified: we may of course explain in the margin δεδ. as released, cleared, discharged, "hath his quittance," &c. But it is of moment to hold "is justified" in the text, though it is singular to see the Revisers departing from their own canons of exactness as to the aorist and the

perfect in this short verse. "Freed" as in the Authorised Version is equivocal, and might be confounded with that "liberty" which the Spirit of the Lord produces. From the structure of the word we see that the justification here meant is expressed not as an act but as a state. (*Bible Treasury* 14:352)

6:10 [whole verse]: Yet worse is the rendering of 10 on which the Americans [correctors of the RV] are still silent; the Authorised Version gives the only true sense. (*Bible Treasury* 14:352)

6:12 [it in]: Beza notices the critical reading as that of the old interpreter (the Vulgate) and of Augustine, and as also so found in one Greek. This may serve to shew how much more fully and accurately the authorities are now known; for it is so read in the Sinai, Vatican, Alexandrian, and Rescript of Paris (C); in six cursives; in the Coptic, Sahidic, Syriac, Æthiopic, Armenian, &c., besides the Latin, not to speak of many fathers Greek and Latin. (*Bible Treasury* 7:251, *Notes on Romans*, p.89)

7:3 belonging: [The RV's] "be joined to," is certainly better than the too definite "married" of the Authorised Version. The Greek exactly answers to the Hebrew, as for instance in Hosea 3, "To be, or belong to" is the literal and precise force. (*Bible Treasury* 13:350)

7:4 belong: [see note to Rom. 7:4]

7:6 having died in what we were held: . . . this is notoriously inexact, not only in the Authorised Version, but in the received Greek text, where one letter makes the difference between truth and error. The English margin is right. (*Exp. of Luke*, p. 273)

having died in what we were held: It is scarcely needful to point out how false is the doctrine of the common text and translation, which the margin corrects. If true, Antinomianism would follow, than which nothing is more false and evil. Death to law as well as sin is the fruit of Christ's death and resurrection, and the privilege of the Christian. The law lives to condemn every living soul who pretends to a righteousness of his own. (*Bible Treasury* 7:297, *Notes on Romans*, p.101-102)

having died in what we were held: it is high time that the doctrinal error involved in the editions of Beza, and repeated in the text of the Authorised Version, should be expunged. Indeed, it seems to lack the support of a single MS or even version, and to have been a mere conjecture of Beza founded on a misconception of Chrysostom, who really, like every other early ecclesiastical writer, had ἀποθανόντες (not -τος). That the law died is Antinomian in tendency; that the Christian died to law (Gal. 2:19; Col. 2:20, 3:3) is sound and fundamental truth. There is a various reading here (τοῦ θανάτου) supported by Græco-Latin uncials, and mentioned by Origen as then extant in some Greek copies, and followed by the Vulgate (except the Amiatine, which gives *morientes*, though it should be *mortui*), and many Latin fathers. But this is to miss the means of discharge or quittance from the law. Of course the Rhemish, like Wiclif, adheres to the less correct form of the Vulgate, whilst all the other English Versions were right in this till the Authorised Version went farther astray than ever. Erasmus, not in his first but in a later edition, had paved the way for Beza's rash conjecture through a misuse of Chrysostom's comment on the passage. Dr. Bloomfield, in his *Recensio Synoptica*, v. 580, attributes ἀποθανόντος to accident. But this is beyond controversy a mistake, from not knowing the facts. Had it been found in Greek copies, it might have been so; but we can trace its first appearance to the intentional alteration of Théodore de Bèze. (*Bible Treasury* 13:350-351)

to serve: do not the Company [of Revisers of 1881] go too far in translating ὥστε δουλεύειν ἡμᾶς, "so that we serve," and not "so as to serve," or "so that we should serve"? (*Bible Treasury* 13:351)

7:7 [^]lust: The article is in the Greek, implying what was actually there. (*Notes on Romans*, xv.)

7:14 carnal: The best authorities (א, A, B, C, D, E, F, G, &c.) read σάρκινος, not σαρκικός as in the received text. The difference is that the

former is a confession of being mere flesh physically. So it is in 2 Cor. 3:3; Heb. 7:16, and probably in 1 Cor. 3:1 (but not in verses 3, 4, where the other form is clearly right). In Rom. 15:27; 1 Cor. 9:11; 2 Cor. 1:12; 10:4; 1 Peter 2:11, it is *σαρκικός*, in most of which the physical idea of flesh would be out of place. In our text the difference is of some importance as corroborating the scope of the passage that the will was not engaged. Were this meant to be expressed, *σαρκικός* would be the more proper term. (*Bible Treasury* 7:326, *Notes on Romans*, p.105)

carnal: There seems no effort on the Revisers' part to distinguish between *σαρκινός* (ver. 14) and *σαρκικός* as in 1 Corinthians 3:3; 9:12, though there is in 2 Corinthians 3:3. (*Bible Treasury* 13:351) [See note to 1 Cor. 3:1]

7:25 I thank: The Vatican and other ancient authorities give "thanks to God," but the Sinai, Alex., and the mass of other MSS., support *εὐχαριστῶ*. (*Notes on Romans*, xvi.)

Λ myself: It is hard to see what is gained by the suggestion [of the American correctors of the RV, "of myself with the mind, indeed, serve,"] on 7:25, which is not very smooth English, without being closer to the Greek. (*Bible Treasury* 14:352)

8:1 Jesus Λ: There is purposely no loophole for modifying or enfeebling the deliverance.

Therefore I cannot at all agree with those who admit that the clause in the received text and ordinary translation is (i.e., thus the latter half in the Authorized Version) immaterial. (The great uncials α, B, C, D, F, G, with some good cursives and ancient versions omit, while A, D (corr.), &c., omit the last part. The English Version even so is incorrect; for, if genuine, the meaning would be, "those in Christ Jesus who walk," or "those who in Christ Jesus walk," &c. (not "them which are in Christ Jesus who walk.") Believing it to be spurious on the best and ample authority, I am of opinion that it is of great importance to the force of the passage that the gloss added should be rejected. These words are of the greatest value in verse 4; they are an incubus, a dead weight, in verse 1. Here they would necessarily tend to act as a qualifying clause and throw the soul on an examination of walk as the means of certifying that one is in Christ Jesus. Now the duty of self-judgment as to my heart and ways is freely admitted; but it is not the way to ascertain that I am in Christ. If I did gather from my walk and spirit the assurance of such a standing for my soul, it would be in the highest degree self-righteous and presumptuous. The man whose assurance was founded on the good estimate he had formed of his own inward and outward ways would be an object not enviable but of the deepest pity. The true place of self-judgment for the Christian according to scripture is, while holding fast that by grace we are in Christ and hence possessors of the highest privileges, that we should detect our shortcomings and their causes in order to humble ourselves for practical inconsistencies of any kind measured by that exalted standard. If introduced here, it would dislocate all truth, impair all grace, and eventually destroy all the springs of power in walk. (*Bible Treasury* 7:374, *Notes on Romans*, p.110-111)

Jesus Λ: I suppose (in spite of A D² and some good versions that have *μη κατὰ σ. π.* or of D³ E I K, etc., for *ἀλλὰ κ. πν.*) that the last clause was added to guard the full grace from verse 4, where the same words rightly occur. (*Bible Witness and Review* 1:315, same as *Christian Annotator* 3:241)

Jesus Λ: . . . perhaps one ought to explain why the last clause of the first verse is quite ignored. It is not scripture. The same clause is scripture in the fourth verse, but not in the first. It is as perfect and divine in the one case, as it is wrong and human in the other. But the monastic scribes who copied for us the writings of the apostle seemed to have thought the first verse as it stood meagre, and rather dangerous too, and so did their best to improve and guard it by this addition. Was not this rationalistic? Rationalism does not mean conscience judging what is

wrong, but man presuming to judge where he should believe and learn of God. Any attempt to mend the scriptures is about as bold and bad rationalism as can be. You may find it in a monk just as much as in a monkey-loving professor. No doubt the monks included many a rationalist of the middle ages; I leave you to judge who are such now. In the first verse there cannot be a question that the words referred to are a mere human accretion. Ask any one entitled to speak: Mill, Griesbach, Scholz, Lachmann, Tischendorf or Tregelles, will tell you that the clause is an interpolation. They rejected it, not because all, or any of them, liked the truth resulting from the true text, but because they were honest men, and competent scholars, and stuck to the best witnesses. In the Catholic Greek Testaments of Munich, 1847, and of Dublin, 1860, you will find the same thing; the clause is omitted, and quite correctly, spite of the Vulgate. So also Bishop Wordsworth and Dean Alford, in their editions of the Greek New Testament, omit it.

Do not mind what people say about "peculiar views." For that is just what I eschew, at least as much as they. I want to help souls more fully into the truth, which surely ought not to be "peculiar." I call human views, old tradition or modern speculation, peculiar, if not wicked too. But I do not call it peculiar, and I hope you do not, to adhere uncompromisingly to the words of the Holy Spirit, and to seek the genuine, simple, and sure sense of God's word. The true form of the verse, then, is, "There is therefore now no condemnation to them who are in Christ Jesus." The apostle so speaks without the smallest qualification. If you add, "who walk not after the flesh, but after the Spirit," if you translate it more correctly as not "who," but "if," "when," or "because they walk not," &c., you bring in another idea — walking in the Spirit, not standing. It would amount then to this: that there is no condemnation to them if they walk in holiness. But this were to mix up the walk with the position, the effect of which is that you can never be sure of your position. All is plunged in uncertainty. Place in Christ and walk in the Spirit are two distinct things. I do not know what a man's position is by looking at his walk, for he may often shift and move. The walk is surely of the utmost importance. But the first verse of the chapter speaks only of position, and if you bring in walk there, the position is unsettled, and the truth is spoiled.

When you speak of walk, you bring in christian responsibility (which I entirely admit); but if the apostle is teaching "no condemnation," how can our conduct, our desert, our possible faults be introduced? Do not faults deserve to be censured? Whose walk is such as to claim "no condemnation?" If the walk is mixed up in the question, it is impossible for one ever to know it. The word is thus made void, the apostolic comfort is also nullified, and people get to a religion of doubt, in consequence of this confusion. They find themselves on a quicksand instead of a rock, and miscall it Christianity, whereas it is so far a mere consecration of naturalism. The object of the verse is to shew the rock on which God has placed His people. (*Bible Treasury* 12:41-42)

Jesus Λ: The Revisers are justified in excluding the last clause of verse 1, which, even if genuine, is incorrectly rendered in the Authorized Version. (*Bible Treasury* 13:351)

8:2, 4, 5, 6, 9, 11, 13, 14, 15, 16 Spirit: why print "Spirit" with a capital in verses 2, 9 (twice), 11 (twice), 14 and 16, while they [the RV] print it with a small letter in verses 4, 5 (twice), 6, 9 (twice more), 13, 15? (*Bible Treasury* 13:351)

8:3 in that: The expression *ἐν ᾧ* seems to be used with a certain variety of application. It is either want of knowledge or strength of system which alone can account for the effort of some moderns to restrict it to the sense "wherein." Nevertheless it never, that I am aware of, passes the bounds of correct usage, so as to be used, as Grotius says, for *ἐφ' ᾧ*, which expresses the condition or occasion under which a thing is done, or occurs; while *ἐν ᾧ* is the time, sphere, state, or power in question. Alford

is singularly vacillating; for whilst on our text he says “because” (not ‘wherein,’ as in chapter 2. 1., but ‘in that’) and refers in his margin to Hebrews 2:18; on the latter text he says, ‘in that which,’ and remarks, “The ordinary rendering is to take ἐν ᾧ as equivalent to ‘forasmuch as,’ ‘in that,’ English Version, and to justify it by the Hebrew בְּכֵן. But it is doubtful whether ἐν ᾧ has ever this meaning absolutely.(!) It seems only to approach to it through ‘quatenus,’ ‘in as far as,’ which is an extension of its strict meaning, ‘in that particular in which,’ ‘wherein.’(!) And this slightly extended meaning is preferable in all the places usually cited to justify the other: e. g., Rom. 8.3; chap. 6. 17.” It is a little strong to send us to a reference and then to nullify the meaning first, and add there a new reference (Heb. 6:17), where he contradicts himself again and substantially confirms his first statement, for he there says, “in which behalf,” nearly equivalent to “wherefore,” which he expressly prefers to “in which.” (*Bible Treasury* 8:21, *Notes on Romans*, p.117)

through: I reject the notion that διὰ τῆς σαρκὸς means “in having to act through the flesh,” or “through the medium of the flesh.” No doubt, the construction is decisive against “on account of the flesh;” but διὰ with a genitive often means in a given state, though oftener still “by means of.” (*Bible Treasury* 8:21, *Notes on Romans*, p.117)

and for sin: [The suggestion of the American correctors of the RV] is simply for the text a return to the Authorised Version with the R.V. rendering in the margin. (*Bible Treasury* 14:352)

8:4 requirement: the textual rendering [of the RV] and the marginal should change places; and so perhaps in 11 (*Bible Treasury* 13:351)

that: The reader of the Greek Testament will observe that the true text of verse 4 differs from the spurious clause of verse 1. It is not the anarthrous περιπατοῦσιν, which would import a condition (“if walking”), but τοῖς π., which means the fact or character — “those that walk.” (*Bible Treasury* 12:44)

Spirit: I believe it should be “Spirit” (not “spirit,” as if it was ours only) in 4, as well as 5,6, and in 10 as well as 9,13. The anarthrous construction does not deny the Holy Spirit to be in question, but presents it as character, rather than as the person objectively viewed; which might be no less true of Father and Son: only it is, from the nature of the case, more frequently so predicated of the Spirit. This is a great blemish in the Revised Version, being uniformly a small “s”; which Dr. Scrivener throughout has rectified in the excellent Cambridge Paragraph Bible of 1873. (*Bible Treasury* 14:352)

Spirit: [See note to Rom. 8:2]

8:5 Spirit: [See note to Rom. 8:2]

8:6 Spirit: [See note to Rom. 8:2]

8:9 Spirit: [See note to Rom. 8:2]

8:11 on account of: [See note to Rom. 8:4]

Spirit: [See note to Rom. 8:2]

8:13 Spirit: [See note to Rom. 8:2]

mortify: [The American correctors of the RV read “put to death” and omit marg.²] agreed; though it is a small question. (*Bible Treasury* 14:352)

8:14 Spirit: [See note to Rom. 8:2]

8:15 Spirit: [See note to Rom. 8:2]

8:16 Spirit: [See note to Rom. 8:2]

8:18 in regard to us: The phraseology seems to me choice and precise. It is not ἡμῖν, which after ἀποκαλυφθῆναι would be ambiguous and is already appropriated to the sense of receiving spiritual communication. It is not ἐν ἡμῖν, which makes or tends to make the glory concentrated and terminated in us. Εἰς ἡμᾶς leaves room for us to be reached by the

glory but takes it in universally. (*Bible Treasury* 8:135, *Notes on Romans*, p.144)

8:21 that: Or, “in hope: because.” (*Bible Treasury* 8:135, *Notes on Romans*, p.144)

8:24 by: [The American correctors of the RV read “in” (with marg. Or, by:) agreed (*Bible Treasury* 14:352)

[last half of verse]: [The RV has] adopted “who hopeth for that which he seeth?” on the authority, as far as I am aware, of the great Vatican uncial (1209) supplemented by the margin of a Bodleian cursive, Roe 16, conventionally cited among the Pauline copies as 47. No editor has as yet ventured to put this forward as the true text, though no doubt the resulting sense seems simple and suitable — indeed so much so as to look like the smoothing down of a rather rugged phrase. And it may be mentioned that Mr. Hansell’s Oxford edition of the more famous uncials does not represent B aright, any more than older editors, ὁ γὰρ βλέπει τις, τί ἐλπίζει; whereas Tischendorf reports its text (P^m) as ὁ γὰρ βλέπει, τίς ἐλπ. The margin of verse 47 [sic.] is the less trustworthy here as reading ὑπομένει for ἐλπ. though, strange to say, P^a and A do the same. Is it not strange that under such circumstances so ill-sustained a reading should be the ground of a change in so grave a work as the publicly revised version of the New Testament? (*Bible Treasury* 13:351)

8:26 itself: [The American correctors of the RV read “itself”:] [not] agreed . . . (as before) (*Bible Treasury* 14:352)

for us: The received text inserts here ὑπὲρ ἡμῶν contrary to the best authorities. It seems to me implied, and needless to say, if not rather narrowing the thought. In the following verse we have ὑπὲρ ἀγίων expressed in its due place. (*Bible Treasury* 8:155, *Notes on Romans*, p.149)

8:27 ^A God: It is not merely “according to his will,” as in the Authorized Version, but according to Himself. (*Bible Treasury* 8:156, *Notes on Romans*, p.150)

^A God: the added words in Italics [in the RV] only encumber and enfeeble the sense. The Spirit intercedes for the saints according to God and His nature, yet more than His will, which comes very short of the truth. And though the “purpose” be without doubt of God, still it has pleased Him not to qualify it here in any way, as the fullest explanation follows in verses 29, 30. (*Bible Treasury* 13:351)

8:33,34 justifieth: . . . for us: This I think is the true way of arranging as well as punctuating the clauses. The Authorized Version impairs the link between the end of verse 33 and the beginning of verse 34, as also between the rest of verse 34 and verse 35; while others seem to me to injure the force by putting a note of interrogation at the end of verses 33 and 34. (*Bible Treasury* 8:182, *Notes on Romans*, p.157)

justifieth: . . . for us: The punctuation of verses 33-35 is better [in the RV] than in the Authorised Version, but not quite uniformly correct. “Who shall lay anything to the charge of God’s elect? It is God that justifieth: who is he that condemneth [or shall condemn]? It is Christ Jesus that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us: who shall separate from the love of Christ? shall tribulation,” &c. (*Bible Treasury* 13:351)

8:34 [whole verse]: [See note to Rom. 8:33]

condemneth: it is a question of an accent, and so of a tense present or future. The future [in the RV] I presume to be due to Drs. Westcott and Hort after Lachmann (Tyndale, the Geneva, and the Rhemish giving it of old); and perhaps one may add the Hebrew of Isaiah 50. In the Septuagint also we find the future, but quite another phrase. It seems to us with Dean Alford that ὁ δίκαιων naturally leads to the present ὁ κατακρίνων, and that the balance and the emphasis might be preserved

better throughout by a colon before “who,” not only between verse 34 and 35, but also between 35 and 36. (*Bible Treasury* 14:352)

for us: [See note to 8:33]

8:39 nor powers: This is the true place of *δυνάμεις* according to ample authority of the highest order. The oldest Greek MSS. which give the place of “powers” as in the common text are two uncials of the ninth century, but they are supported by several very ancient versions which were (probably through inadvertence) swayed by Ephesians 1:21, 3:10, 6:12; and Colossians 2:15. (*Bible Treasury* 8:183, *Notes on Romans*, p.160)

powers: In the close of this part of the apostle’s profound communication there is good and full authority, as is well known, for placing “nor powers” after (not before) “nor things present nor things to come.” (*Bible Treasury* 13:351)

9:1 [whole verse]: The opening verses of chapter 9 are fairly rendered in the Revised V. as in the Authorised, being substantially alike. The marginal alternatives are of no real weight; the last, like the American suggestion, being unidiomatic. For in such cases the predicate ought to have the emphatic position, and the subject should have the article in Greek, the only apparent exception being the LXX’s rendering of Psalm 68:19, which is acknowledged as corrupt. (*Bible Treasury* 13:351)

9:2 [whole verse]: [See note to Rom. 9:1]

9:3 [whole verse]: [See note to Rom. 9:1]

could wish: There is no doubt that the imperfect will bear the idiomatic sense given in the Authorized Version: “I could wish.” (Comp. Acts 25:22; Gal. 4:20.) The question is, whether the apostle does not go farther here and affirm that he had actually so wished, not soberly, but still as a fact, not that he did or could so wish as a fixed principle. So the Vulgate’s “optabam,” supported by the Polyglott. Erasmus gives “optarem,” and in the same sense E. Schmid, Schott, Naebke, &c. (*Bible Treasury* 8:202, *Notes on Romans*, p.163)

could wish: Though unwilling to add to your already numerous notes upon this text, I may be allowed to say that the Cambridge Annotations and the Bampton Lectures of Dr. Bandinel are in error if they deny the idiomatic use of the imperfect. No particle is requisite to give it a potential sense. Though the tense is past and in the indicative mood, it is perfectly proper, as far as grammar is concerned, to render *ἤχόμην* “I could wish.” Matthiae (Gr. Gr. 509a) cites from Æsch. in Ctes. p.333, *ἐβουλόμην οὖν τὴν βουλὴν . . . ὁρθῶς διοικεῖσθαι*; but an instance from the New Testament may be more satisfactory, as *ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι*. (Acts 25:22.) The fact is, that the true rendering is a question of the context, and not merely of grammar. My opinion is that the Auth. Version, DeWette, Beza, Martin, and Ostervald are right, and that the Vulgate, Luther, the Lausanne Translation, &c. with Valpy and Haldane, are wrong. The meaning is, I think, that Paul loved his brethren in the flesh quite as much as Moses, and that he esteemed their privileges most highly, whatever the Jew might think or say to the contrary. (*Christian Annotator* 1:279)

9:4 and the lawgiving: Mr. T. S. Green has inadvertently dropt the rendering of *καὶ ἡ νομοθεσία*, “and the law-giving” out of this portion. (*Bible Treasury* 13:351)

9:5 over all God: Very needless difficulty has been raised about the terms *ὁ ὢν ἐπὶ πάντων Θεός*. The Noetian heretics of old drew from this and other scriptures that God the Father suffered. Others in opposing so flagrant an error were too anxious to restrict *ὁ ἐπὶ πάντων* to the Father, especially as He is unquestionably so qualified in Ephesians 4:6. But there is no real difficulty; and it is only ignorance or heterodoxy which finds any; for scripture is plain in attributing not merely *Θεοότης* but *Θεότης* to Christ. He is God, as is the Father, and also the Holy Ghost.

They are each and all styled Jehovah, the name incommunicable to the creature, let it be ever so exalted. The Son did not deem it a matter of plunder to be on equality with God. He emptied Himself in taking a servant’s shape; whereas even the archangel is at best but a servant and never can be other: it is Michael’s blessedness and part to be serving God. Not so the Son: He humbled Himself to take the place of a servant, being in His own proper nature and dignity infinitely above it. He learned obedience by the things which He suffered; He had only known what it was to command; but, taking that position in communion with the love and counsels of the Father, He was therein the perfect pattern of all lowly obedience. How base to take advantage of His grace to despise His glory! — to be so occupied with the humiliation to which He stooped to glorify God the Father, and shew us both God and man in His own person and ways, and above all, to accomplish redemption — to be so filled, I may say, with the circumstances of shame into which He went down in love as to forget who He is in Himself that for us descended so low! No; He that was the perfect man was the very God, equally with the Father and the Holy Ghost. All things were made not only *by* Him but *for* Him.

But is not this true of the Father? Assuredly: yet this in no way impeaches the title of the Son. Scripture is plain as to both. God as such in the true and full sense is and must be supreme. This attaches to the persons in the Godhead. Differences there may be and are; but not in this. To deny supremacy of the Son or of the Spirit is to fall into the Arian heresy or the Macedonian. No doubt, as in Ephesians 4:5, Christ is contradistinguished as one Lord from the Father; and so similarly in 1 Corinthians 8:6. This however, far from derogating from His intrinsic divine glory, only shews us another glory which He receives and as the exalted man who is made Lord and Christ. He, and He distinctively, has the official place of lordship, though of course as a term of dignity it belongs alike to Father, Son, and Spirit; and so any one can see who will take the trouble of comparing the scriptures.

There is no discrepancy in the authorities there that affects the sense, as in 1 Timothy 3:16. Manuscripts and versions proclaim the truth with an unwavering voice: Christ is over all, God blessed for ever. The notion that *Θεός* is wanting in the citation of the early ecclesiastical writers is a mistake. They all read as we do, unless we conceive that Chrysostom omitted *ὁ* before *ὢν*, as the Augian and Boernerian MSS. did *τό* before *κατὰ σάρκα*, which was probably mere inadvertence. What the Pseudo-Ignatius (ep. Tars.) or the Constit. Apostol. may say is of the moment. (Even these spurious pieces seem to be only opposing the Patripassian or Sabellian notion (i.e., that the God and Father suffered), and affirming that He who did suffer was Jesus, not His God and Father who is over all.) As to Athanasius, not only is it not true that he ever wrote *περὶ δὲ τοῦ εἶναι ἐπὶ πάντων Θεὸν τοῦ σταυρώθεντα φοβοῦμαι* (“I fear to say that the crucified One is God over all”), but it was not even the Pseudo-Athanasius who is so represented, but the Pseudo-Arius in answering the citation of this passage. Wetstein therefore was wrong here and betrayed his Arian animus. (See Athanasii Opp. 1.125 B, ed. Col. 1686). Erasmus is equally wrong in thinking that Cyprian and Hilary left out “Deus;” for it is only omitted by careless editors, and is found in all good editions. As to Origen, his wildness was such as to weaken the weight of his assertions; but what he does say, in answer to Celsus’ charge that the Christians made Christ God the Father or greater still, is that while some might be hasty enough to aver *τὸν Σωτῆρα τὸν μέγιστον ἐπὶ πᾶσι Θεὸν ἄλλ’ οὐτὶ γε ἡμεῖς τοιοῦτον οἱ πειθόμενοι αὐτῷ λέγοντι, κ.τ.λ.* Now I do not admit that Origen (contra Cels. vii.14) was justified in quoting the last clause of John 14:28 (which he misquotes) where it was a question of the Son’s *Deity*, while the text speaks of His place of earthly subjection. But even he does not go so far as to deny supreme Godhead to the Son; he does deny, as all taught of God must, the monstrous folly that the Son has power over God the Father. The doubtful opinion of Eusebius may indeed be cited, who did restrict, it would seem, *τὸν ἐπὶ*

πάντων Θεόν to the Father; but it is well known that he was feeble as to the great truth of Christ's Godhead if not an Arian. (I am pained, but bound, to protest once more against such words as are allowed to continue from edition to edition in Dean Alford's work (in loco). "That our Lord (says he) is not in the strict exclusive sense, ὁ ἐπὶ πάντων θεός, every Christian will admit, that title being reserved for the Father." Every clause is a grievous blunder. Our Lord *is* in the strictest sense what He is said not to be, for ὁ ὢν ἐπὶ π. θ. is even stronger than ὁ ἐπὶ π. θ. Nor is it true that the Father is such in the "exclusive" sense, as he says; nor is it reserved for Him in a sense stricter than for the Son. He allows that Christ is ἐπὶ πάντων θεός. But this, though true, is not what the apostle teaches, but a proposition about Christ still more stringent than his expositor essays to deny. I trust and am willing to believe that the Dean of Canterbury wishes neither to lower our Lord nor to adhere to a most objectionable statement; and therefore I again entreat him to correct on so grave a matter words which neither faith nor even logic can justify. To reason from human order to the divine nature and relations is ground as unsafe as it is false. No doubt in the creature, being essentially limited, the highest place for one excludes another. But it is the direct road to the worst gulf of error so to think of the Godhead, as to which we have only to believe what is revealed from on high; and this may be hard to the natural mind but is unambiguous, and too clear for faith to deny or explain away.) But these seem really all who have been exaggerated into "multi patres qui Christum τὸν ἐπὶ πάντων Θεόν appellari posse negant" (Griesbach in loco), save indeed that by very strange logic it is assumed that to call the Father so is to deny it of the Son. But this is only the mistake handed down through Wetstein to the critic of Jena. The fact is that the fathers as a whole applied our text to the Lord Jesus without a suspicion of its incompatibility with Ephesians 4:6. They are both equally true, as the Father and the Son are equally God. I grant that they speculated dangerously sometimes; and of their crude assertions controversy and heresy have availed themselves: the latter to cover its aberration from revealed truth; the former to make councils or the Pope the only securer of the truth, as against the earlier fathers and (what is worse) holy scripture. But from Irenæus to Theophylact among Greeks, and from Tertullian to the middle ages among the Latins, it could be easily shewn that the passage was accepted as we have it now in the Authorized Version and in the ordinary orthodox sense. Cyril of Alexandria is most express in contradicting from this text the Emperor Julian who was rash enough to say that Paul did not speak of Jesus as God. Nor is there a single name of sound reputation opposed to this.

The ingenuity of criticism however, having neither various readings nor ancient versions to invoke, is not content with misrepresenting the testimony of the early christian writers and has strained itself in the most violent efforts to effect a diversion by the help of points; as it is well known that they are wanting in the most ancient copies. The Complutensian editors punctuate fairly. Erasmus, not in his earlier editions but later, suggested a period after σάρκα, as had been done before by the writers of two MSS. of the eleventh and twelfth centuries usually numbered 5 and 47 in the conventional list of Pauline copies. Lachmann and Tischendorf acted on this; and Vater clenched the rent quite as effectually by putting the cut-off clause or clauses within marks of parenthesis ended by a note of admiration. Now not only is this severance, however managed, in opposition to the mass of punctuated manuscripts, all ancient versions and citations, but, what is of more weight still, it is contrary to the invariable idiom employed to express such a blessing (or on the contrary a curse). The regular formula is to open the sentence with εὐλογητός or some kindred word. (Even Socinus was clear-sighted enough to see this and honest enough to acknowledge it.) Here therefore to bear regularly the desired punctuation the words should have run: — Εὐλογητός ὁ ἐπὶ π. θ., the ὢν in this case being worse than useless. The only apparent exception produced is from the

Septuagint of Psalm 67 (68):19, κύριος ὁ θεὸς εὐλογητός. But judging by the old Latin quoted in Holmes and Parsons' note, "Dominus Deus benedictus est," it is no exception, because it is an assertion about God, not an ejaculatory blessing. The latter follows immediately; and then the usual order appears. The former clause may indeed be an interpolation; as there is no Hebrew text to found it on.

Further, the incongruity of such a doxology here, remembering the apostle's grief just expressed and the relation of the Jews to the Messiah, is also a decisive disproof; and, lastly, it would utterly mar the beautiful antithesis so characteristic of the apostle, even in the opening of this very epistle, in which he contrasts the human line of the Messiah with His divine dignity.

Another mode of punctuating, also suggested by Erasmus (who perhaps did not know that a Viennese MS. 71 of the twelfth century, represents it), and adopted by Locke, places the stop after πάντων with a shorter clause taken as the blessing, and is even more objectionable, as it is pressed by the additional difficulty that we ought in that case to have the article with θεός. It should stand Εὐλογητός ὁ θεὸς εἰς τ. αἰ. ἀμήν. But after all it would not effect what is desired, for it is impossible to have a stricter predication of supremacy. It is not merely, as Hippolytus and others thought, that the Father delivered all things to the Son, an important but different truth. Here we have what He *is*; and He is over all, being essentially divine.

Conjectural emendation of the text is another device of unbelievers to defraud the Lord of His glory; but this may be dismissed into its native obscurity. Even the Grotian expedient of dropping θεός is contrary to all authority of MSS. but would be useless if conceded; for ὁ ὢν ἐπὶ πάντων is the strongest affirmation in itself of divine supremacy. Quite as futile was the effort to lower the sense of θεός by reference to 2 Thess. 2:4, and to translate the clause here, "who is as God," &c. For, first, the supposed analogy is cast out of that verse on the best authority; and secondly, it would tell, if genuine, in the opposite way; for certainly the man of sin will not claim to be God in an inferior sense. The absence of the article is a sign that character is meant to be conveyed, and has nothing to do with inferiority. Compare Romans 1:21.

On the whole then the reader may rest assured of both the text and the sense of this most impressive testimony to Christ, the importance of which may be in some measure inferred from the evident desire of so many since the Reformation, Catholics and Protestants, without reckoning Arians or Unitarians, who have done what they could to neutralize its force. Thanks be to God who vouchsafes the truth to be in us and to abide with us for ever. (*Bible Treasury* 8:203-5, *Notes on Romans*, p.165-171)

over all God: It is easy to say that the proposed rendering ("he who is over all, God be blessed for ever. Amen.") is at least as good as that in the Authorised Version; but I am persuaded that the statement is rash and groundless. It is true that, through ignorance or heterodoxy, the copies vary not a little; some making the new sentence commence with ὁ ὢν, others with θεός, and a third class with εὐλογητός; but the most ancient versions of the East and West, as the Syriac, Itala, Vulgate, &c., and the early Greek and Latin Fathers, as Irenæus, Victorinus, Tertullian, Cyprian, Hilary, &c., leave no doubt as to the way in which the words were then understood and applied. One is therefore pained to see the prejudice which warped the judgment of Griesbach, Lachmann, and Tischendorf, in severing the last clause from Christ, to whom it really belongs; at least, their punctuation leads me to suppose that their editors mean this, though Lachmann gives the usual sense in the Latin version of Jerome at the foot of his page.

But there are stronger reasons than any human testimonies. The context, and the bearing of the sentence itself, resist all such efforts or mistakes, and prove that the common version gives the intended and only right sense; . . . 2 Cor. 9:31, which might by a superficial reader be

thought to favour the contrary view, does in truth confirm the ordinary construction of Rom. 9:5; for there, as here, it is the before-named subject of the preposition, with which ὁ ὢν κ. τ. λ. is in apposition; and clearly as this is "the God and Father of the Lord Jesus" in the one case, it is with equal certainty "Christ" in the other. Moreover, if the sense for which Dr. Beard contends had been meant, I think that in accordance with such formulas elsewhere in the New Testament the clause would have begun with εὐλογητός. Of the copies which thus begin, some concede the point which Dr. Beard seeks to escape; for they read ὁ ὢν ἐπὶ πάντων θεός, in connexion with ὁ Χριστός το κατὰ σάρκα. The remaining expedient adopted by others is to read ὁ ὢν ἐπὶ πάντων, θεός εὐλογητός εἰς τ. αἰ. Of this last Dr. Beard perhaps thinks as cheaply as I do; for while εὐλ. is brought into its normal place, there is an anomalous absence of the subject in the doxology, besides making the preceding clause disconnected, if not meaningless. He was therefore obliged to fall back on a rendering which, far from being able to compete with that given in the English Bible, supposes a collocation in the Greek contrary to precedent, and is inconsistent with the Apostle's argument, instead of crowning it triumphantly as the true connexion does.

Why all this labour and ingenuity against the plain force of the sentence? Because men refuse, till grace wins or judgment compels them, to honour the Son even as the Father. (*Christian Annotator* 3:176-177)

over all God: The marginal alternatives presented as to 9:5 are unworthy efforts of unbelief to enfeeble the plain testimony of the text to the Divine glory of the Lord Jesus, and the Americans [correctors of the RV] note sins against the *usus loquendi* like others. (*Bible Treasury* 14:352)

9:6 Not however: The version of Beza, E. Schmid, &c. (which Bucer adopted before them, and Macknight since), "It is not possible," errs, not so much in requiring τε as Calvin remarked (for it may dispense with this particle) as in the absence of the infinitive after it. Besides, the other sense is better, even were it grammatically admissible. (*Bible Treasury* 8:218, *Notes on Romans*, p.172)

9:7 to thee: Or, thy seed. (*Bible Treasury* 8:218, *Notes on Romans*, p.172)

9:9 [first part of verse]: Verse 9 runs "For this word is of promise" or [one] of promise, the Revised seeming looser than the Authorised Version. (*Bible Treasury* 13:351)

9:10 by one: There is no insuperable difficulty, I think, in ἐξ ενός. There was in this case a single mother, also one father. Its object is to give emphasis to both, in contradistinction to the former case. (*Bible Treasury* 8:218, *Notes on Romans*, p.172)

9:21 one: ought there not to be "one" vessel (not "a" merely) in verse 21, to express the first ὁ? (*Bible Treasury* 13:351)

9:22 willing: [The suggestion of the American correctors of the RV, marg. Or, *although willing*,] is a marginal that weakens the sense. (*Bible Treasury* 14:352)

9:23 glory: But in this passage as elsewhere there is no sufficient reason to depart from the ordinary meaning of "glory" or to give the word the sense of God's mercy. Nor does Ephesians 1:12 sanction this, where glory maintains strictly its own distinctive place, as will appear to him who thoughtfully weighs verses 6,7,12. The word grace is undoubtedly and most properly left out of the last, where grace is not intended to be expressed any more than in verse 14 where it could not be. The Spirit looks onward to the day when the purpose of God shall be accomplished. (*Bible Treasury* 8:262, *Notes on Romans*, p.186)

9:28 [middle of verse]: Verse 28 is presented [in the RV] in the abridged form of the oldest MSS and versions, which most modern

editors prefer; the larger form seems assimilated to the LXX. (*Bible Treasury* 13:351)

9:32 [of law]: There is excellent evidence to shew that νόμον and πᾶς have been inserted by the copyists to add force, clearness, or symmetry to the apostle's citations from Isaiah. But there is nothing so good as the divine word as He gave it. (*Bible Treasury* 8:307, *Notes on Romans*, p.197)

9:33 he: Copyists probably added πᾶς from chapter 10:11. (*Notes on Romans*, p.198)

10:1 delight: The word εὐδοκία means benevolent wish, or good will, where it goes beyond complacency and good pleasure. Compare the usage of the verb εὐδοκέω. It is more than ἐπιθυμία or ἐπιπόθησις. (*Bible Treasury* 8:330, *Notes on Romans*, p.200)

their: all critics of weight on ample evidence, instead of "for Israel," read "for them," as following up chapter 9. (*Bible Treasury* 13:351)

10:2 them: The substitution of "them" for "Israel," required by the more ancient and better authorities, appears to me really stronger as being more expressive of affection than the common text. It was needless to define more clearly for whose blessing he was so earnestly interested, and this the more because of their great danger. The threatenings in the prophecies verified in their deepening unbelief drew out his strong crying to God on their behalf, and this for salvation. For what short of it could satisfy a heart that loved them? To say that "internal as well as external evidence is against" αὐτῶν and for τοῦ Ἰσραὴλ proves nothing but the unfitness of him who could so speak to judge of questions which demand not learning only but critical acumen and spiritual discrimination. (*Bible Treasury* 8:330, *Notes on Romans*, p.200)

for: "Zeal of God" is an objectionable rendering, just as "faith of the Son of God" in Galatians 2:20. The Greek genitive is far more comprehensive than the English possessive case, and admits of an objective force as readily as a subjective. "The love of God" in that tongue equally means God's love to us or ours to Him: the context alone decides. Here there can be no question of the intended force. The Jews were zealous for God but not according to right or true knowledge (κατ' ἐπίγνωσιν). (*Bible Treasury* 8:330)

10:5 the righteousness that [is] by the law . . . those things: But the Revisers also adopt the briefer reading in verse 5, on small but ancient and good testimony. (*Bible Treasury* 13:351)

10:10 belief is . . . confession is: Literally, the verse runs, "it is believed. . . and it is confessed. . ." (*Bible Treasury* 8:357, *Notes on Romans*, p.206)

10:12 ᾧ rich: the Revisers go back in substance, though more correctly, to the English versions older than the Authorised Version, with a copulative perhaps needlessly inserted. (*Bible Treasury* 13:351)

10:15 of those that announce glad tidings of peace: [The RV] drop[s] as not duly authenticated one of the last clauses of verse 15 ("of those that announce glad tidings of peace") with the noble quaternion, α A B C, supplemented by a few cursive witnesses, ancient versions, and early writers. (*Bible Treasury* 13:351)

10:17 God's: α B C D E, with some cursives, versions, and fathers read Χριστοῦ "Christ's" for "God's;" F G, &c. omit either. (*Bible Treasury* 8:372, *Notes on Romans*, p.212)

11:4 Baal: In the LXX, as the text at present stands, the masculine article is prefixed, not as here the feminine; but it may originally have been otherwise as elsewhere. (Judg. 2:13; Hos. 2:8; Zeph. 1:4.) The quotation is the sense, not the precise transcript of either the Heb. or the

LXX. Abarbanel speaks of a male image for men, a female for women; but this scarcely accounts for the case before us. Others (as Authorized Version) suppose an ellipse of *εἰκόνι*. (*Bible Treasury* 9:5, *Notes on Romans*, p.215)

11:6 grace Λ : [but if works, it is no longer grace, otherwise work is no longer work] . . . The Vatican, which is the best support of this doubtful clause, reads *χάρις*, grace. . . But I do not see that the bracketed clause adds to the precision of the truth; whereas it was natural enough to tack it on, especially as the form in the Vatican copy seems an evident error (*χάρις* instead of *ἔργον* in the end of the disputed clause). (*Bible Treasury* 9:5, *Notes on Romans*, p.215,217)

grace Λ : The latter part of chapter 11:6 is rejected by \aleph^{am} . A C D E F G P, &c., with the ancient versions, save the Syrr. and Eth., and so is properly left out of text and margin by the Revisers, notwithstanding its presence (ρ^{am}) in the favourite Vatican, L, and the mass of cursives. (*Bible Treasury* 13:351, 352)

11:7 hardened: "Hardened" also is the right sense, rather than blinded (though this is also taught elsewhere). It may be that *ἐπαρώθησαν* was confounded in thought and sense with *ἐπηρώθησαν*, as another has pointed out in the Vatican text of Job 17:7 in the LXX. (*Bible Treasury* 9:5, *Notes on Romans*, p.217)

11:11 [paragraph]: [The American correctors of the RV] are right in preferring to begin the paragraph of chapter 11 with verse 11 rather than 13. (*Bible Treasury* 14:352)

11:13 For: $\delta\acute{\epsilon}$ "but," "now," is the reading of \aleph A B and other good authorities, instead of the more common and easy *γάρ*, "for." The difference in sense seems slight. (*Bible Treasury* 9:22, *Notes on Romans*, p.221)

11:17 among: The rendering here is as certain as the sense resulting from it is clear and good. With plurals or collectives *ἐν* regularly means "among," as in the Authorized Version, or "inter illos" as Grotius correctly translates. The Vulgate ("in illis") is obscure; Calvin and Beza, not without predecessors among the fathers and followers in modern Germany, including even Olshausen and Meyer, give "*pro illis*" which is unequivocally without warrant. Erasmus is far more right in his comment than Beza who cavils at it and adopts the sense which the former justly censures. But there is no need of resorting to the influence of the Hebrew preposition בְּ however largely true elsewhere in the New Testament. What we find here is as common in classical as in Hellenistic Greek; but *ἐν* = in loco (or locum) is the usage nowhere that I know, and in my judgment impossible to reconcile with the genius of the language. (*Bible Treasury* 9:23,24, *Notes on Romans*, p.226)

and: The *καί* "and" is doubtful; \aleph^* B C, with the Coptic, and Damasus, reject it, probably others also; and we can readily see why some might bring it in to soften a phrase seemingly rugged without it. (*Bible Treasury* 9:24, *Notes on Romans*, p.226)

and: [The RV] adopt[s], on the doubtful authority of \aleph^{am} B C with the Coptic, the singular exclusion of *καὶ* "and." That the copyists took liberties with the verse is plain from D F G omitting *τῆς βίβλης καὶ* altogether, and in Latin as well as Greek. (*Bible Treasury* 13:352)

11:19 The: \aleph A B C D^c F G L P and many cursives and fathers omit *οἱ*, which may readily have crept in from the context. (*Bible Treasury* 9:24, *Notes on Romans*, p.226)

11:21 [fear] lest: [The RV] discard[s] (as do some modern critics) *μήπως*, and with the best copies read simply *οὐδε σοὺ φείσεται* in the face of Chrysostom's express contradiction (iv. 338, Field, Oxon, 1849). Certainly the preferred text is far easier than that commonly received,

which is opposed to the well-known canon of diplomatic criticism. (*Bible Treasury* 13:352)

11:22 God's: $\Theta\epsilon\omicron\upsilon$ is attested by \aleph A B C D* beside many ancient versions. (*Bible Treasury* 9:24, *Notes on Romans*, p.227)

God's: $\theta\epsilon\omicron\upsilon$ "God's," is now given on weighty grounds [in the RV] (*Bible Treasury* 13:352)

11:29 indefeasible: Or "irrevocable," not subject to change of mind. (*Notes on Romans*, xxiv.)

11:31 [whole verse]: Rom. 11:31, rightly translated and understood, . . . [shows] the triumph of mercy in behalf of the poor Jew in the latter day. . . I have reason to believe, from correspondence with Mr. GREEN, that he would now concur with this view, though the old mistake appeared in his learned Grammar of the New Test. Dialect, p.247. The Syriac, the Vulgate, Luther, Tyndale, and the Lausanne Version seem to give a sense substantially similar. (*Christian Annotator* 1:331)

[whole verse]: Wiclif, Tyndale, and Cranmer, with the Vulgate, the Peschito and the Philoxenian Syriac, the Arabic, are here more correct than the Geneva Version, Beza, and the Authorized. Calvin seems nearer to the truth, but has not quite hit the mark. "That they became unbelievers through the mercy shewn to the Gentiles" is indeed somewhat harsh; nor is there any need of his own mistake. The Jews rebelled against the mercy shewn to the Gentiles as we learn from the Acts, 1 Thess. 2, &c., and as experience shews in fact to this day. (*Bible Treasury* 9:42, *Notes on Romans*, p.234)

[whole verse]: Verse 31 is an unhappy instance of misrendering [in the RV]; the comma if inserted should follow, not precede, *τῷ ὑμ. ἐλέει*, as the true force is "even so have these also disbelieved your mercy, that they also may be objects of mercy." The older English versions were right, following with the Pesch. and the Philox. Syrr., the Coptic, and the Vulgate, till the Geneva misled under the false guidance of Beza. Luther on the one hand and Estius on the other were nearer the truth; and so apparently Green, Lachmann, Tischendorf and Tregelles. (*Bible Treasury* 13:352)

[whole verse]: How strange that the Americans [correctors of the RV] fail to notice the error in the misrendering of 31? For it really opposes and upsets the very doctrine the apostle is teaching in the chapter, insinuating a notion flattering to Gentile conceit, and at issue with all the prophetic word? (*Bible Treasury* 14:352)

11:33 Λ God's: Or "both of God's wisdom," &c. as in the Authorized Version. (*Bible Treasury* 9:43, *Notes on Romans*, p.236)

12:1 intelligent: But "spiritual," if strange in the Revisers' margin is worse for the text of chapter 12:1 as the rendering of *λογικὸς*, which may mean of the mind, intelligent, or again according to the word, but should not be confounded with *πν.*, however truly they may coalesce. (*Bible Treasury* 14:352)

intelligent: or . . . governed by the word (*God's Inspiration* p. 390)

12:2 not to: An excellent reading of most ancient MSS is "and do not fashion," &c. (*Notes on Romans*, xxiv.)

the: [See note to Rom. 12:6]

12:6 Λ faith: the question is whether "faith" is not better than "the" or "our" faith. Abstraction gives the article in Greek in contrast with English; which the Revisers have often overlooked, as e.g., in verses 2, 3, where "your" is erroneously introduced from inattention to the principle. (*Bible Treasury* 14:352)

12:8 simplicity: This in effect is "liberality." (*Notes on Romans*, xxv.)

presideth: To render *ὁ πρ.* in verse 8 "ruleth" [in the RV] is a deduction from the close meaning of "presideth," though perhaps allowable and true; as in verse 10 the word translated "preferring"

means being the first, or leading the way in the honour paid to each other. (*Bible Treasury* 13:352)

12:10 anticipating: the word translated “preferring” means being the first, or leading the way in the honour paid to each other. (*Bible Treasury* 13:352)

12:11 serving the Lord: (I see no good reason here for taking the dative as a mere case of relation like so many others in the context, and for rendering it with Stuart, “as to the Lord, obedient or engaged in His service.” The common construction as the complement of the participle seems to me more exact and simple.) . . . It is well known that Griesbach, following a few MSS, versions, and fathers, joined with Erasmus in reading *καὶρῶ* for *Κυρίῳ*, contrary to the mass of authorities and almost all other editors. It was, we may boldly say, infirmity in judgment; especially as the internal evidence is at least no less adverse than the external. Serving the time (rather “season” or “opportunity”) seems at least somewhat unworthy, is little suited to the context in itself, and easily susceptible of the worst abuse. It is no fair instance of a more difficult and therefore preferable reading. The two words may have been confounded by an ignorant scribe, who took the abbreviated form of *κω* as meaning *καὶρῶ* instead of *Κυρίῳ*. Possibly it may have been wilfully altered, but we should be slow to suspect this when we can otherwise account for a change. (*Bible Treasury* 9:71,72, see also *Christian Annotator* 3:140)

serving the Lord: It is one of the strange phenomena of ancient copies that some (D^{am}. F G) should be found with the monstrous reading *καὶρῶ* “time” or “season;” that Erasmus should have adopted it in his editions ii.—v. after having “the Lord” in his first edition; and that Stephens, Mill, and even Griesbach should have followed in his wake. The weight of external evidence as well as internal propriety so decidedly preponderates against this heathenish maxim that one is surprised to see greater weight attached to it by the marginal note of the Revisers [of 1881] than in the Authorised Version. Every recent editor of weight rejects it with \aleph A B D^{cor}. E L P and almost all the cursives, ancient versions and fathers, save some Latins. To buy up the fit time is one thing; to serve it is another, which wrongs the Lord to whom alone we owe allegiance unlimited. (*Bible Treasury* 13:352)

12:16 consorting . . . the lowly: It may seem more literal to take this as “led away,” i.e. to the judgment seat of rulers *with* the despised Christians when thus oppressed, as Schleusner, &c., or by them in the sense of conforming to them, as Grotius, &c. But the meaning given in the text seems far better. . . .

Spite of the antithesis tempting one to take the last word in the same gender as in the clause before, which is grammatically easy, I think that the differing form is both more in keeping with the fulness of the apostle’s style and better in this passage, though “lowly things” may yield a sense not to be despised. . . .

So far it seems to me that the text of the Authorized Version is preferable to the marginal alternative. But the phrase as a whole is otherwise given very unhappily. In no way does it mean “*condescend* to men of low estate,” but rather to associate with them. Condescension is quite contrary to the spirit the apostle would have us cultivate: for it supposes the maintenance of worldly superiority in our own hearts, because it means shewing kindness to the lowly in a patronizing tone. The Lord guards the disciples against similar feelings and ways in Luke 22:25-27. (*Bible Treasury* 9:72, *Notes on Romans*, p.246)

consorting: Such is the true force of *συναπαγόμενοι*, and “condescending to” would be rather an evil the apostle guards us against by bidding us associate with the lowly. The latter is of Christ, the former of the world. (*Notes on Romans*, xxv.)

consorting: It may be worth while pointing out here that “courteously” is used appropriately, both of Julius the Roman centurion (*φιλοθρόπως*, better “kindly”), Acts 27:3, and of Publius the chief man of Melita (*φιλοφρόνως*), Acts 28:7. In 1 Pet. 3:8 it is excluded on solid ground by intelligent critical editors who read the more suited “humbleminded” (*ταπεινόφρονες*). Again, *συναπαγόμενοι* in Rom. 12:16 means a voluntary course of love, not “condescend” (as in the A. and R. versions), but “consorting along with” the lowly, as Gal. 2:13 and 2 Pet. 3:17 shows its bad sense. Certainly Zos. Hist. v. 6 does not support “condescending to” rather than sharing or being involved in the common capture of Hellas. “Condescend to” keeps our social status as men “living in the world”; whereas as Christians we died with Christ to this and far more, and we are as such exhorted to bear ourselves away from it all, and along with the lowly ones (or, lowly things). (*Exp. of Titus and Philemon*, p. 136)

consorting: *τοῖς ταπ. συναπαγόμενοι* is rendered worse [in the RV] than in the Authorised Version, which adheres to the personal application prevalent with the Greek commentators. But the Revision on too narrow a view of the antithesis decides with some moderns for the neuter, “conscend to things that are lowly,” adding in the margin the impossible literal rendering “be carried away with.” Now condescension is not a christian feeling, but rather of Gentile patrons (cf. Luke 22:25,26). It supposes the maintenance in the saints of what Christ destroys and displaces by grace in a new creation; whereas “going along with,” or some such rendering stronger than the “inclining” of the Five Clergymen, seems to me required by the word as modified by the context. It would be too much to expect in heathen writings the expression of a feeling there unknown; but Chrysostom (in loc.) fairly explains. (Webster and Wilkinson (ii. 439) suggest the singular idea that it may mean “carried off with,” as if they could not resist the attraction of low company! But though undoubtedly used elsewhere (Gal. 2 and 2 Pet. 2) in a bad sense, it means what is truly noble here.) Theodore’s *συγκατένευ* falls into the idea of condescension (*Opera Omnia ex recens. Jac. Sirmondi*, v. 134). Mr. Green gives “assort yourselves with the lowly.” (*Bible Treasury* 13:352)

12:19 \wedge wrath: The Americans [correctors of the RV] seem even less at home if possible here, as we may see by their suggestion on verse 19 [“the wrath”] and other places. (*Bible Treasury* 14:352)

12:20 Nay: The most ancient text seems to be *ἀλλὰ ἐὰν π.* as in \aleph A B P and some good cursives and versions; a few also drop the *ἀλλ* (which Griesbach thought probable and Mr. Green follows). (*Notes on Romans*, xxv.)

13:2 judgment: not “damnation,” which is an extravagant mistake here as in 14:23. (*Brief Hints on the Epistle of Paul to the Romans*, p. 16.)

13:3 for the good work but for the evil: So it is in \aleph A B D F G P, and other authorities, instead of the common *τῶν ἀγ. ἐρ. ἀ. τ. κ.* (*Bible Treasury* 9:86, *Notes on Romans*, p.248)

13:10 fulness: Or, “fulfilment.” (*Notes on Romans*, xxvi.)

14:1 decisions: Or, “doubts,” doubtful points. (*Notes on Romans*, xxvi.)

14:5 judgeth . . . judgeth: Literally, “judgeth.” The word means originally to pick or choose, hence decide, sentence, prefer, or even condemn. (*Bible Treasury* 9:101, *Notes on Romans*, p.255)

14:6 and he that regardeth not the day to [the] Lord doth not regard: The bracketed clause [here underlined since W.K. did not bracket these words except within his exposition] does not appear in \aleph A B C D E F G, besides cursives, Vulg., Cop., Aeth., with various Greek and Latin fathers. (*Bible Treasury* 9:101, *Notes on Romans*, p.255)

[second clause]: [The RV] rightly omit[s] the second clause (*Bible Treasury* 13:352)

14:9 For unto this [end] Christ Λ died and lived Λ : The common reading has no serious support of manuscripts. There is much discrepancy in the copies; but the best text is what I have here translated. (*Bible Treasury* 9:101, *Notes on Romans*, p.256)

Λ died . . . lived Λ : [The RV] rightly omit[s] . . . “both” . . . “and revived” (*Bible Treasury* 13:352)

14:10 God: [The RV] properly substitute[s] “God” for “Christ” (*Bible Treasury* 13:352)

14:14 unless: [See note to Gal. 2:16]

14:15 destroy: [The RV] duly distinguish[es] between “destroy” in verse 15, and “overthrow” in verse 20, which is neglected in some careful versions. (*Bible Treasury* 13:352)

14:20 pull down: [See note to Rom. 14:15]

14:21 [or is offended or is weak]: On rather slender authority . . . [the RV leaves] out “or is offended, or is weak” (*Bible Treasury* 13:352)

14:23 sin. Λ : [The RV is] certainly justified in relegating to the end of chapter 16 the doxology which some 200 cursives with L and others foist in here, though two uncials A P have it in both, and some in neither. (*Bible Treasury* 13:252)

15:1 Λ But: It is well known that between chapters 14 and 15 certain old editors inserted (according to the testimony of many copies, versions, and fathers) the doxology of Romans 16:25-27. It was not surprising that Matthæi, &c., keeping close to their special manuscripts, adhered to them in this. But there is no sufficient reason to disregard the weightiest witnesses of the ancient text, confirmed as it is by the internal evidence. The Sinai, the Vatican (1209), the Parisian palimpsest, the Clermont, and the St. Germain Greco-Latin Uncials, with several good cursives (16. 80. 137. 176), the Vulgate, Peschito Syriac, Coptic, &c., give the passage at the close of the epistle. The Alexandrian and the Porphyrian with some other authorities have it in both positions, a corrector of the Clermont MS in neither; while Boerner’s Uncial, now in Dresden, leaves a vacant space at the end of chapter 14 — the Augian of Cambridge has a similar vacancy at the end of chapter 16; as opposed to Passionei’s Cod. angel. (L., now belonging to the Augustinian monks at Rome), backed up by about two hundred cursives, &c. The insertion here is resisted by the connection of the chapters; it is perfectly suitable at the end. The first seven verses of our chapter conclude the subject under discussion, with five transitional verses following which prepare the way for the notices of his ministry among the Gentiles to the end of the chapter. (*Bible Treasury* 9:133, *Notes on Romans*, p.263)

15:4 through: “HOLD FAST THE HOPE” (Rom. 15:4) . . . We are thankful for these remarks [of H. Bonar] as far as they go, only protesting against the evident mistranslation of the text cited at the close, which is entirely misapprehended, and less correctly given than in the Authorized Version. For the idea of the Spirit, we believe, is through endurance, on the one hand, and through the comfort of the scriptures, on the other; not “the patience and comfort,” &c. Some of the best authorities introduce a second “through,” and there certainly should be an article before comfort, whereas patience, or endurance, though it has one in Greek, requires none here in English. And the same principle applies to the last expression, which most decidedly ought to be “hope,” not a particular expectation, the abstract thing, which in our language excludes, and in Greek demands, the article. (*Bible Treasury* 1:181)

15:16 minister . . . ministering: is not some of the force of the apostolic phrase lost in the vague “minister of Christ Jesus . . . ministering the

gospel of God”? It is “serving sacrificially” as just after explained in an allusion to Numbers 8. (*Bible Treasury* 13:352)

of the Gentiles: Mr. Green by the way leaves out of his version the English corresponding to εἰς τὰ ἔθνη in this connection. (*Bible Treasury* 13:352)

15:24 [I will come to you, for]: The bracketed words are not in the most ancient copies. (*Notes on Romans*, xxix.)

16:1 Cenchrea: it should be “Cenchræ.” (*Bible Treasury* 13:352)

16:2 too: The “also” of verse 2 should be with “she herself,” not with “myself.” (*Bible Treasury* 13:352)

16:3 Prisca: Such seems the best reading here, 1 Corinthians 16:19, and in 2 Timothy 4:19. In Acts 18:2,18,26, it is rather Priscilla, the diminutive form, but the same name. (*Bible Treasury* 9:166, *Notes on Romans*, p.275)

Prisca: “Prisca” is the true form (*Bible Treasury* 13:352)

16:4 which: I have thus throughout rendered the various forms of ὅστις, distinct from ὅς, as denoting character and not fact only. (*Notes on Romans*, xxx.)

16:5 Asia: In the common text of Romans 16:5, Epaenetus is said to be a first-fruits of Achaia; but the ancient and true reading is *Asia*, not “Achaia,” of which Stephanas’ house was the firstfruits. (*Notes on First Corinthians*, p.294)

Asia: it should be “Asia,” not “Achaia,” (*Bible Treasury* 13:352)

16:6 us: [it should be] “you” rather than “we” (*Bible Treasury* 13:352)

16:7 Junias: Junias . . . [is] preferable to “Junia.” (*Bible Treasury* 13:352)

16:8 Amplias: The Sinaitic, Alexandrian, Vatican and others read Ἀμπλιᾶτον. A similar remark applies to this probably as to Prisca and Priscilla. (*Bible Treasury* 9:166)

16:10 Urbanus: Urbanus . . . [is] preferable to . . . “Urbane.” (*Bible Treasury* 13:352)

16:16 All: Copyists seem to have regarded the apostle’s word as overstrong; and have tried to soften by omitting πάντα “all.” But he could speak from a large sphere without hesitation. (*Bible Treasury* 9:167, *Notes on Romans*, p.278)

All: the apostle added “all,” which slipped out of the received text and Authorized Version. (*Bible Treasury* 13:352)

16:20 you. Λ : “Amen” should disappear from the end of verse 20, after a benediction which some repeat with πάντων added as verse 24, contrary to \aleph A B C and other good authorities; as others omit it at verse 20. (*Bible Treasury* 13:352)

16:24 [whole verse]: [see note to Rom. 16:20]

16:25 everlasting: [See note to Mat. 12:32]

16:26 prophetic: The context of this passage is decisive, not to speak of the absence of the article, that the Authorized and the Revised versions are wrong in giving “the scriptures of the prophets.” (*Exp. of the Two Epistles to Timothy*, p.322)

prophetic: Not “by the Scriptures of the prophets,” but by prophetic scriptures, or writings, *i.e.* of the New Testament. (*Christian Annotator* 2:260)

prophetic: “By the scriptures of the prophets” in verse 26 misleads: read “by prophetic writings” or scriptures, meaning thereby his own epistles on “the mystery,” or the inspired writings in general of the New

Testament. For the church is built on the foundation of the apostles and prophets. (Eph. 2, 3) (*Bible Treasury* 13:352)

There is an important error to notice in the Authorised Version at 16:26 perpetuated by the Revisers which the Americans [correctors of the RV] have overlooked. "The scriptures of the prophets" is a misleading sense. (*Bible Treasury* 14:352)

Notes for 1 Corinthians

1:1 called: I see no reason for doubting κλητός with Lachmann (because of the omission in ADE &c.) The word is vouched for by 8BFGLP, all the cursives, and almost all the ancient versions and the Fathers that cite the verse. (*Notes on 1 Cor.*, p.2)

called Λ . . . called Λ : It is only needful to call attention to "called to be," in verses 1,2, as the error of the Rhemish version, followed by the Authorised Version and Cranmer. Wiclif seems better, but especially Tyndale and the Geneva version, as they gave "by vocation," and "by calling," which reflect the sense justly enough, though (strange to say) in Romans 1 both were wrong in verse 1, right in verses 6,7. (*Bible Treasury* 13:365)

Christ Jesus: 'I.X. with 8ALP and all the cursives save five, all the versions save the Latin, and most of the Fathers save in the west, I prefer to X.'I. as adopted by Lachmann and Tischendorf on the authority of BDEFG 17,37,76,115,119, some copies of the It. and Vulg. (*Notes on 1 Cor.*, p.2-3)

1:2 that is in Corinth: This order of inserting τῇ οὐσῃ ἐν K. (8AD and LP, perhaps all the cursives and the Fathers, as against BD and CFG and a few Latin copies which insert the clause between 'I. and κλ.), I believe correct. (*Notes on 1 Cor.*, p.3)

called Λ : [See note to 1 Cor. 1:1]

Λ theirs and ours: The authorities are pretty evenly divided as to weight if not numbers for and against τε ("both"); I rather incline to its absence. (*Notes on 1 Cor.*, p.3)

theirs and ours: I reject the notion of such as connect "theirs and ours" with "every place." The Authorised Version gives the true sense, which does not render the first ἡμῶν superfluous but gives emphasis. It asserts the Lord's relationship to all that call on Him wherever they may be. (*Notes on 1 Cor.*, p.9)

1:4 my: The Sinai (original hand) and Vatican MSS, as well as the Aethiopic Version, omit μου, which all others read correctly. (*Notes on 1 Cor.*, p.11)

1:6 Christ: Three uncials (B*FG) and ten cursives read Θεοῦ "of God;" but the received reading seems right. (*Notes on 1 Cor.*, p.11)

1:8 day: Four Latin-Greek MSS, &c. read παρουσία mistakenly. It was a Western error. The Vulgate makes matters worse by uniting both, "in die adventus." . . . It is not that aspect of our Lord's return which will unfold and express His grace to His own, but rather that which deals with conscience now, as it by and by will display their faithful or unfaithful employment of all entrusted to their charge. (This would have been expressed by the παρουσία, presence or coming of Christ, which the Authorised translators have wrongly confounded in their version with ἀποκάλυψις, though the correction was given afterwards in the margin. They are not synonymous, but expressive of distinct facts which embody different principles as different as grace and government.) (*Notes on 1 Cor.*, p.11-12)

1:10-11 Lord Jesus Christ . . . among you . . . among you: In the paragraph the MSS differ in the order of the Greek words repeatedly. (*Notes on 1 Cor.*, p.15)

1:11 [See note to 1:10]

1:12 I of Christ: There seems no ground whatever for the strange fancy of Estius and others, that ἐγὼ δὲ χριστοῦ is the apostle's own proper sentiment in contrast with the aberration of the Corinthians. (*Notes on 1 Cor.*, p.17)

1:13 divided?: Lachmann, following the opinion of some, punctuates this clause as affirmative, not as interrogative: "Christ has been divided."

And Meyer uses against the interrogative form the fact that there is not μὴ here as just afterwards. But it has been justly replied that it was due to Christ that a difference should be thus made between a question relating to Him, and one that follows as to His servant. (*Notes on 1 Cor.*, p.16)

1:14 God: The Sinai, Vatican, and a few other witnesses, do not give τῷ θεῷ (or as A. &c. μου also) like the rest. (*Notes on 1 Cor.*, p.15)

1:15 baptized: The Sinai, Vat., Alex., Cod. Res. Par., some good cursives, ancient versions, with Greek and Latin Fathers, have ἐβαπτίσθητε, not ἐβάπτισα as in others. (*Notes on 1 Cor.*, p.15)

1:16 baptized: The Clermont, Aug., and Boern. MSS read βεβάπτισα, and the first again at the end of the verse — a mere error, for the perfect is only read when special aim interferes with the regular employment of the aorist in such cases. (*Notes on 1 Cor.*, p.15)

1:18 are to be saved: Again in verse 18 the Company [of Revisers of 1881] gives us "are being saved" from not bearing in mind that the present participle may be, and often is, employed to present a class stamped with the character of salvation, rather than the process or fact going on. . . . They forget the absolute present, which this must be, not an actual present, as already there. (*Bible Treasury* 13:365)

are to be saved: The reader is referred to the remarks on Acts 2:47 for a solution to the difficulty in the right construing of the absolute usage of the present participle here and elsewhere. The Revisers by keeping to its temporal force introduce confusion into the truth by setting one scripture against another; the Americans [correctors of the RV] do not sufficiently guard themselves against confusion of the tenses, though their version may be justified and explained. But what is already said may suffice. Those who affect greater precision than the Authorised Version here have slipped into error through narrow views of the Greek, in aid of unsound doctrine. (*Bible Treasury* 14:367)

are to be saved: [See note to Acts 2:47]

1:19 understanding: I do not see why "discernment" (19) &c., should displace "prudence" or "understanding." (*Bible Treasury* 14:367)

1:20 the: Many second-rate uncials and cursives, &c., insert τούτου ("this") here, answering to the clause before; but the better authorities omit it. (*Notes on 1 Cor.*, p.25)

1:21 wisdom: "Wisdom" here is preceded by the Greek article which seems to mean its wisdom, what it has as a fact, and not merely character. . . . One must not be surprised that not a few adopt the rendering "by the revelation of God's wisdom," that is, in His works with or without His law. . . . By διὰ τῆς σ. is meant "by wisdom" in the abstract or "by its wisdom," either of which would require the article in Greek. I do not think that Stanley and Alford are right in taking the phrase as "through the wisdom [of God]" just mentioned, though of course the article there too would be proper. The latter wisdom seems to me contradistinguished from the former, the one self-exalting and destructive, the other real and righteous altogether. (*Notes on 1 Cor.*, p.26-29)

the preaching: . . . the apostle here speaks not exactly of preaching as a mere instrument, but of the thing preached. Such is the force resulting from the form of the word, which with others I have translated "the preaching." (*Notes on 1 Cor.*, p.30)

the preaching: [The RV is] right in verse 21, "the preaching" or thing preached, (*Bible Treasury* 13:365)

1:22 signs: The Text Rec. has σημείον: so L and most cursives; but the oldest and best uncials, some cursives, and almost all the ancient versions favor σημεία, the plural. (*Notes on 1 Cor.*, p.26)

signs: [The RV is] right in . . . "signs" for "a sign" (*Bible Treasury* 13:365)

1:23 Gentiles: The Text. Rec. follows what I cannot but regard as the meddling of C³D^c and most cursives to agree with the words before and after; but the best authorities give here ἔθνεσιν, Gentiles, not Ἕλλησιν, Greeks. (*Notes on 1 Cor.*, p.26-7)

1:26 [The RV is] right in . . . the imperative force "behold," (*Bible Treasury* 13:365)

[are]: "There are" (26) has been suggested as a simpler alternative in the margin than "have part therein," which is cumbrous. 14:367)

1:28 [and]: The copulative (καί) is not read by κ ABCD Γ FG and various other authorities. (*Notes on 1 Cor.*, p.32)

1:29 God: C is the only first-rate MS which joins many inferior copies, the Vulg. Syr. &c. in reading αὐτοῦ. All others give Θεοῦ. (*Notes on 1 Cor.*, p.33)

1:30 [whole verse]: [The RV is] justified again in their rendering of verse 30. (*Bible Treasury* 13:365)

2:1 testimony: There can be no doubt in my judgment that the various reading in the first verse μυστήριον, though given in the Sinaitic (first hand), Alexandrian and Palimpsest of Paris (C), with some good cursives and very ancient versions (Pesch. and Cop.), &c., is not correct, but the common text. It is not only erroneous but an error which destroys the beauty and indeed the sense of the passage. For the apostle is contrasting his use of revealed truth in dealing with such souls as those in Corinth when he first carried them the gospel, and that which he would do with those who simply and thoroughly submitted to Christ. The mystery in all its hidden depths and all its heavenly glory he sets before those he calls "the perfect," that is, the full-grown who were established in Christianity; but not so with babes unformed in the truth of the gospel. (*Notes on 1 Cor.*, p.40)

testimony: . . . in the first verse of chapter 2 occurs an extraordinarily violent change [in the RV of 1881], the "mystery" instead of "testimony" of God. This of course turns on the adoption of μυστήριον (as in κ^m AC, some seven or eight cursives, the Pesch. Syr., and Memph., with some early citations, whereas all the editors of note, even the most extreme, properly adhere to μαρτύριον, with the great stream of authority early and later. Alford and Meyer treat it as a gloss from verse 7, Lachmann and Tregelles, bold as they were, reject it from their text. None but Drs. Westcott and Hort admit it. Was it not strange that a company of grave men, under the call to provide a version aspiring to general acceptance, should yield to so precarious and generally rejected a reading? The context is, in my judgment, certainly and irreconcilably opposed to the innovation. For the apostle distinguishes *between* his first announcing at Corinth the glad tidings, apart from every human effort to make the truth palatable, not knowing anything among them save Jesus Christ and Him crucified, *and* the speaking wisdom among the perfect or full-grown, God's wisdom in a mystery. This evident and most momentous contradistinction is ruined by endorsing the blunder of scribes, who confounded two words similar in appearance, and easily interchanged by any whose spiritual senses were not exercised to discern the difference. Hence Bengel gave this variant his lowest mark in the Appar. Crit., while in his Gnomon he expounds, with his usual fine tact, the difference between verses 1 and 7 in a way which shews how rightly μυστήριον must vanish from any place in the first. Griesbach gave a better mark to the reading than it deserves. Pott pertinently remarks that not καταγγέλλων but γνωρίζων or λαλῶν would suit μυστ., whereas it exactly fits in with μαρτ. (*Bible Treasury* 13:365)

2:4 \wedge wisdom: The common insertion of ἀνθρωπίνης is supported by κ^{corr} ACL Γ P, most cursives, and a few versions, with many Fathers Greek and Latin; but the great weight of authority rejects it; and in my opinion the unqualified phrase is right. (*Notes on 1 Cor.*, p.39)

2:6 fullgrown: It is hard to see how the Revised Version could have done better than to give "perfect" in their text, and "full-grown" in the margin. (*Bible Treasury* 14:367)

2:8 knew: "knoweth" say the Revisers, and the Americans [correctors of the RV] "hath known:" "hath come to know" is more the idea, I suppose. (*Bible Treasury* 14:367)

2:9 which: The most ancient witnesses give ὅσα, the rest ἄ. (*Notes on 1 Cor.*, p.43)

2:10 but: The Vatican MS., and some cursives, the Cop. Sah., &c., read γάρ "for," which seems to me not to suit the context like δέ which the other authorities support. (*Notes on 1 Cor.*, p.43)

2:11 men: A few witnesses, including the Alexandrian uncial and a Paris cursive (17), omit ἀνθρώπων, but it is surely right. (*Notes on 1 Cor.*, p.47)

knoweth: The received text, with one uncial and very many cursives, &c., reads οἶδεν instead of the true word ἐγνώκεν (ἐγνω FG 23, &c.) as in κ ABCDE Γ P ten cursives, &c. With οὐδεὶς it was proper to say "cometh to know," rather than "consciously knoweth." The Spirit οἶδεν of course, and so do we when we have the Spirit of God in us. (*Notes on 1 Cor.*, p.47)

2:12 \wedge freely . . . by: "Of" seems to have a delicacy in 12, rather than "from" God, though this of course is true also; but "were" is better than "are." (*Bible Treasury* 14:367)

2:13 \wedge Spirit: The received text, with D^{corr}ELP most cursives, &c., adds ἁγίος "holy," contrary to the best authorities. (*Notes on 1 Cor.*, p.49)

communicating spiritual: The Vatican and a good cursive (17) read πνευματικῶς, "spiritually;" as the Porphyrian has the Spirit communicating (συνκρίνοντος), not we. (*Notes on 1 Cor.*, p.49)

communicating spiritual . . . spiritual: It is well known that the last clause has been variously interpreted, through a different sense given, now to συνκρίνοντες, now to πνευματικοῖς, and even to πνευματικά. Thus Chrysostom, Theodoret, &c., take it to mean, "explaining spiritual truths [of the New Testament] by [Old Testament] spiritual testimonies." Only less far-fetched is the counter-view of Theophylact, H. Grotius, and others, "explaining what the Spirit-led prophets said by what Christ has opened to us by His Spirit." But Theophylact proposed a way too, which as it prevailed in medieval times, so also it has been common up to our day, of taking πνευματικοῖς as masculine, which the late Dean Alford treated as "clearly wrong" in several editions of his Greek Testament, but gave as right in his New Testament revised (1870), as Wiclif had done in 1380.

Again our Authorized Translation preferred, with all the other early English versions except that of Geneva, the sense of "comparing" as in the Syriac, Vulgate, &c., rather of "explaining" for συνκρίνοντες. And doubtless it is a natural impulse to use a meaning which is unquestionable in 2 Corinthians 10:12 for the same word in 1 Corinthians 2:13: so Tyndale's (1534), Cranmer's (1539), and perhaps that of Rheims (1582), though I am not quite sure what was meant by "comparing spiritual things to the spiritual," as the latter might be understood as masculine (so the Arabic) no less than as neuter. The Geneva Version (1557) gave "joining spiritual things with spiritual things," I presume after Calvin, Beza, Piscator, &c.

There are two elements for gathering the mind of God in the clause which have not been in general borne in mind adequately. First, the

context as elsewhere helps to the sense of *σ.* here demanded. Now it is certain that the apostle is describing, in verse 13, neither the revelation of divine things which the Spirit of God alone knows and can give (vers. 10-12), not the reception of what is revealed, which is due to the power of the Spirit (vers. 14, 15), but the intermediate process of conveying in words spiritual things when disclosed that they may be received by the spiritual man. Secondly, as *συνκρίνοντες* appears to be a carrying on the thought of speaking the things of God to others in verse 13, so is *ἀνακρίνεται* equally characteristic of the manner and means of reception. As the one aptly expresses the putting together (*συνκρίνοντες*) spiritual things with spiritual words so as to furnish that concrete whole, the word of God, so the spiritual man *ἀνακρίνει π.*, the converse sifting and examining accurately — a sense common to the New Testament and the LXX. (1 Sam. 20:12; Acts 17:11. *Ἀνακρ.* was a word used technically in ordinary Greek of the preliminary investigation to ascertain whether an action would lie.

Hence in my judgment the meaning of “comparing” or even of “explaining” is here shut out; and, when we examine the present passage along with that in the Second Epistle, we may readily see with certainty that the construction wholly differs, though Parkhurst is rash enough to say the contrary. For in the latter it is a question of *persons* only, and hence “comparing” gives the sense justly. So Wahl in his second edition rightly, though from Rose’s note to Parkhurst it would seem that in his first with Schleusner he explained it as “we cannot endure to enrol or mix ourselves with” &c. — a poor sense assuredly.

Here, in one phrase, if not in both, it is a question of *things*, and hence the analogy disappears. In the LXX, which so constantly furnishes the true source of the Greek New Testament language, we find the verb and its derivatives used in senses more suitable to the requirement of our text, as has been often noticed. Compare Genesis 40:8,12,16,18,22; 51:12 (twice), 15(twice); Daniel 2:4-45 (thirteen times); 4 (seven times); 5 (eight times), where “interpret” or “interpretation” is meant. Again we have Numbers 15:32, where it means “to determine;” also Numbers 9:3; 29 six times in the sense of “ordinance,” &c.

It is certain then that the most common meaning in the Septuagint, so familiar to the writers and earliest readers of the New Testament, is that of making known the previously hidden mind of God couched in a dream or vision; and that the word was also applied to a determination through a judge or law-giver speaking for God. By an easy transition thence the apostle was inspired to use it in the sense of “communicating” (or, in a similar usage, of “expounding”) spiritual things by spiritual words. “Communicating” however seems to me better, because less ambiguous than “expounding,” as the point here is the fact and appropriate form of conveying spiritual truths rather than of “expounding” or explaining it when conveyed in words, which is the function of the teacher and not really in the passage at all. It is plain to him who weighs all that, though in some cases *σύνκρισις* may seem to mean pretty much the same as *ἐξηγήσις* applied to such subjects, it goes really farther. For instance, Joseph’s or Daniel’s task went much beyond that of an ordinary expounder of scripture; and the word which duly described it might easily pass into the sense of communicating the previously unknown things of God in language suited to them. This I feel assured is the idea in the verse under consideration. (*Notes on 1 Cor.*, p.49-52)

spiritual [1st]: Much is often built on the last clause, which is, I think, foreign to the intention of the Spirit, though fairly deduced from the authorised version. The word understood as *πνευματικοῖς*, I believe to be *λόγοις*: so that the sense is rather, “communicating spiritual things by spiritual words.” (*Christian Annotator* 2:270)

communicating spiritual . . . spiritual: Omitting lesser points, the last clause of verse 13 appears to be inadequately rendered [in the RV of 1881] if we take the context into account. The marginal “combining” is

the simple unmodified force of *συνκρίνειν*, to which is opposed *ἀνακρ.* directly afterwards. Now if the aim of the verse had been duly weighed, it would have been seen that it is a question, not here (as in verse 14) of receiving and knowing, but of communicating. Hence the conveyance of spiritual things by spiritual [words] is the meaning, rather than expounding or interpreting special things to spiritual men, though otherwise the words might quite bear this. Thus the source that revealed, the means of communication, and the power of reception, are shown to be in the Spirit of God. “Combining” is too vague; “comparing” or “interpreting” would do well for the receiver; but neither expresses properly the conveyance of the truth or spiritual things by the inspired agents in a medium of spiritual words. (*Bible Treasury* 13:365)

communicating: The chief question lies in the word (ver. 13) translated “comparing.” As it undoubtedly has this meaning in 2 Cor. 10:12, it was a natural temptation to understand it similarly here. But notoriously words are modified by their context; and as we have no other occurrence in the N. T., we must search into the usage of the LXX or the like. For the sense of “comparing” is wholly unsuitable to the intermediate process, of which the apostle treats, though it might well form part of that which pertains to the reception or understanding of what was already written. Now in the Septuagint the most prevailing application of the word in its cognate forms is to the expounding or explanation of what God was pleased to reveal (Gen. 40:8,12,16,18,22; 41:12,15), as in vision or dream (Dan. 2:2,5,6,7,9,16,24,25,26,30, 36,45; 4:3,4,6,14,15,16,17,21; 5:7,8,13,16,18,20,28; 7:16). (It is also used in Num. 15:34 with the sense of “determined,” or “decided.”) As however in our text it is no question of a dream or vision to be interpreted, the sense naturally admits of a larger modification, and hence in this instance requires “communicating” or some such equivalent.

This accordingly and perfectly falls in with the bearing of the clause and the demands of the context. For the clause is occupied, not with the spiritual man’s apprehension of what is propounded, but with the conveying it to him in words taught by the Spirit. They were as to this expressly not left to man’s wisdom or ability. Not only divine ideas were seen in the Spirit, but moreover the wording was no less taught by the Spirit. Herein “comparing” has no propriety and is therefore inadmissible. And though “interpreting,” “expounding,” or “determining” might convey the sense in substance, none of them seems to give it at this stage so unambiguously as “communicating.” The connected words also acquire a definite force, free from the liability to different meanings which add nothing of moment. For “comparing” opens the door to vague and uncertain adjuncts; whereas with “communicating” the sense is fixed to “spiritual [things] by spiritual [words].” He had already spoken of the things of God, here designated “spiritual things,” and he had also treated of words Spirit-taught; now brought together briefly in communicating “spiritual [things] by spiritual [words].” “To spiritual men” would be premature in ver. 13; for he takes up this question only in the verses that follow. (*God’s Inspiration of the Scriptures*, p.23-25)

communicating spiritual things by spiritual [words]: the note on the Revision applies no less to the American [correctors of the RV] suggestion [“combining spiritual things with spiritual words”]. “Comparing” or “combining,” though possible renderings of the word in itself like “expounding” also, are unsuited to and excluded by the scope of the verse and clause, which bears on the communication of what was revealed, or spiritual things, in spiritual [words]. It is a description of the intermediate process between God’s revelation, and the believer’s reception, of the truth, in all three the Holy Spirit having His own blessed part. (*Bible Treasury* 14:367-368)

things . . . [words]: “. . . communicating spirituals by spirituals,” or, if we supply the gap, “spiritual [things] by spiritual [words].” (*God’s Inspiration* p. 599)

2:14 [the] natural: "Natural" means "soulish," not necessarily "sensual," as wrongly given in James and Jude. It is man as he is without the teaching of the Spirit through the word revealing Christ. Nor is there need to say "the" but "a" natural man. Neither the Revisers nor the Americans [correctors of the RV] show adequate care as to the presence or absence of the article, though it was well known that the Authorised Version needed much overhauling. (*Bible Treasury* 14:368)

to him: The Alexandrian omits αὐτῷ "to him." (*Notes on 1 Cor.*, p.49)

3:1 fleshy: Perhaps, "carnal." (*Notes on 1 Cor.*, vi)

fleshy: The most ancient authorities (αABC^{p,m}D^{p,m} 17,67^{s,m},71, and some Greek fathers, who however vary elsewhere) here give σαρκῖνοις, in verse 3 all but D^{p,m}FG on the first occurrence, all on the second. The difference is that σάρκινος means physically of flesh (2 Cor. 3:8, Heb. 7:16); whereas σαρκικός supposes a fleshy will (1 Pet. 2:11; 1 Cor. 3:3; 2 Cor. 1:12; 10:4), where it is not used generally as in Romans 15:27 and 1 Corinthians 9. In Romans 7:14 the best authorities (α^{p,m}ABCDEF and many cursives, &c.) give σάρκινος contrary to the reading in the common text. Here the importance dogmatically is great. The main question is which of the two should stand in 1 Corinthians 3:1. Tischendorf says on Hebrews 7:16, that in the apostolic age either form was undoubtedly applied in the same sense, and refers in proof to Romans 7:14 and 1 Corinthians 3:1; but these prove really that there is the difference in scripture which flows from the differing structure of each word. (*Notes on 1 Cor.*, p.56-7)

3:3 strife ^Δ: The common text (T.R.) adds καὶ διχοστασίαι on the authority of many MSS uncial and cursive, but contrary to the best copies (αABCP 23,46,57,71,74, &c., Vulg. Cop. Arm. Aeth. and many Greek and Latin fathers). (*Notes on 1 Cor.*, p.57)

strife ^Δ: [The RV has] rightly dropt "and divisions," (*Bible Treasury* 13:365)

3:4 men: Instead of the vulgar reading σαρκικοί at the end of verse 4, the weight of authority is decidedly in favor of ἄνθρωποι (αBCDEFG, &c., most ancient versions and fathers). (*Notes on 1 Cor.*, p.57)

3:5 What . . . what: Τί is twice read by α^{p,m}AB.17.46.71.121.Vulg.Aeth., &c.; τίς ("who") is found in the great majority of MSS and Vv. (*Notes on 1 Cor.*, p.60)

What . . . what: Or, "who." (*Notes on 1 Cor.*, vi)

is Apollos . . . Paul: The order of P and A is thus given in αABCD^{p,m}EFGP 17.37.46.71.116., &c. The best of these uncials (αABCP) and the same cursives add ἐστίν which is left out of the vulgar text. (*Notes on 1 Cor.*, p.60)

^Δ Ministers: The common text inserts ἅλλ' ἤ, and so read D^{s,m}LP, and most cursives, contrary to αABCD^{p,m}EFG, a few cursives, several of the oldest versions, &c. It is hard to think what Calvin means, save that he is mistaken, in saying that in some copies καὶ is wanting, for this is not so. The Cod. Rescr. Ephr. of Paris leaves out ὡς, but I am aware of no support for this but a Latin copy. No Greek MS omits καὶ. He may confound ἅλλ' ἤ with it, as to which we have already seen the evidence for and against. Calvin's critical remarks here, as often, are not to be trusted. His division of the verse is every way wrong, especially in making the last clause a further query. (*Notes on 1 Cor.*, p.60)

3:9 God's fellow-workmen: In chapter 3:3 . . . [the RV has] rightly dropt "and divisions," and in verse 9 rendered the phrase "God's fellow-workers," instead of "labourers together with God," which is very objectionable, as irreverent and feeding human vanity. It is the more peculiar therefore that in 2 Corinthians 6:1 our Revisers should there introduce the obnoxious idea in italics. So do the Five Clergymen, and Dean Alford in his version. They were fellow-labourers doing God's

work; but to say "fellow-workers with God" is false and presumptuous, and so of course is "with him." (*Bible Treasury* 13:365)

3:16 ^Δ God's: In verse 16 they [the Revisers of 1881] make the apostle say, "a temple of God," as does Mr. T. S. Green. No doubt the phrase is capable of being so rendered in itself; but the truth forbids. It should be God's temple. The same oversight of the anarthrous construction often occurs. The Company [of the Revisers of 1881] were not masters of the use or absence of the Greek article. Whether the English should have the indefinite article or not depends on the nature of the case, and often on the truth as defined elsewhere. A similar error occurs in Ephesians 2:22; it is common in other subjects also. (*Bible Treasury* 13:365)

4:1 ^Δ God's: Only F inserts τοῦ before θεοῦ. (*Notes on 1 Cor.*, p.70)

4:2 Here: Ὡδε in αABCD^{p,m}F, Vulg.It.Syr.Copt.Aeth.Arm. &c.; whereas ὁ δέ has only D^{corr}L., many cursives and some Greek Fathers. . . . The critical reading is ὥδε instead of the common ὁ δέ, and there can be little doubt that the former, not the latter, is correct. (*Notes on 1 Cor.*, p.72)

Here: [The RV has], like others, rightly added "Here" (ὥδε), though Mr. Green adheres to the received reading (ὁ δέ), and translates "And for the rest of the matter." (*Bible Treasury* 13:365)

4:3 examined: The word ["judged"] properly signifies the preliminary inquiry before the trial. (*Notes on 1 Cor.*, p.72)

4:4 I am conscious to myself of nothing: The true force is, "For I am conscious to myself of nothing," or "I have nothing on my conscience;" but the whole passage is rendered loosely in our version, which confounds ἀνακρίνω, in verses 3,4, with the simple verb in verse 5. (*Christian Annotator* 2:382)

4:6 ^Δ transferred: [See note to 1 Cor. 4:9]

^Δ in order: The MSS differ in trifles or slips, which do not affect a version of verse 6, save here, where α^{p,m}BD^{p,m}EP^{p,m}FG, old Latin, Vulg., &c., add nothing to γεγρ. But the Text. R. adds φρονεῖν, "to think," supported not only by the later correctors of some of the older copies, but by LP, and most cursives, versions and fathers. (*Notes on 1 Cor.*, p.76)

^Δ in order: [The RV] follow[s] the critical omission of φρονεῖν, which would then give "that in us ye may learn the [lesson], Nothing above what is written." (*Bible Treasury* 13:365)

4:7 having: [See note to 1 Cor. 4:9]

4:8 reigned: Why not "reigned"? No doubt, "have" reigned reflects the perfect rather than the aorist. (*Bible Treasury* 14:368)

4:9 ^Δ God: T.R. here inserts ὅτι "that," supported by the corr. of α and DELP, most cursives and versions and fathers, as against α^{p,m}ABCD^{p,m}FG,46,116, some of the best and oldest Latin copies, and of the earliest fathers, Greek and Latin. (*Notes on 1 Cor.*, p.78)

^Δ set: Nor is any notice taken [by the American correctors of the RV] of the Revisers' "hath" set forth in 9, any more than I "have" transferred in 6, or "hadst" in 7. (*Bible Treasury* 14:368)

to both: [The American correctors of the RV, "both to angels" and substitute the present text for the marg.] seem right (*Bible Treasury* 14:368)

4:13 slandered: For βλάσφ. (α^{corr}BDEFG, most cursives, and perhaps It.Vulg. &c., as in T.R.), α^{p,m}ACP 17,46, &c. give δυσφημούμενοι, "defamed." (*Notes on 1 Cor.*, p.78)

4:15 child-guides: It is well to observe that there is no depreciation of christian teaching or teachers in comparison with gospel work, such as the common version naturally insinuates. It is an appeal to the love which ought to bind specially the converted souls to him who was the means of

bringing them to God; and not in any way a formal comparison of the relative value of this gift with that. Hence there is the avoidance of the word *διδασκάλους*, or teacher, and the use of the somewhat slighting term, *παιδαγωγούς*, as applied to those at Corinth who had done too much to occupy and turn away the saints there. Some of these might affect the law, others philosophy; but all sought to keep the brethren who listened to them in their leading-strings. They had little enjoyment of, or confidence in, the grace that is in Christ Jesus, and hence sought to direct the thoughts and ways of their admirers, as do guardians, or *παιδαγωγοί*, with the young entrusted to their charge. But this savors more of Jewish or Gentile modes, than of the gospel or its liberty; and the apostle could not but remind them that he it was who begot them through the gospel. (*Notes on 1 Cor.*, p.81-2)

4:17 [Jesus]: κCD^b , some fifteen cursives, some good Latin copies, Cop. later Syr. Arm. (Aeth. invertedly), &c., give X. 'I., but the latter is not in ABD^oELP, most cursives, other good Latins, Pesch. Syr., &c. DFG (Gr. and Lat.) have *Κυρίω* X. (*Notes on 1 Cor.*, p.82)

4:18 were puffed up: There seems no need to depart from the historic force of the aorist in verse 18 (compare also their [the RV] rendering of the aorist in vers. 8, 17). (*Bible Treasury* 13:365)

4:21 [whole verse]: It seems to me, therefore, that Calvin did not duly see the connection with what the apostle had just pressed, or he would not have said that the person who divided the epistle into chapters ought to have made 4:21 the beginning of chapter 5. These chapters appear to be better divided as they are. (*Notes on 1 Cor.*, p.84)

[The American correctors of the RV, "gentleness,"] seem . . . questionable (*Bible Treasury* 14:368)

5:1 even Δ : The received reading "is named" in chapter 5:1 gives place to the true and nervous sense resulting from its simple omission according to the best authorities. (*Bible Treasury* 13:365)

5:3 Γ Δ : $\kappa\text{ABCD}^{\text{p.m.}}$ six cursives, Pesch. Syr. Copt. Aeth. Vulg. with ancient Greek and Latin fathers, omit *ὡς* before "absent in body." (*Notes on 1 Cor.*, p.87)

[concerning]: The grammar seems a little harsh, but it is in order to give special prominence to the guilty person, who follows *παραδοῦναι* as *τ. τ.* (*Notes on 1 Cor.*, p.87)

5:4 [our]: κ A &c., raise a question as to *ἡμῶν* here. (*Notes on 1 Cor.*, p.87)

5:7 out Δ : The revision [of 1881] properly omits "therefore," in verses 7, 13. It is a direct call in both, not a consequence. (*Bible Treasury* 13:366)

5:9 have written: Epistolary, or allusive usage of aorist, as in chapter 9:15. See 1 John 2. (*Notes on 1 Cor.*, x)

have written . . . the: In verse 9 they [the Revisers of 1881] retain the Authorised Version, instead of the epistolary aorist, which, however, they express in verse 11. This insinuates the idea of some that the apostle had written a previous letter which we have not. Grammatically there is no doubt that both may refer to the epistle he was then writing, as every scholar must know; and *νυνί* may have a logical force, or a temporal, as required. Of course, *τῇ ἐπιστ.* cannot mean "an epistle," as in the older versions, but "the," or "mine." (*Bible Treasury* 13:365-6)

5:10 [whole verse]: [See note to Rom. 5:11]

Δ not absolutely: The best MSS ($\kappa^{\text{p.m.}}$ ABCDEF^{p.m.} 17.46.93. vv. and fathers) omit *καί*, which T.R. puts with LP, &c., some vv. and ff. (*Notes on 1 Cor.*, p.94)

not absolutely: J.D. raises a question as to the accuracy of the English Bible, in rendering *οὐ πάντως*, "not altogether." He enquires

whether the words are not rather to be viewed as emphatically negating any companionship or intercourse with the *worldly* characters which are afterwards enumerated, and whether verse 11 is not a supplement, regarding professed Christian brethren, who are to be yet more stringently dealt with. The best versions, ancient and modern, which are accessible to me, (including the Syriac, Vulgate, Beza, Luther, De Wette, the Elberfeld, the Dutch, Diodati, Ostervald, the Lausanne, &c.,) appear to give the same sense as the authorised V., which, in my opinion, necessarily flows from the last clause of the verse. For what is *ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν*, but a proof of the futility of an absolute avoidance of worldly bad men? — "for then ye must needs go out of the world." The apostle proceeds to show that the command not to keep company refers to communion in any way with guilty *brethren* so-called. (*Bible Treasury* 1:165)

and: *καί* in $\kappa\text{ABCD}^{\text{p.m.}}$ FGP and some cursives, for *ἦ*, as in T.R. (*Notes on 1 Cor.*, p.94)

5:11 [whole verse]: The suggestion [of the American correctors of the RV] only makes bad worse, both here and in 10. (*Bible Treasury* 14:368)

be: *ἦ* Steph. several uncials and vv. (*Notes on 1 Cor.*, p.95)

5:12 Δ Do: κABCF , &c. vv. omit *καί*. (*Notes on 1 Cor.*, p.95)

5:13 judgeth: *κρίνει* L and many more, *κρινεῖ* B^cP, &c. (*Notes on 1 Cor.*, p.95)

Δ Put: *καί* here D³L, contrary to $\kappa\text{ABCD}^{\text{p.m.}}$ FGP, &c. (*Notes on 1 Cor.*, p.95)

Δ Put: [See note to 1 Cor. 5:7]

6:2 What!: $\kappa\text{ABCD}^{\text{p.m.}}$ FGP, at least ten cursives, &c., read *ἦ* omitted in Tex. Rec. on the authority of two or three uncials and most cursives. (*Notes on 1 Cor.*, p.99)

by you: [*Ἐν ὑμῖν* is by competent scholars translated "before you." May not this decide the meaning of the world and even angels being judged? That is, not by the saints as assessors with Christ but as witnesses in whose presence the judgment takes place.]

Wetstein has shewn by sufficient examples that *κρίνεσθαι ἐν* is a technical phrase for being judged at such or such a tribunal: Aristides de Soc.i.p. 128; Platon.ii.pp. 214,261. Polyb.v.29. Plut. Themist p.123. Cat.p.349. Lysias c. Philost. and Diod. Sic. xxix.51.

With *κρ.* therefore *ἐν* is quite distinct from *ἐμπροσθεν* or *ἐνώπιον* and beyond controversy confirms instead of enfeebling what had been just laid down as an axiom of common christian knowledge, that *the saints* are to judge the world and even angels, not merely to be present when their judgment proceeds before the Lord. So Raphelius and Kypke, the last explaining the idiomatic use of *ἐν* from a company of judges in the midst of whom the case is disposed of. But the truth is that the preposition branches out from a mere local or material idea of inclusion into various applications characterizing what is spoken of, and so even meaning "with" or "by," as grammars and lexicons will shew. *Κρίνεσθαι ἐπὶ* is much more to be "judged before," as any one can see in the preceding verse 1: *ἐν ὑμῖν* should be distinguished from this, as it unquestionably is the strictly proper phrase for the closer sense of "by you." It is not the final judgment, that of the dead, which is in the hands of the Lord, the Son of man (John 5), but of the quick, judging akin to the sense of reigning. (See Matt. 19:28; Rev. 20:4.) Even now angels are ministering spirits sent out for service on account of those who shall inherit salvation: how much more when the saints shall be glorified and reign with Christ! (*Bible Treasury* 11:64)

6:7 therefore: $\kappa^{\text{p.m.}}$ D^{p.m.}, several cursives &c., omit *οὐν*. (*Notes on 1 Cor.*, p.102)

6:8 this: So it is, *τοῦτο*, in \aleph ABCDEP, &c.; *ταῦτα* in Tex. Rec., with L and most cursives, &c. (*Notes on 1 Cor.*, p.102)

6:11 were washed [literally, "had yourselves washed"]: [Mr. ALFORD translates this, "but ye washed them off (viz. at your baptism)."] He goes on to say that *ἀπελούσασθε*, being the 1 aor. mid. "cannot by any possibility be passive in signification, as it is generally, for doctrinal reasons, here rendered." The rest of the verse he translates, "ye were sanctified (. . . by the reception of the Holy Ghost you became dedicated to God and holy), but ye were justified in the name of the Lord Jesus," &c.

As Mr. ALFORD is extensively read amongst young divines, I shall be glad to hear some remarks on this note of his.

I observe that the Lausanne translation is the same. "Mais vous vous êtes lavés, mais vous avez été sanctifiés, mais vous avez été justifiés," &c. Ω . Ω . Ω . (*Christian Annotator* 3:102)]

As I have not Mr. ALFORD's book before me, but only Ω . Ω . Ω . 's extract, I can only conjecture that Mr. A. imputes a Calvinistic bias, or low views of baptismal grace, to the authorised translators. Now, I do not at all deny that they differed widely from that gentleman's doctrines; but it is utterly unfounded to attribute their version of *ἀπελούσασθε* to any such bias. Cyprian cannot be charged with attenuating the supposed effects of the rite. Yet he has repeatedly cited "abluti estis," the reading of the old *Itala*. Jerome has the same, and this is the more important as being the authentic version of Rome. Such, too, is the force of the *Peschito*. Luther, Beza, Ostervald, Diodati, the Dutch, the Lausanne, and the Elberfeld (including, with those which follow the Vulgate, all shades of Protestantism and Romanism), give the same sense as the authorised English. For my own part, I attach no sort of doctrinal importance to this particular translation, and would be quite willing to read, "ye have washed." The momentous question is not a question of "are" or "have;" but how is the washing effected, what its nature, its effects, its end? The outward rite may be and is an apt sign, but is that the great and weighty privilege of which St. Paul reminds the Corinthian saints?

But when Mr. A. makes such a charge against the English translators, in the face of the fact that their version is that of Papists and Protestants, Fathers and Moderns, Nationalists and Dissenters, Arminians and Calvinists, he betrays his own prejudices. For, while the mode "ye have, or ye are washed" was immaterial to King James's translators, as I judge, Mr. A. shows his own desire to bring in "ye washed them off (viz. at your baptism)." But this is unwarrantable. There is no "them" in the Greek, nor anything to warrant such an interpolation. The Authorised Version may be somewhat free, but this is false. There is an object in Acts 22:16; there is none here, which was, I presume, the just reason for the difference in the English version of the two passages. And, in fact, I only know of one version which leans to Mr. Alford, viz. de Wette's; the only difference being that the rationalist German is more exact. He gives "washed yourselves" (not them off). (*Christian Annotator* 3:192)

[Christ]: *Χριστοῦ* is here read by \aleph BCD^{p.m.}EP, some cursives, and almost all the ancient versions, &c. (*Notes on 1 Cor.*, p.104)

6:16 What!: η is read by \aleph ABCFGP and other authorities. (*Notes on 1 Cor.*, p.106)

6:19 body: *τὸ σῶμα* \aleph A^{p.m.}BCDEFGKP, &c.; *τὰ σώματα* A^{p.m.}L, many cursives, &c. (*Notes on 1 Cor.*, p.106)

6:20 body λ : The rest of the verse in the Authorised Version and others is a spurious addition from bad manuscripts. (*God's Inspiration of the Holy Scriptures*, p. 406. See also *Bible Treasury* 13:366)

body λ : The most important change in chapter 6, well known and fully sustained by authority, is the omission of the latter half of the last

verse. Unspiritual men thought "the body" too low, and must needs foist in, "and in your spirit, which are God's," which distracts from the aim in view. The body of the Christian, which is even now God's temple by the Spirit's dwelling, soon to be conformed to the body of Christ's glory, is claimed meanwhile for his glorifying God therein, whatever be the difficulties or doubts or unbelief of philosophy. (*Bible Treasury* 13:366)

body λ : The common reading *καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινα ἐσσι τοῦ θεοῦ* is absent from \aleph ABC^{s.m.}D^{p.m.}EFG, and many excellent witnesses. (*Notes on 1 Cor.*, p.106)

7:3 due λ : there are unwarranted additions of the common text struck out [in the RV] with good reason from verses 3, 5, and 39. (*Bible Treasury* 13:366)

7:5 λ prayer: [See note to 1 Cor. 7:3]

7:6 permission: "Concession" may be less equivocal than "permission," which might mean on the Lord's part.

7:14 wife λ : The best MSS (\aleph ABCKLQ, &c.) do not give *τῇ πιστῇ* as in DEFG and some ancient versions. (*Notes on 1 Cor.*, p.114)

is: Dr. Wall's criticism is unsound. Our translators were far nearer the truth than he. His alteration of the tense not only is not required but falsifies the sense. The aorist would be the form, rather than the perfect, to convey his notion and bear his paraphrase. The perfect expresses a state consequent on an act, whether we say "is," or "has been, sanctified." But it means the permanent result of a completed action, and not what ordinarily comes to pass, a sense which the gnomic or iterative aorist may approach as in James 1:10,23; 1 Peter 1:24. (*Notes on 1 Cor.*, p.118-119)

in: Mr. Booth's effort to render *ἐν το*, instead of "in," is futile. Luke 1:17, 1 Thessalonians 4:7, and 2 Peter 1:5,6,7, give not the least warrant for it, any more than 1 Corinthians 7:15. The first is elliptic, and has a pregnant force. John was to turn disobedient ones not merely to, but so as to abide *in*, thoughts of just men. (2) God called us, says the apostle to the Thessalonians, not for uncleanness, but *in* sanctification, which similarly is far stronger than *εἰς, to*. (3) Peter calls on the christian Jews, *in* their faith to supply or have also virtue, *in* virtue, knowledge, &c.; as Paul reminds the Corinthians, God hath called us *in* peace. (*Notes on 1 Cor.*, p.119-120)

brother: *ἀδελφῶ* is read by \aleph ^{p.m.}ABCD^{p.m.}EFGP, &c., *ἀνδρί* by the mass, and by almost all the ancient versions. (*Notes on 1 Cor.*, p.115)

7:15 λ is: η is omitted by \aleph ^{p.m.}FGP, &c. (*Notes on 1 Cor.*, p.120)

us: \aleph ^{p.m.}ACK, &c., have *ἡμᾶς*, "you." (*Notes on 1 Cor.*, p.120)

7:17 Only: *εἰ μὴ* is in some cursives and ancient commentators changed into *ἡ μὴ* and joined with the foregoing, evidently to escape a difficulty. It appears to be really an elliptic phrase to the effect that there is no more to say except that, &c.; which we turn briefly by "But," or "Only." (*Notes on 1 Cor.*, p.121)

Lord . . . God: In the first clause *ὁ κύριος* \aleph ABCDEFGF, many cursives, versions, &c.; in the second *ὁ θεός* \aleph BCDEF, and many cursives, versions, &c. (*Notes on 1 Cor.*, p.121)

Lord . . . God: It will be seen that the authorised version following the common text inverts the true relationships here. It is God that has called, the Lord that divided, not the converse, as in what is known as the Received Text. (*Notes on 1 Cor.*, p.122-123)

divided: \aleph ^{p.m.}B read *μεμέρικεν* "hath divided." (*Notes on 1 Cor.*, p.121)

7:21 but if: I think the Americans [correctors of the RV, "nay even if".] beyond just doubt wrong in their preference of the margin to the text of both Authorised and Revised Versions. (*Bible Treasury* 14:368)

[it]: I am aware that many in ancient (Chrysostom, Theodoret, Oecum., Phot., &c.) and in modern times (Bengel, DeWette, Estius, Meyer, &c.) take this last verse (21) quite differently, supposing it to mean, Even if thou canst be free, use it rather (that is, the bondage). Prefer to be a slave rather than a freeman. This however appears not only to be extravagant, but to make the human circumstances of too much weight, as if slavery were more favorable for christian walk than freedom. Yet even the Syriac so construed the words; and such is the view taken in one of the most recent of English versions. The true sense is given in the authorised Bible; and such was the conviction of the Reformers and of most since the Reformation.

It may be well to notice here the grounds of the question. The Dean of Canterbury thus argues for the sense of remaining rather in slavery: "This rendering . . . is required by the usage of the particles, *εἰ καὶ* — by which, see Hartung, Partikel-lehre, i. 139, the *καί*, 'also' or 'even,' does not belong to the *εἰ*, as in *καὶ εἰ*, but is spread over the whole contents of the concessive clause . . . It is also required by the context: for the burden of the whole passage is, 'Let each man remain in the state in which he was called.'" It is remarkable that the same commentator, in his note on Mark 14:29, seems to reverse this statement, and says that the *καί* before *εἰ* intensifies only that word which it introduces in the hypothesis, citing Klotz on Devar. p. 519f. (I cite from the fifth edition of both vols.) Allowing however that the latter is incorrect, I maintain that the principle is quite consistent with the ordinary version and view. For the effect of *καί* following *εἰ* is in some cases simply to emphasize the verb that follows; whereas *καὶ εἰ*, were this the reading, would really be more in favor of the sense desired. For we should then translate it, Wert thou called, a slave? Let it not trouble thee; but even if thou canst become free, use it [that is, slavery] rather. But these very epistles to the Corinthians furnish plain instances, which prove what is just affirmed. Thus, 1 Corinthians 4:7, the Dean gives (New Testament newly compared, 1870) "if thou didst receive." As Madvig observes, the *καί* is often best rendered by the emphatic present or past (*do*, *did*) or emphatic auxiliary. So 2 Corinthians 4:3, 16; 5:16; 7:8 (three times), 12; 11:6,15; 12:11. In every case the right rendering is "if also" where an additional fact is intended; "if even" or "though" where it is not.

In the text under discussion then the apostle meets the question as to one called while a slave by the answer, Let it [that is, *δουλεία*, understood from the preceding *δοῦλος*] not be a care to thee; as he meets the added supposition, but if also thou canst be free, which of course might occasionally be, rather use it (that is, *ἐλευθερία*, understood from the preceding *ἐλεύθερος*). The context is in no way decisive against this; for as abiding in the marriage state has the exceptional provision for separation enforced by the unbeliever, so for the slave there is the analogous provision for the use and even preference of freedom. Manifestly too if the unmarried have an advantage in being less divided in caring for the things of the Lord, a similar remark tells perhaps as much in favor of the freeman compared with the slave. (See vers. 32-35) The objections urged are null. Thus *καί* is in its right position here, not after *δύνασαι*. Again, *ἀλλ'* *εἰ* is required rather than *εἰ δε*, as one may see by comparing 2 Corinthians 4:16, and Philippians 2:17. Nor is a demonstrative needed after *χρησάι* more than before *μελέτω*. The imputation of inconsistency with the general context and with verse 22 in particular has been already disposed of; the depreciation of the prevalent view of the apostolic precept as "worldly wisdom" is as unjust, as it seems important to rescue his teaching from the total absence of sobriety implied in the preference of slavery to freedom. Galatians 3:28, and 1 Corinthians 7:29-31, are quite consistent, and with one equally as the other. Nor is there any weight in the argument as to *χράσασθαι*, the import of which suits the use of freedom as a new thing no less than slavery as an old. Besides, it was meant to express not the act of entrance on freedom, implied in *ἐλεύθερος γενέσθαι*, but of using it when given.

Indeed it is evident that, as the other view of slavery, *μ. χρησάι* is a hard or vague phrase, and thus differently understood by Bengel, &c., of late, as compared with Chrysostom of old. (*Notes on 1 Cor.*, p.123-126)

7:22 freedman: Such is the correct force, "freedman" rather than freeman. *ἀπελεύθερος* means one who was made free, not who was free-born. (*Notes on 1 Cor.*, p.126)

7:25 virgins: In "virgins" or *οἱ παρθένοι* we see an usage of the word not exactly unknown in classical Greek (see Jacob's Index to the Anth. Gr.) but so unusual that most New Testament commentators seem indisposed to allow it. Of the ancients Theodore of Mopsuestia found no harshness in the language. "Ὅτ' ἂν οὖν εἶπη περὶ τῶν παρθένων, δὴλον ὅτι περὶ τῆς παρθενίας λέγει, τὰ ὅμοια καὶ ἐπὶ τούτου περὶ τῶν ἀνδρῶν καὶ τῶν γυναικῶν φηγεγόμενος." As to its contextual propriety there ought to be no doubt. That it should be rarely said of males in ordinary Greek authors no one acquainted with the morality of the heathen can be surprised at. If therefore it were absolutely strange among their productions, I should not consider this a valid objection to its extension in christian or apostolic hands. What believer would limit *ἀγάπη* to its sense in classic Greek? We shall find a further use of the word, lower down, natural indeed yet uncommon, the admission of which appears to be essential to a due understanding of the closing verses, where it is used for a man's own state, not of his daughter; but of this more in its own place. (*Notes on 1 Cor.*, p.128-9)

faithful: "Faithful" is the right word [not "trustworthy" as given by the American correctors of the RV] (*Bible Treasury* 14:368)

7:26 present: the right word [is] "present" as always. And what is gained by "that is upon us?" Is it not then "present"? (*Bible Treasury* 14:368)

7:29 brethren *Λ*: *ἵτι* DEFG, many cursives, and versions (and so the Elzevir T.R., not R.S.), but *Λ*ABKLP, thirty cursives, &c., reject it. (*Notes on 1 Cor.*, p.130)

henceforth: FG and other authorities read *ἐστὶν λοιπὸν ἐστὶν*. R.S. has *τὸ λοιπὸν ἐστὶν*. Elz. and Griesbach without the colon. (*Notes on 1 Cor.*, p.130)

7:31 the world: *τὸν κ.* *ἡ*^{ms} AB, Arm. Cop. Basm., changed into *τῷ κ.* *τούτῳ* in most uncials and cursives, and so in T.R. to accord with usual grammar. Alford is wrong however in denying the acc. in Xen. Ag. xi. x., II. viii. i. l. (*Notes on 1 Cor.*, p.130)

using . . . for themselves: Or "not using it in full." It is not "abusing" the world — which would be *παραχρῶμενοι*, whereas here it is *καταχρῶμενοι*, using it for oneself, not for the Lord. (*Lect. Intro. to the Pentateuch*, p.298. See also *Bible Treasury* N6:283.)

using . . . for themselves: The word is *καταχρῶμενοι*, "using to the full," or "outright," as the "Five Clergymen," Dean Alford, and Mr. T. S. Green translate. "Abusing" would be *παραχρῶμενοι*, where it does not mean "slighting" — a word common enough in Greek moralists and historians, but never used in the New Testament. Even a heathen might exhort against "abusing" the world, but the apostle would have us to use it not for ourselves but for Christ's glory, just as he forbore to use his own title to support in the gospel. (*Bible Treasury* 16:281)

using [it] for themselves: "abusing," in verse 31 would answer to *παραχρῶμενοι*, not to *καταχρῶμενοι* (as the margin corrects [in the RV], and the text in chapter 11:18) (*Bible Treasury* 13:366)

using [it] for themselves: [The American correctors of the RV read "using it to the full" and omit the margin:] we agree. (*Bible Treasury* 14:368)

for themselves: Or, to the full, *καταχρῶμενοι*. See chapter 9:18. (*Notes on 1 Cor.*, xiv)

7:34 also: καὶ μ. \aleph ABDP, many cursives and versions, omitted in T.R., following most authorities, as also before ἡ γ. which has overwhelming weight. Lachmann and Reiche point thus: γυναικί, καὶ μεμέρισται. καὶ ἡ γ., κ.τ.λ. (*Notes on 1 Cor.*, p.131)

both: καὶ τῷ σ. \aleph BFGKL, &c. (*Notes on 1 Cor.*, p.131)

7:35 waiting on: ἐνπάρεδρον all the most ancient uncials and many cursives, &c. (*Notes on 1 Cor.*, p.131)

7:36 his virginity: Apparently this, the plain key to the passage, was not seen before the well-known Locke observed it, and produced excellent reasons drawn from the context, which commend themselves to any dispassionate mind. The great emphasis given to the heart's purpose (for instance, "one's own will" and "one's own heart") suits perfectly if it be a question of one's own virginity, but how a daughter's? There they sound beyond measure arbitrary and inconsiderate. If it mean one's persevering unmarried himself, it is easy to see the force of all; as to a daughter or ward, it seems out of the way. The wonder is that Whitby should be among the few who follow Locke's interpretation. The phrase is no doubt peculiar; but the apostle may have been influenced by the Hebrew idiom which uses the plural for the abstract idea. The singular seems more suited to the Greek tongue, which allows sometimes of a secondary sense, as e.g. βίος life, and means of life. (*Notes on 1 Cor.*, p.133-134)

his virginity: . . . the great difficulty created by not extending "virgins" to virginity in both sexes (cf. Rev. 14:4) is left without help [in the RV], especially in verses 36-38, where the estate seems meant. Doddridge was more perplexed by this passage than by any other in the epistle; and no wonder, if he followed the Authorised Version, which the Revisers also follow. Verse 47, as he admits, "puts the issue of the matter on the man's own mind, the power he had over his own will, and his having no necessity; whereas if a daughter or a ward were in question, her inclination, temper, and convenience were certainly to be consulted; and it would be the same if the virgin spoken of were one to whom the man was himself engaged." That παρθένος should be extended from the person to the condition (παρθενία) is easy to see, though it may want proof. Perhaps we should hardly look for it in the classic language of the corrupt Greek mind. The difficulty of ἐκγαμίζων, or rather of γαμ., the critical form, is null; were it γαμῶν, as Mr. Slade thought, in the case of his own virginity, it would be insuperable, for how could a man be said to marry it? If he took a wife, he might be said to give it in marriage by an easy figure, from just before speaking of keeping his own virgin estate — an emphasis very hard to apply to one's ward or daughter as assumed. The addition of "daughter" three times, in my opinion, makes the revision [of 1881] worse than the Authorised Version. (*Bible Treasury* 13:366)

7:37 his . . . his own: αὐτοῦ supported by the best MSS is wanting in T.R. in the first case, ἰδίᾳ in the second. (*Notes on 1 Cor.*, p.133)

7:37-38 shall do . . . shall do: The fut. \aleph AB, &c.; the pres. most MSS, &c.; and so in the end of verse 38. (*Notes on 1 Cor.*, p.133) [see note to 1 Cor. 7:37]

7:38 marrieth . . . marrieth: γαμίζων in both places is sustained by the best witnesses, as is the addition of τὴν αὐτοῦ παρθένον, though the order is not always the same, and it may have been inserted. (*Notes on 1 Cor.*, p.133)

7:39 bound Λ : νόμῳ is added in Text. Rec. with many excellent authorities, but the best omit it. (*Notes on 1 Cor.*, p.134)

bound Λ . . . Λ husband: [See note to 1 Cor. 7:3]

Λ husband: αὐτῆς is added in T.R. following many witnesses, but not the highest. (*Notes on 1 Cor.*, p.134)

8:1 know Λ : The construction of the opening sentence has led to some difference of judgment and arrangement. Griesbach and Scholz, among editors, insert marks of parenthesis from after "we know," in verse 1, to the end of verse 3, which involves translating ὅτι "for," or "because." This was the view of Luther, Bengel, Valcknaer, and others; but it is liable to the objection that in the resumed sentence "ὅτι," after the second οἶδαμεν, certainly means "that." I am therefore disposed to take it so in the former case. Mr. T. S. Green, &c., would begin the parenthesis with πάντες, which necessitates singular abruptness in the structure. (*Notes on 1 Cor.*, p.137)

8:2 If: δέ in Text. Rec. is not in \aleph BP, several cursives, and ancient versions. (*Notes on 1 Cor.*, p.136)

knoweth: ἐγνώκεναι \aleph ABDEFGP and several cursives, &c., but KL and most cursives εἰδέναι: the former, objective knowledge; the latter, inward conscious knowledge, as remarked by another. (*Notes on 1 Cor.*, p.136)

yet: οὐπω \aleph ABP, six cursives, &c., οὐδέπω the mass. The best do not add οὐδέν. (*Notes on 1 Cor.*, p.136)

knoweth: ἔγνω \aleph ABD^m-FGP, seven cursives, &c. (*Notes on 1 Cor.*, p.137)

8:3 known: There is no sufficient or right ground therefore for taking ἐγνωσται in a Hophal sense — "hath been caused to know." It is really the converse (see Gal. 4:9). Nor is there need to give it the sense of approval. The best meaning is its ordinary one. (*Notes on 1 Cor.*, p.138)

[The American correctors of the RV read "by him":] may be, though "of" idiomatically means the same thing in this connection. (*Bible Treasury* 14:368)

8:4 [there is]: It would seem also that the parallelism in the last clause of verse 4 favors our translating οὐδέν εἰδωλὸν ἐν κόσμῳ as "there is no idol," rather than, "an idol is nothing in the world," though in itself equally legitimate. It is quite true, as the prophets assert, that the idols of the Gentiles are vanities and impotence; but here the apostle appears to affirm that they had no existence in the world. There were no such beings as they associated with their idols. Later on he shews there were demons behind, as indeed the law intimated. (Deut. 32:17). (*Notes on 1 Cor.*, p.138-139)

Λ God: ἔτερος is not in \aleph ^m-ABDEFGP, many cursives, &c. (*Notes on 1 Cor.*, p.136)

8:6 unto: The text of the English Bible "in" is quite wrong, as are many commentators, such as Calvin, &c.; the marginal correction "for" is right. (*Notes on 1 Cor.*, p.139)

8:7 with conscience: The Sinaitic, Vatican, Alexandrian, and Porphyrian uncials, four or five cursives, and several of the most ancient versions, &c., read συνηθεία, "through custom," not conscience, that is, from their habituation; and so Lachmann and Tischendorf. (*Notes on 1 Cor.*, p.140)

with conscience: [The RV], like Lachmann, Tischendorf and Tregelles, have adopted συνηθεία, "through their habituation," with \aleph A B P, four or five cursives, Memph. Basm. &c., against συνειδήσει, "through their conscience," with the great mass of other authority. (*Bible Treasury* 13:366)

8:8 shall: παραστήσει \aleph ^m-AB, several cursives, versions, &c., instead of παρίστησι ("commendeth") \aleph ^{cor}-DELP, and most cursives, Ital., Vulg., &c. (*Notes on 1 Cor.*, p.136)

Λ neither: γάρ, added in Text. Rec. is not in \aleph AB, &c., several ancient versions, but in most MSS and versions. There is a difference of order also in the copies as to the clauses. (*Notes on 1 Cor.*, p.136-137)

commend: [The American correctors of the RV add marg. Gr. present: this] might be well. (*Bible Treasury* 14:368)

[last part of verse]: [The RV has] also reversed the ordinary order in the latter part of verse 8. (*Bible Treasury* 13:366)

8:11 perisheth: For καὶ ἀπολείται Text. Rec. with most of the witnesses. AB and a few other authorities read ἀπόλλυται γάρ many giving the present who read καί. (*Notes on 1 Cor.*, p.137)

by: ἐν ABDEFGP, &c. ἐπί ("for") Text. Rec. L and most cursives, &c. (*Notes on 1 Cor.*, p.137)

9:1 Am I not free? am I not an apostle?: The order is transposed in the vulgar text, following the mass but not the best MSS and versions, ABP, &c. Vulg. Syr. Cop. Aeth., Arm., &c. (*Notes on 1 Cor.*, p.141)

Am I not free? am I not an apostle?: [The RV has an] inversion [of the ordinary order] (*Bible Treasury* 13:366)

Jesus _Λ: 'I. X., as in T.R., DEKLP, most cursives and versions; X. FG, &c.; 'I. AB, a few cursives, some ancient versions, &c. (*Notes on 1 Cor.*, p.141)

9:6 from working [lit. not to work]: μὴ ἐργ. ABDFGP, &c.; τοῦ μὴ ἐργ. the rest. (*Notes on 1 Cor.*, p.141)

from working [lit. not to work]: One may add here the curious error in the Vulg. (not alone the printed editions but some good, if not most of the, manuscripts), *hoc* or *haec operandi*. (*Notes on 1 Cor.*, p.144)

9:7 of its fruit: τὸν κ ^{AB}ABC^{FGP}FGP, &c.; ἐκ τοῦ κ. T.R. supported by the mass. (*Notes on 1 Cor.*, p.144)

9:10 altogether: π. in the New Test. means "altogether," "quite," not "assuredly." (*Bible Treasury* 14:368)

thresher _Λ: T.R. adds τῆς ἐλπίδος αὐτοῦ with large but inferior authority. (*Notes on 1 Cor.*, p.144)

9:13 attend: παρεδρεύοντες ^{AB}ABCDEF^{FGP}FGP, a few cursives, and many citations; προσεδρεύ. T.R. following a few uncials, most cursives, &c. (*Notes on 1 Cor.*, p.144)

9:20 not being myself under law: μὴ ὦν αὐτὸς ὑπὸ νόμον ABCDEF^{FGP}FGP, many cursives, ancient versions, &c.; D^{corr}K and most cursives omit, as does Tex. Rec. (*Notes on 1 Cor.*, p.148)

not being myself under law: It is in verse 20 that a remarkable clause appears, omitted in the common Greek text, but attested by the best MSS. and versions. The words are μὴ ὦν αὐτὸς ὑπὸ νόμον, i.e., "not being myself under law," and evidently guarding against a possible deduction from the preceding clause. So in 21, the parenthesis is a similar guard, "being not without law to God, but lawfully subject to Christ." It is a mere allusion to the word "law" and means due subjection. (*Bible Treasury* 2:160)

not being myself under law: And here let me commend 1 Corinthians 9:20,21 to the *Christian Observer* and the *Record*, and let them not fall into the egregious error of fancying that we add to the Scriptures, because we say that the Tex. Rec. and the Auth. V. present the passage in a mutilated form. The clause μὴ ὦν αὐτὸς ὑπὸ νόμον "(not being myself under law)" properly comes in before the last clause of verse 20, resting, as it does, on the amplest authority of the best MSS. and Vv. It was omitted δι' ὁμοιοτέλευτον, as was indeed a much larger portion of the same verse in one ancient copy. (*Bible Treasury* 6:159)

not being myself under law: [The RV has] rightly inserted the omitted clause (*Bible Treasury* 13:366)

9:21 under law: [See notes to 9:20]

9:27 having preached to others: there is no more reason to bring into the margin "have been a herald" than the analogous form in 1:23 and elsewhere. (*Bible Treasury* 14:368)

reprobate: why translate ἀδόκιμος here "rejected," but in 2 Corinthians 13 "reprobate" as in Romans 1:28? "Worthless" would be yet better than "rejected" in Hebrews 6 where it is a question of "land" or "ground." (*Bible Treasury* 13:366)

reprobate: The word which is softened down to "disapproved" is never used in the N.T. in any sense but the worst. If said of "land" (Heb. 6), it means "worthless," bearing thorns and briars, but no acceptable fruit. So it is employed in 2 Cor. 13:5,6,7, never for what is good though failing. Lack of perception that the apostle had no real fear as to himself, but was transferring the case to himself to make it all the stronger if he were to walk so wickedly, misled not a few to imagine that he meant works rejected but the preacher saved. It is precisely the contrary here. The preaching might be all right, but the preacher's life was offensive to God, and himself therefore rejected or as the A.V. says, "a castaway," which is quite sound, though it is a pity to multiply needlessly the rendering of the Greek word. (*Bible Treasury* N5:302)

reprobate: The word ἀδοκιμος, here translated "a castaway," and elsewhere "reprobate," "rejected," is I think limited by the subject-matter. (*Christian Annotator* 3:332)

10:1 For: γάρ ABCDEF^{FGP}FGP, ten cursives, the Latin and Egyptian versions, many fathers Greek and Latin; δέ is read by ^{corr}KL, most cursives, &c. (*Notes on 1 Cor.*, p.152)

10:2 were all baptized: ἐβαπτίσαντο (= got baptized) BKLP and the cursives generally, and many Greek fathers; ἐβαπτίσθησαν ACDEFG with some cursives and Greek fathers. (*Notes on 1 Cor.*, p.152)

10:8 in: ἐν, added by most, is not in ^{AB}BD^{FG}FG, &c. (*Notes on 1 Cor.*, p.152)

10:9 Lord: κύριον BCP, eight cursives, some ancient versions and fathers; Χριστόν DEFGKL, most cursives, versions, &c.; θεόν A, &c. (*Notes on 1 Cor.*, p.153)

were perishing: ἀπόλλυντο AB, the rest ἀπώλοντο. (*Notes on 1 Cor.*, p.153)

10:10 murmur ye: γογγύζωμεν, 'let us murmur,' NDEFG, &c., contrary to the general testimony. (*Notes on 1 Cor.*, p.153)

some: καθάπερ BCP, καθὼς the rest, as in Text. Rec. (*Notes on 1 Cor.*, p.153)

10:11 all: πάντα is omitted by AB, &c. (*Notes on 1 Cor.*, p.153)

typically: τυπικῶς ABCKP, and many other witnesses; τύποι, as in Text. Rec., DEFG and most cursives, &c. For the Text. Rec. συνέβαινον, supported by ADEFG and most; -γεν BCK (not L, as Tisch. gives by oversight on both sides) many cursives, &c. The force is greatest, when we see the facts in detail happening, (pl.) to Israel, but recorded (sing.) as a whole in scripture for us. (*Notes on 1 Cor.*, p.153)

10:13 ye: ὑμεῖς ("ye") is expressed in Tex. Rec. with large cursive support, but contrary to the great uncials, save in a correction of two. (*Notes on 1 Cor.*, p.159)

10:16 blessing: It is not that εὐλογέω is exactly equivalent to εὐχαριστέω, but clearly they can be used to a certain extent interchangeably; they express with a shade of difference the self-same act, neither prayer for a miracle nor the form of effecting one, but very simply a benediction or thanksgiving. If our ordinary food be sanctified by the word of God and prayer, who could think of the supper of the Lord without blessing and thanksgiving? (*Notes on 1 Cor.*, p.163)

is it: ἐστὶν stands before τοῦ αἵμ. in ABP, &c., and before τοῦ σ. A, &c., contrary to all the rest. (*Notes on 1 Cor.*, p.160)

10:19 [second clause]: ^{corr}BC^{corr}DEP, some cursives, many versions &c., have the order different from KL and most with Text. Rec.,

AC^{p.m.} omitting the second clause altogether. (Notes on 1 Cor., p.165)

10:20 they: τὰ ἔθνη ACL most cursives, the ancient versions, &c., as in Text. Rec., but not in BDEF^g-G^g &c. (Notes on 1 Cor., p.165)

sacrifice: θύουσιν ABCDEFGP &c. θύει KL, most cursives, &c. (Notes on 1 Cor., p.165)

10:23 Λ but . . . Λ but: μοι is added by the correctors of κ and C, by HKL, most cursives, &c., contrary to the best authorities of every kind. (Notes on 1 Cor., p.167)

10:28 sacrificed: ιερόθυτον, as a heathen would say, κABHS Sah. Syr. (Pesch.); but all others, εἰδωλόθυτον, sacrificed to idols, as a Christian might say. (Notes on 1 Cor., p.168)

conscience Λ: The last clause of T. Rec. is omitted by the ancient authorities. (Notes on 1 Cor., p.168)

10:30 If: δέ ("For") is added in T. Rec. by few and slight witnesses. (Notes on 1 Cor., p.168)

11:2 you Λ: κABCP, some good cursives, and ancient versions, do not read ἀδελφοί, "brethren." (Notes on 1 Cor., p.171)

traditions: "Traditions," in chapter 11:2, though lawful otherwise, seems objectionable as exposing the unwary reader to a serious assumption of Rome, which tends and is even boldly used to subvert the authority of scripture. (Bible Treasury 13:366)

11:3 the Christ: ὁ Χ. κAB^{corr}D^{corr}EKLP, most cursives, &c.; but some good witnesses omit. (Notes on 1 Cor., p.171)

the Christ's: τοῦ κABDE, &c., the rest omitting the article. (Notes on 1 Cor., p.171)

11:5 own: ἐαυτῆς BD^{corr}EK &c.; very excellent authorities, αὐτῆς. (Notes on 1 Cor., p.171)

11:10 have authority on: [The American correctors of the RV omit marg. "have authority over": this] seems trivial. (Bible Treasury 14:368)

11:17 Now in enjoining this I praise [you] not: The readings here are singularly conflicting. Lachmann and Tregelles read τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν, "This I enjoin, not praising [you]" on the authority of AC^{p.m.}-FG, some cursives, the Vulgate, Pesch. Syr., and other ancient versions. Tischendorf had adopted this, but in his eighth edition he returns to the common text, παραγγέλλων οὐκ ἐπαινῶ supported by κ and the mass of uncials and cursives, &c. The Vatican strangely gives παραγγέλλων οὐκ ἐπαινῶν, which can hardly be said to have any just sense and is probably a mere slip, one or other only being a participle, not both. (Notes on 1 Cor., p.177-178)

11:19 sects: In the margin . . . [the RV gives] "factions" or "sects," which more truly represents αἰρέσεις than "heresies" or heterodoxies, which does not seem meant. They were parties in separation from the assembly, which the apostle warns must result from the "schisms" or divisions already within. This is very important; for many mistake the truth here taught and imagine that "schism" is the fruit of "heresy;" whereas on the contrary *splits without*, or "heresies" as here shewn (that is, factions or sects), come from *splits within* (that is "schisms," or divisions). Differences within are dangerous and bad; but when self-will and impatience burst all the bands of unity and boldly take shape as a party without, how much worse? The kindred word, "an heretical man" in Titus 3:10, is thus rendered plain, as not necessarily heterodox, but independent and self-willed, impatiently breaking through unity in his self-confidence and disregard of the assembly. It is strange that the Revisers, or any one else, should continue the meaning "heretic," when it really means a sectary or party-leader. Hence it is no question of

putting him out; for he was gone out; and Titus after a first and second admonition was simply to have done with him (Bible Treasury 13:366) [see note to Acts 24:14]

sects: "heresies" is a word that misleads; the sense is "factions" or "sects." (Bible Treasury 14:368)

11:24 Λ This . . . Λ for you: The Alexandrian, Vatican, Sinaitic, and Palimpsest of Paris, with other authorities, have not κλώμενον "broken" as in most followed by Tex. Rec. Still more largely do the witnesses reject λάβετε φάγετε, "take, eat." (Notes on 1 Cor., p.179-180)

Λ This . . . Λ for you: [See note to 1 Cor. 11:27]

11:25 covenant: [See note to 1 Cor. 11:27]

11:27 or . . . guilty as to: The main mistranslations in the section relating to the Lord's Supper are corrected by the Revisers, though "guilty of the body of the Lord" in verse 27 may still leave the door open to mistake. But "Take, eat" and "broken" are rightly gone from verse 24, "covenant" appears in verse 25, "or" displaces "and" in verse 27, "the" supplants "that" twice in verse 28, above all "judgment" expels "damnation" which was always an inexcusable error refuted by verse 32, and "discern" is rightly used both for "the body" that is, the Lord's, and "ourselves" in verses 29, 31. These corrections, long known and sure, are none the less to be thankfully received in what is now so largely disseminated where the English language is used or known. Evil and superstitious doctrine, too common, will hence be detected; and by grace the truth will get in where it has long been obscured. (Bible Treasury 13:366)

eateth Λ: τοῦτον KLP, most cursives, several ancient versions, and so Text. Rec. contrary to κAB¹CDEFG, several cursives and ancient versions. (Notes on 1 Cor., p.185)

unworthily Λ: κD^{corr}E and twenty cursives, add τοῦ κυρίου "of the Lord." (Notes on 1 Cor., p.185)

unworthily: "unworthily" means "in an unworthy manner," and is less prolix. (Bible Treasury 14:368)

the: Text. Rec., with some cursives, omits τοῦ. (Notes on 1 Cor., p.185)

11:28 the . . . the: [See note to 1 Cor. 11:27]

11:29 drinketh Λ . . . body Λ: Text. Rec. adds ἀναξίως and κυρίου with many MSS and versions, contrary to κABC, &c. (Notes on 1 Cor., p.185)

drinketh Λ: . . . most add "unworthily," but the most ancient omit . . . (Notes on 1 Cor., p.188)

judgment: But there is another error still more prevalent, and even long and widely consecrated, which has wrought as much mischief as almost any other single mistranslation of a scripture. It is not "damnation" of which verse 29 speaks, but in contrast with it *judgment*, κρίμα. Yet all the celebrated English versions, from Wiclif downward, have sanctioned the grievous mistake, save the worst of them, the Rhemish, through its servile adherence to the Vulgate, which here happens to give *judicium* rightly. The curious fact however is, that of all systems none is really so tainted with the unbelief which led to the mistranslation as the Romanist. For it naturally regards with the utmost superstition the Lord's supper, and with it interweaves its idolatry of the real presence. Hence its interpretation of guilt as to the body and the blood of the Lord. Hence its notion of "damnation" attaching to a misuse of the sacrament, followed by almost all the Protestant associations. But the Protestant is misled by his version, while the Romanist is the less excusable, inasmuch as his Vulgate and the vernacular version are so far right, yet he is even more deeply under the delusion which denies christian relationship and an atom of grace in God, as a fact now known to the heart by faith. (Notes on 1 Cor., p.188-189)

judgment: The translators have introduced a word and idea of their own, unequivocally erroneous: and have ventured to say, that "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." It is not true. God says, "he eateth and drinketh judgment to himself." There is no competent judge, no christian man acquainted with the language of the Holy Ghost, that could deny it, if he fairly examined the evidence. Human tradition accounts for the proneness of persons to put aside plain principles of the truth. For it is not so much a question to be decided on critical grounds; but such an alteration contradicts the whole object of the Holy Ghost in the passage. (*Lect. on Galatians*, p. 167)

judgment . . . discerning: [See note to 1 Cor. 11:27]

11:30 For: δέ ^{ms.} ABDEFG, &c.; γάρ ^{corr.} CKLP, &c. Text. Rec. (*Notes on 1 Cor.*, p.185)

11:31 discerning: [See note to 1 Cor. 11:27]

11:32 the: τοῦ ^{ms.} ABC, &c., which Text. Rec. omits with most. (*Notes on 1 Cor.*, p.186)

11:34 ^{ms.} If: Text. Rec. adds δέ with most, contrary to ^{ms.} ABCD^{ms.} FG, &c. (*Notes on 1 Cor.*, p.186)

12:1 things: The Authorized translation, with almost all others, inserts "gifts" after "spiritual" in the first verse; but this is scarcely comprehensive enough, for it does not properly contemplate the presence of the Spirit Himself, which clearly is far more momentous than any gift, and in itself distinct from them, they depending on Him rather than He on them. Hence "manifestations" has been suggested. But this, though better, seems inadequate to express the great truth in question, as we may learn from verse 7, where "the manifestation of the Spirit" refers to what is given to each, as distinct from the baptism of the Spirit, which forms all into one body. The sense is the entire range of what pertains to the Spirit; and if our language could bear "spirituals," this would seem the best way of rendering τῶν πνευματικῶν. A christian usage has already adopted "heavenlies" in Ephesians. There seems at least as much need for a similar modification here in Corinthians. There is no sufficient reason, with Locke and others, to suppose that spiritual *men* are meant here again, as in chapter 14:37, 2:15; Galatians 6. Compare verse 31 and 14:1. This would narrow the field even more than the common version, and thus be more objectionable still. (*Notes on 1 Cor.*, p.197-198)

things: It will be observed that the word "gifts" is inserted by the translators. Nor is it correct; for the subject, though embracing gifts, goes farther, and takes in what is of far deeper moment as being the source of all, the presence of the Spirit working in the sovereign power of a divine person in the church, and by its members. Perhaps "spirituals" would give the idea, if our language could bear it without any addition. If we must, for clearness, supply a word, it should be "manifestations" rather than "gifts." (*Bible Treasury* 15:235)

12:2 when: The Received Text omits ὅτε on small authority, and to the destruction of the sense which requires the adverb; but we have it in all the great witnesses to the ancient text ^{ms.} ABCDELP, more than fifty cursive manuscripts, Vulg., old Latin, Syr., Sah., Arm., Aeth., and many Fathers, Greek or Latin. (*Bible Treasury* 15:235)

when: It is clear that ὅτε was omitted by mere oversight through the preceding ὅτι in FGK and many cursives, followed by the Pesch. Syr., Cop., &c., but all the rest ^{ms.} ABCD^{ms.} E^{ms.} LP, &c., read it. (*Notes on 1 Cor.*, p.197)

[latter part of verse]: the Revisers rightly read "when ye were Gentiles, ye were led away unto those dumb idols, howsoever" &c. (*Bible Treasury* 13:367)

12:3 [whole verse]: Verse 3 is also rendered better [in the RV]. (*Bible Treasury* 13:367)

Lord Jesus: The Text. Rec. follows the mass in giving the accusative; but ^{ms.} ABC, &c., the nominative. (*Notes on 1 Cor.*, p.197)

12:6 God ^{ms.} _Λ: BC, &c., read καὶ "and;" and the Text. Rec. with most adds ἐστι "is." (*Notes on 1 Cor.*, p.197)

God ^{ms.} _Λ: Needless additions of the received text vanish from verses 6, 12, 21 [in the RV]. (*Bible Treasury* 13:367)

12:9 ^{ms.} _Λ to: δέ "and" is read by the majority of MSS and versions, but is not in ^{ms.} BD^{ms.} EFG, &c. (*Notes on 1 Cor.*, p.200)

same: Or "one," ἐνί, AB, &c. (*Notes on 1 Cor.*, p.200)

12:10 operations of powers: . . . (erroneously rendered in the Rhemish and Authorized Versions, "the working of miracles") . . . (*Notes on 1 Cor.*, p.203)

^{ms.} _Λ to a different: Authorities are pretty equal for and against δέ "and." (*Notes on 1 Cor.*, p.200)

12:12 ^{ms.} _Λ body: Text. Rec. adds ἑνός, with two or three uncials and the mass of cursives, &c., contrary to the best MSS, versions, and other authorities. (*Notes on 1 Cor.*, p.205)

^{ms.} _Λ body: [See note to 1 Cor. 12:6]

12:13 ^{ms.} _Λ one Spirit: A few uncials with most cursives insert εἰς, contrary to ^{ms.} ABC^{ms.} D^{ms.} FGP and the best of the other witnesses. A gives the strange reading καὶ πάντες ἐν ὁμῳ ἔσμεν. (*Notes on 1 Cor.*, p.205)

12:21 [whole verse]: [See note to 1 Cor. 12:6]

12:26 whether: εἰ τι BFG, &c., and versions, the rest εἴτε. (*Notes on 1 Cor.*, p.214)

a [or, one]: The second ἐν is not in ^{ms.} AB. (*Notes on 1 Cor.*, p.214)

12:28 then: ἐπειτα (sic) ^{ms.} ABC, five cursives, and several fathers; εἴτα Text. Rec., with KL and most cursives, &c., while DEFG, &c., omit either. (*Notes on 1 Cor.*, p.216)

12:31 [whole verse]: 12:31 seems to me better in the Authorised and Revised Versions than in the American [correctors of the RV] suggestion as in Alford and others. (*Bible Treasury* 14:368)

greater: μείζονα ^{ms.} ABC, ten or more cursives, both Aeth., and many ancients; κρείττ(σ)ονα as in Text. Rec. DEFGKL and the great mass of cursives, most versions, &c. Chrys. and Theoph. expressly add even that he did not say τὰ μ. but τὰ κρ. (*Notes on 1 Cor.*, p.216)

13:1 love: Love is the theme in hand, not "charity," for which we are indebted to Wiclif's too close following of the Vulgate. Tyndale and Cranmer gave "love," from which our Authorized translators often went back again to "charity." (*Notes on 1 Cor.*, p.219)

love: I cannot but coincide with the Revisers in preferring "love" to charity (*Bible Treasury* 13:367)

love: [See note to 3 John 6.]

13:3 burned: We may notice that the reading, καυχῆσο-(or -ω-)μαι, "I may boast," is that of ^{ms.} AB, 17, the Roman *Æthiopic*, &c. But it is, as Matthæi said, whatever Jerome alleges, "*prorsus absurda lectio*," and a change by one letter from καυθήσο-(or -ω-)μαι, "I may be burned," whether inadvertently, or by the design of such as did not understand the scope of the passage; for the motive of boasting would exclude love so completely, as to render ἀγάπην δὲ μὴ ἔχω a needless addition. The fact however is instructive, in that it is one of not a few proofs how mistaken and perilous it is to accept absolutely the united verdict of the three most famous uncials. (*Notes on 1 Cor.*, p.221)

13:5 seeketh not its own things: Strange to say, the Vatican manuscript (B) reads *οὐ ζητεῖ τὰ μὴ ἑαυτῆς*, that is, love only seeks her own advantage! So do even the Gentiles, who know not God. It is the character of selfishness, not of love. Yet Clement of Alexandria cites this false reading, and reasons on it as if correct in Paed. iii. 1, sec. 3; though elsewhere he cites the clause as it should be. One sees the folly of making such men authoritative in the least degree. (*Notes on 1 Cor.*, p.223)

13:12 [last clause]: 13:12, last clause, is in the American [correctors of the RV] preference as in Dr. S. Davidson, &c. (*Bible Treasury* 14:368)

13:13 greater: it is the greater “of,” not “than,” these; and hence our “greatest.” (*Bible Treasury* 14:368)

14:1 spiritual things: it is strange that *τὰ πν.* in verse 1 and *πν.* in verse 12 should be alike translated “spiritual gifts.” (*Bible Treasury* 13:367)

14:2,4,13,19,27 ^Λ tongue: There can be but little doubt that the interpolation of the word *unknown* in the Authorised Version of 1 Cor. 14:2,4,13,19,27, gave occasion to, and helped to consecrate, the delusion of the enemy. It is no small proof of the evils of these unwarranted additions; . . . (*Exp. of Acts*, p. 18)

14:3 encouragement: Perhaps “encouragement” is the true derivative sense here. (*Bible Treasury* 14:368)

14:4 ^Λ tongue: [See note to 14:2]

14:5 [in the RV] changes . . . made (5, 18, 25, 35, 37) seem well-founded (*Bible Treasury* 13:367)

14:12 spirits: [See note to 1 Cor. 14:1]

14:13 ^Λ tongue: [See note to 14:2]

14:18 [whole verse]: [See note to 1 Cor. 14:5]

14:19 ^Λ tongue: [See note to 14:2]

14:21 lips of others: So read *κAB* and twice as many cursives, &c.; but the vast majority give the easier reading of the Text. Rec. “by other lips.” (*Notes on 1 Cor.*, p.235)

14:22 to . . . to . . . [is] . . . to . . . to: The common English version needlessly introduces “serveth” in the latter half of verse 22. I think, however, that it is justified in not understanding “sign” with prophesying, which essentially differs from those powers correctly falling under that designation, like a tongue or miracle. It was this, no doubt, which influenced them in changing the “to” of the former clause into the “for” of the latter, which reads more smoothly in English. But the change seems scarcely called for, and is not here adopted. We could equally well say tongues are as a sign for the unbelieving, prophesying for those that believe. (*Notes on 1 Cor.*, p.236-237)

14:25 [whole verse]: [See note to 1 Cor. 14:5]

^Λ the secrets . . . and thus: The Text. Rec., with two or three uncials and most cursives, &c., here inserts *καὶ οὕτως* instead of before the last clause, contrary to the best authorities; it also puts *οὕτως* after *ὁ θεός* whereas it should be before as I have translated. (*Notes on 1 Cor.*, p.235)

14:26 of you: *ὑμῶν* “of you” is not in *κAB*, &c. (*Notes on 1 Cor.*, p.239)

tongue, ^Λ: [WK includes the missing words in his exposition, *Notes on 1 Cor.*, p. 239]

14:27 ^Λ tongue: [See note to 14:2]

14:29 the others: [Q. Does “the other” mean the rest of the prophets? G.]

A. The question is a mistake. *The* prophets are not considered as a distinct body of persons at all. It is not *οἱ προφηταί*, but such. In verse 31 it is stated, “You may *all* prophesy one by one, that all may learn and all may be encouraged.” “Let *the* prophets speak” is a false translation; so is “the spirits of *the* prophets.” It should be, “the spirits of prophets.” Hence the whole question falls to the ground. The passage is the same as

if the apostle should say, “(As to) prophets, let two or three persons speak and the rest judge.” (*Bible Treasury* 3:304)

14:33 [whole verse]: 33, 34 the order of the Authorised and Revised Versions seems far better than in Lachmann, Tischendorf, Meyer, &c., whom the Americans [correctors of the RV] follow. (*Bible Treasury* 14:368)

as in all assemblies of the saints: It is not quite certain whether we should connect the last clause with verse 33 as its close, or with verse 34 as its beginning. Many critics and commentators prefer the latter. There is no doubt that Lachmann was wrong in punctuating the Greek, so as to make “of the saints” the complement, not of the assemblies to which it unquestionably belongs, but of “the women,” *ὑμῶν* being of course omitted on the authority of the three greatest uncials, six cursives, with most of the ancient versions and early citations. But safer editors, like Tischendorf, who also omit *ὑμῶν*, separate *αἱ γυναῖκες*, “the women,” from *τῶν ἁγίων*, “of the saints.” To begin with such a phrase is unexampled. (*Notes on 1 Cor.*, p.241)

14:34 [whole verse]: [See note to 1 Cor. 14:33]

subjection: Text. Rec., with DFGKL, &c., has *ὑποτάσσεσθαι*, which may be regarded as the more difficult, but *ὑποτασσέσθωσαν* is in *κAB* and other ancient authorities, besides good cursives. (*Notes on 1 Cor.*, p.241)

speak: What can be more distinct and peremptory than this? The ingenuity of will, however, has found a supposed loophole. The word “speak,” say they, means only to talk familiarly or to chatter. This is wholly untrue. It is the regular word for giving utterance, as may be seen in 1 Peter 4:10-11. (*Exp. of the Two Epistles to Timothy*, p. 48)

14:35 [whole verse]: [See note to 1 Cor. 14:5]

speak: [see note to 1 Cor. 14:34]

14:37 [whole verse]: [See note to 1 Cor. 14:5]

[the]: *τοῦ* “the” in Text. Rec., with many cursives, but not in the uncials, the best and most cursives, &c. (*Notes on 1 Cor.*, p.243)

commandment: Tischendorf omits *ἐντολή* with DEFG, &c.; Lach., &c., *ἐστὶν ἐντολή*, with *κAB*, &c.; Text. Rec. *εἰσὶν ἐντολαί*, with most. (*Notes on 1 Cor.*, p.243)

14:38 ignorant: *ἀγνοεῖται* “he is ignored,” with *κADFG*, &c., the common reading has excellent authority. (*Notes on 1 Cor.*, p.243)

14:39 my: *μου*, omitted by Text. Rec. with most is in *κABD*, &c. (*Notes on 1 Cor.*, p.243)

in: *ἐν* BDFG, &c. (*Notes on 1 Cor.*, p.243)

14:40 but: *δέ*, omitted by KL and most, is read by *κABEFGP*, many cursives, versions, &c. (*Notes on 1 Cor.*, p.243)

15:2 are being saved: “are saved” [in the RV] is right, though not consistent with the work elsewhere. (*Bible Treasury* 13:367)

[last half]: [The American correctors of the RV, “*saved, if ye hold fast what I preached unto you, except*” substituting “*the word which*” for “*what,*” are] right. (*Bible Treasury* 14:368)

15:8 as to the abortion: [The American correctors of the RV read “as to the *child* untimely born” which] seems awkward, though the article should be expressed. (*Bible Treasury* 14:368)

15:19 [whole verse]: 19 is better in the Authorised and Revised Versions than in the proposal of the [American correctors of the RV]. (*Bible Treasury* 14:368)

15:20 ^Λ first-fruit: *ἐγένετο* (Text. Rec.) is added by D^{corr}-KL, most cursives, Syrr., Goth., &c., contrary to all the rest. (*Notes on 1 Cor.*, p.259)

Λ first-fruit: One omission, of ἐγένετο, is notorious (*Bible Treasury* 13:367)

15:23 rank: As unfounded is the idea that τάγματι in 1 Cor. 15:23, means “company,” “band,” “regiment,” while fully admitting of course that such is a frequent signification in profane authors. But here the context is decidedly adverse, whether τὸ τέλος be applied to the wicked dead, or to Christians uninstructed in the Lord’s second coming and kingdom. All or most of the versions at all known and accurate (as the Syriac, Vulgate, Beza, Luther, De Wette, Diodati, Martin, Ostervald, the Lausanne, etc.) seem to agree with the authorised version in giving “order.” Indeed, the way in which our Lord’s resurrection is introduced appears to me of itself to exclude such a translation; for His resurrection is the first step, which perfectly agrees with “order,” but not with “company.” Again, such a view necessitates the harshest possible construction of “the end” (τὸ τέλος), which, by a figure, must be tortured to mean the good (or bad) who are raised then; whereas, in truth, it is most plain that “the end” is really after the kingdom is given up, and, *a fortiori*, subsequent to all judgment. The white-throne judgment of the dead is one of the closing acts of the kingdom, after which cometh “the end.” Lastly, it would be incongruous to suppose that after “they that are Christ’s” rise, another regiment of Christ’s should remain to rise. Not a class, but an epoch, is meant by “the end;” an epoch subsequent to the resurrection of the wicked and their judgment. (*Bible Witness and Review* 1:307-8, *Christian Annotator* 3:174, 1856)

the Christ’s: τοῦ is omitted in Steph. and the early edition, Elz., by mere carelessness. (*Notes on 1 Cor.*, p.259)

15:24 giveth up: παραδῶ (Text. Rec.) KL and most cursives, &c., παραδιδῶ (or -ῶ) the best authorities. (*Notes on 1 Cor.*, p.259)

to him [who is]: “To God even the Father,” in the Revised as in the Authorised Version, is not a happy rendering; and still less is Mr. Green’s “to God the Father;” because both tend to lower the Son, as if the Father only were God, or as if the Father might be all in all, whereas it is really God (i.e., Father, Son, and Holy Ghost). Hence “to him that is God and Father” appears less objectionable. “To God and the Father” say the Five Clergymen, which sounds as if the Father were not God; yet this none can mean. (*Bible Treasury* 13:367)

15:25 until Λ: ἄν (Text. Rec.) is added by a good many authorities, uncial and cursive, but not the more ancient, as is ἀντοῦ by AFG, &c. (*Notes on 1 Cor.*, p.259)

15:29 baptized for the dead: There is no need of departing from the ordinary meaning of “baptized,” “for,” or “dead.” . . . The context suggest the true substitutionary idea. That ὑπὲρ allows of some such shade of thought is certain, not only from its usage in all correct Greek, but especially from the New Testament, where the physical sense of “over,” so common elsewhere, does not occur. (Yet this was the thought of Luther, Tyndale, and others here. They took ὑπὲρ as meaning *over* their graves; but the Greek Testament *usus loquendi* is against the sense.) Thus we find the apostle’s use in Philemon 13, which is distinct. (Compare John 11:50-52; 18:14; Rom. 5:6,7,8; 2 Cor. 5:14,15,20; 1 Thess. 5:10; 1 Tim. 2:6; 1 Pet. 2:21; 3:18, &c.) Nor is this found in the inspired writers only. Viger has cited a decisive passage from Dion. Hal. (Ant. Rom. viii. 87, ed. Reiske, p. 1723): οὗτοι τὴν ἀρχὴν παραλαβόντες, ὑπὲρ τῶν ἀποθανόντων τῷ πρὸς Ἀντιάτας πολέμῳ στρατιωτῶν, ἤξιον ἑτέροισι καταγράψαι. . . . Had it been οἱ βαπτισθέντες, there might have been some trifling show of argument for an exceptional fact or class, but οἱ βαπτιζόμενοι much more naturally suits the baptized in general, the objects of that action. To infer that the present participle, rather than the aorist, implies a practice not generally prevalent, is as illegitimate grammatically, as it is exegetically to conceive a practice not otherwise known to us. There is not the least

ground to gather from the text that it existed then, or was here alluded to. There is no reason, therefore, for translating the phrase “on behalf of the dead.” Indeed it seems to me that, were there a reference to friends, believing or not, who had died without baptism, a much more definite and restricted formula would be imperatively called for than ὑπὲρ τῶν νεκρῶν, which very naturally refers to those in verse 18, as present danger does to verse 19. This also accounts for the change from the third to the first person; so strict is the analogy, without the strange fancy that by the third person, and by the article before βαπτ., the apostle indirectly separates himself and those to whom he is writing from participation in, or approval of, the practice. . . . Nor do I understand what Mr. T. S. Green means by “baptized concerning the dead,” as he translates in his “Twofold New Testament.” In his “New Testament Grammar” of 1842, page 251, he cites Romans 1:4, and 1 Corinthians 15:29, as supposed instances where by νεκρῶν only one person, namely Christ, is really signified; but this is in both a mistake. C. F. Matthæi falls into the opposite error of supposing that, baptism being typical of resurrection, ὑπὲρ τῶν ν. = ἐατῶν, comparing Matthew 8:22 and similar passages. This resembles Chrysostom, Theodoret, Tertullian, &c., who taught that “for the dead” meant for our bodies. None of them saw the train of thought.

But G. B. Winer seems at least as uncertain as any in his Grammar of New Testament Greek (Moulton’s edition). First, he tells us (page 219) that ὑπὲρ τῶν νεκρῶν can hardly refer to (the dead) Christ — in that case we should have had εἰς τοὺς νεκρούς — but must be understood of (unbaptized) dead men. There is no such necessity, as we have seen. But, letting this pass, in page 349 we are told that the text is probably to be rendered, “who allow themselves to be baptized over the dead;” whereas, when formally treating of the prepositions, he admits that the meaning of ὑπὲρ in the New Testament is always figurative, the nearest approach to its local signification being 1 Corinthians 4:6, unless we so render our text. In the same page (478) he gives “for the benefit of, for,” as probably meant in 1 Corinthians 15:29. But he does not close the paragraph without admitting that, as in most cases he who acts in behalf of another appears for him, ὑπὲρ sometimes borders on ἀντί, “instead of,” and cites, besides Eurip. Alc. 700 and Philemon 13, Thuc. i. 141 and Polyb. iii. 67.7. This last evidently sustains the real unforced sense of our text, which is as consonant with the context and argument, as it avoids the need of doing harshness to grammar, exegesis, early doctrine, and history. (*Notes on 1 Cor.*, p.265-269)

baptized for the dead: [The manner in which Tertullian, Chrysostom, and Theodoret explain this passage is worthy of notice. Will any reader give his opinion on the following interpretation and pointing?

ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι; ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

Dr. Tregelles translates: “Else what shall the baptised do; [It is] for the dead, if the dead rise not at all; why then are they baptised for them.” He gives Theodoret’s exegesis in his note on p. 216 of his “Account of the Printed Greek Text.” αὐτῶν must be adopted; it is according to Griesbach, Scholz, Lachmann, Tischendorf, and Tregelles. I am inclined to approve of this rendering. What do your Correspondents think? March, 1855. Thos. Myers.] (*Christian Annotator* 2:175)

I presume that Mr. Myers must have failed in accurately punctuating this text. I see no reason for doubting that an old and common interpretation is the best, as it certainly flows from the obvious construction, and a very ordinary meaning of the words employed. After the positive revelation in verses 20-28, the Apostle resumes his argument with εἰ ὅλως νεκροὶ οὐκ ἐγ. which he had pressed in verse 16, with its consequences as to Christ, themselves, and the dead. Here the Apostle repeats the phrase of that verse, in view, first, of those who take the place of those who were fallen asleep in Christ; and secondly, of a lot in this life most miserable, if hope be there only. Compare 29 with 18, and

30 with 19. To enter the company of such if the dead rise not, would be folly indeed. Every proper lexicon or grammar will show to those who may not be aware already, that *ὑπέρ* has regularly and not infrequently the sense, "in the place or stead of," which here, in my opinion, accords best with the previous context, the general reasoning, and the actual phraseology of this particular verse. *Αὐτῶν* is of course to be read at the end rather than *τῶν νεκρῶν*, as having the largest support of the best authorities, MSS. versions, and fathers. A question might arise, as it has arisen, whether the first note of interrogation ought to follow *βαπτ.* or *ἐγ.*; but the substantial sense remains the same. (*Christian Annotator* 2:223)

them: *αὐτῶν* ABD^mEFGKP, twenty cursives, most versions, &c. (*Notes on 1 Cor.*, p.265)

15:31 brethren: *ἀδελφοί*, ABKP, many cursives, versions, and fathers. (*Notes on 1 Cor.*, p.269)

15:33 [whole verse]: 33 in both the Revised Version and the American correction [of the RV] is inferior to the Authorised Version. (*Bible Treasury* 14:368)

15:34 [whole verse]: 34 is more faithfully given in the Revised Version. (*Bible Treasury* 14:368)

15:44 [whole verse]: 44, 46 should be compared with 2:14-51, as in the American [correctors of the RV] suggestion after Meyer, would interpret the apostle as saying what is untrue, i.e., that no Christian should die. The Authorised and Revised Versions are right. Alford, Green, Davidson, the Five Clergymen, all reject the change. (*Bible Treasury* 14:368)

if . . . also . . . spiritual \wedge : *εἰ* ABCDF, &c., while Text. Rec. omits it with the rest: so also with the place of *καί* after or before *ἐστιν*, and further against or for *σῶμα* before *πν.* (*Notes on 1 Cor.*, p.275)

if . . . [last half of verse]: The *εἰ*, omitted by most of the later uncials and cursives, and even the Syrr. vv. as well as the Greek fathers, is attested by the most ancient and best manuscripts, uncial or cursive, the rest of the old versions, and the Latin fathers: only some, by *ὁμοσιτέλευτον*, have left out the entire latter half of verse 44. (*Notes on 1 Cor.*, p.276)

15:46 [whole verse]: [See note to 1 Cor. 15:44]

15:47 second man \wedge : So \aleph^m BCDEFG, &c., with many ancient versions and fathers. T. Rec. adds *ὁ κύριος*, "the Lord," with most of the later uncials and cursives, Syrr. Arm. and Goth. It is even said to be a Marcionite corruption in Dial., and by Tertullian. (*Notes on 1 Cor.*, p.276)

second man \wedge : [Q. Does the expression, "the Second man is [the Lord] from heaven," necessarily mean descent? That is, is it affirmed of Christ, as now on high, or of Him in incarnation? It is known that "the Lord" is expunged by the best editors. . . . W.]

A. I do not, in reference to the question asked, attach any importance to the presence or absence of *κύριος*. Griesbach retains it; the more recent editors give it up, with several Uncials and other authorities. As to the question itself, I judge the *ἐξ οὐρανοῦ* to be more characteristic than relative to any "descent" from heaven, but that character to be drawn from the place He came from: origin is universally used as characteristic. Race and kind are the same word, *γενος*. Thus the genitive (or really generic) case, and *ἐκ*, which expresses origin, are in very many (perhaps all) languages used as characteristic, and in force are adjectives. In Hebrew it is well known, as in Greek, in French, English, and other modern languages; so that it may be considered as belonging to the structure of the human mind.

This may be drawn from place or origin, or the material of which anything is composed. It so far differs from an adjective that it is

constitutive of character, not the character itself simply. Here we have *ἐκ γης χοικος*. The former is the constitutive cause, the latter the actual character. But the cause was from origin; so with *ἐξ οὐρανοῦ*. It is characteristic, but because of the place of origin. He has not ceased to be it now; but what is expressed is not what He is now, because gone to heaven, but His character because of His origin.

It attaches to His person. He is so now, because He cannot be otherwise; because His origin was such, He was so on earth. The full display of this is when He takes the place of the *ἐπουρανιος*; that gives the fulfilled consequent place, and, from the subject, is more than characteristic, though it be that. I judge, then, that *ἐξ οὐρανοῦ* is character from origin, or the place the Lord belonged to, as *ἐκ γης*. Not that He came from, but that He was from, and of, and ever is. The result is, that the first is *χοικος*, the second *ἐπουρανιος*. This is on high, the natural, normal, and purposed place of one *ἐξ οὐρανοῦ*, who is become a man. But still it is character and nature, though the *ἐπι* suggests a place, I think. Hence, there is for it an abstract consequence of conformity, not a statement of what will happen. As is the *χοικος*, so the *χοικος* — as the *ἐπουρανιος*, so the *ἐπουρανιοι*. Then the form, not merely character and nature and time, is brought in. It is in the second case future. "As we have borne the image of the earthy, we shall bear the image of the heavenly." Thus origin, participation in nature and character abstractedly given, and then actual conformity in glory, are successively, each in its place, introduced. It will be seen that, without much affecting the question, what I have said tends to justify the omission of *κύριος*. If it be retained, I apprehend it should be read — "the Second man, the Lord, from heaven." Not that I desire to separate "the Lord" from "from heaven," but to preserve the characteristic force of the latter. (*Bible Treasury* 4:127-128)

15:49 shall bear: If we go alone by manuscripts, &c., we should have here *φορέσωμεν*, "let us bear," seeing that the great majority of the best authorities is in its favor, not (it is true) the Vatican, and a few cursives with some versions and fathers, while others lay the express emphasis on the hortative form. The context is decisively in favor of the fut. ind. How then is the erratum to be accounted for? By two considerations: first, the proneness, even of the best copies, to confound *ο* and *ω*; secondly, the readiness of pious men, who feebly know grace, to turn a promise into an exhortation. The rationalist naturally prefers a reading which puts forward man, so as to hide the glorious power of God in raising the dead into the likeness of the risen Christ. (*Notes on 1 Cor.*, p.278-279)

15:49 shall bear: [See note to Rom. 5:1]

15:50 Now . . . inherit: *δέ* is the reading of \aleph ABCKLP, all the cursives known, &c., *γάρ* "for" of DEFG, &c. So the future *κλ.* is in CDFG, &c., but contrary to the mass and best. (*Notes on 1 Cor.*, p.279)

15:51 we shall not all sleep, but we shall all be changed: The true text is *πάντες μὲν οὐ κ., π. δὲ ἀλλαγῆσόμεθα*, as in BEKLP, &c. But \aleph AFG, and many other excellent authorities support the absurd reading, "we shall all sleep, but we shall not all be changed," as Lachmann actually edited not only in 1831, but in 1850. He also read with many MSS *ἀναστήσονται* for *ἐγ.* in verse 52, but this makes scarcely a perceptible difference in translation. (*Notes on 1 Cor.*, p.280)

we shall not all sleep, but we shall all be changed: . . . the singular vacillation here found in the ancient copies and versions. There is no need, perhaps, no ground, for accusing any of failure in good faith; but if not, it is hard to account for the departure from the words and truth given by the Spirit, save by the strangeness of it for those who copied or translated.

Thus the Latins followed the reading extant in the first hand of the Clermont manuscript, but corrected there later, *ἀναστήσόμεθα, οὐ πάντες δὲ ἀλλαγῆσόμεθα, omnes quidem resurgemus, sed non omnes*

immutabimur, “we shall indeed all rise again, but we shall not all be changed,” a double error, directly opposed in each part to positive scripture. . . . Accordingly, without a particle of prejudice against the Vulgate, one may say that it would be difficult to match such a departure from the true text and the truth in general in the worst version that ever was made. Yet human tradition dooms its votaries to the sanction, as authentic scripture, of these gross and grievous errors throughout half Christendom.

But the text of Lachmann the critic, founded on ACFG, and other authorities, is as bad, if not worse, π. [μ.] κοιμηθῆσόμεθα, οὐ π. δὲ ἀλλογ. For here we are taught in no sense the power of life, but of death, in the very chapter which develops resurrection in and of Christ, and in the part of it, above all others, which discloses the secret of victory by and with Christ when He comes for His own then alive on earth. A singular mystery it were, that “we shall all die (or sleep);” seeing that this is the common lot of the race, and in no way the disclosure of the exemption which grace will confer when the Lord Jesus will come and gather us to Himself. We need say no more of the further error which denies the change, after the pattern of Christ’s glorification, to any that are His. Rationalism shares this latter with Romanism; and though they differ as to the former point, the one affirming that “we shall all sleep,” the other that “we shall all rise,” they agree in adopting mistaken readings, which deny the special grace of Christ to His own who are to be found awaiting His descent from heaven, and the special mystery here added to complete the general truth of the chapter. (*Notes on 1 Cor.*, p.282-284)

15:52 shall rise: [see note to 15:51]

15:55 Where, death, [is] thy victory: ^{W^mBCIM}, &c., support this order contrary to Text. Rec., with most. (*Notes on 1 Cor.*, p.280)

death: “Grave” or “Hades,” ^{W³A³LMP} contrary to the oldest. (*Notes on 1 Cor.*, p.280)

death: In 1 Corinthians 15:55 it is twice, “O death,” θάνατε, ^{W³BDEFGI}, some cursives, the more ancient versions save the Syriac and Gothic, several Greek, and all, or almost all, the Latin fathers. Two uncials of the ninth century (KL) with the bulk of cursives support the reading of ἡδῆ. The Alex. before being changed gave ποῦ σου νίκος. (*Preaching to the Spirits in Prison*, p. 32)

16:3 with letters: But the letters were to be his, not theirs as the Authorised Version says, following the mistake of the Vulgate, Erasmus, Calvin, Beza, and the Text. Rec., which punctuates wrongly in consequence. For what would be the sense of their approving by their letters when the apostle came? The Corinthians really were to select whom they approved, and Paul, on arriving, would send them on, furnished with letters from himself. So too the Greek commentators understood. (*Notes on 1 Cor.*, p.290)

with letters: it is surprising that the Revisers support the various old English versions (Wiclif excepted) in verse 3, against the more natural sense which the Greek commentators prefer. His recommending them by letters is the point. (*Bible Treasury* 13:367)

16:4 suitable: It is common to make the genitive dependent on ἐξίον, “meet,” and to deduce the meaning, “if the occasion, or magnitude of the collection, warrant an apostolic mission in order to carry it.” But such a sense, though grammatically possible, seems to me unworthy, not only of the apostle, but even of the delegates, and only tolerable because men have been lowered by the mendicant habits of Christendom. The truth is that the genitive of design, purpose, or the conclusion to be formed, as here, is a common Hellenistic usage, not unfrequent in classical authors. The Authorised Version is therefore nearer the mark, and much more in unison with the dignity of all concerned, as well as with God’s word and Spirit, which, while cherishing the largest self-denial and generosity, are

wont to slight the resources of unbelief, and to brand covetousness as idolatry. (*Notes on 1 Cor.*, p.291)

16:7 for: Not δέ as in Text. Rec. following KL and most cursives, but γάρ in the ^{W³ABCDEFGHIIMP}, many cursives, the best of the ancient versions, &c. (*Notes on 1 Cor.*, p.291)

16:13 ^Λ be: Some manuscripts and versions, &c., prefix καί, “and,” but it is not sustained by the best authorities. (*Notes on 1 Cor.*, p.293)

16:15 Stephanas ^Λ: Some add of “Fortunatus” here, others, “and of Achaicus” also, but the best oppose. It is a gloss. (*Notes on 1 Cor.*, p.294)

appointed: The word is ἐταξαν, and means that they set, or appointed, or devoted themselves to the ministry. It is one of the words sometimes translated “ordained.” Let those who have not scrupled to ridicule “self-appointment” weigh this passage, and remember that what they despise, as some carnal Corinthians may have done, the Holy Ghost by the apostle distinctly and unqualifiedly commends. If they will obey God, let them be subject to such. (*Bible Treasury* N12:375)

16:18 they: οὗτοι ^{W³BCKLP}, and the cursives, &c., in general; αὐτοί ^{ADEFGM}, &c. (*Notes on 1 Cor.*, p.296).

16:22-24 [Jesus Christ] . . . [Christ] . . . [Amen.]: I have given the best authenticated reading; but others add what follows [i.e. “Jesus Christ” after “Lord”, “Christ” after “grace of the Lord Jesus”, and “Amen” at the end of verse 24]. (*Notes on 1 Cor.*, p.297)

16:23 Christ: [See note to 16:22]

16:24 [Amen]: [See note to 16:22]

[Amen]. ^Λ: It is evident from verse 8 that the apostle was in Ephesus when he wrote to Corinth this first epistle. The spurious postscript in the common text, followed in the Authorised Version, says “from Philippi,” but it was really from Ephesus, as in the Vatican and some other copies; and therefore salutations are given from “the assemblies of Asia.” (ver. 19) (*Notes on 1 Cor.*, p.292)

Notes for 2 Corinthians

1:1 Jesus Christ: X. 'I., & B M P, etc. 'I.X., as in Text.Rec., A D E G K L, the mass of cursives, and most ancient versions, &c. (*Notes on 2 Cor.*, p.5)

1:5 the: Text.Rec. on very slight authority omits τοῦ. (*Notes on 2 Cor.*, p.7)

1:6 [whole verse]: Verse 6 is in a varied order in the MSS and edd. Text.Rec. puts καὶ ἡ ἐλπὶς β. ὑπ. ὑμ. at the end, and τῆς ἐν. κ. τ. λ. after σωτηρίας, which seems an unauthorised conjecture. Tisch. follows & A C M, &c., in reading εἶτε δὲ θλ., ὑπὲρ τῆς ὑμῶν π. κ. σ. εἶτε π., ὑπὲρ τ. ὑμ. π. (omitting καὶ σ.) τῆς ἐνεργ. I follow B D F K L, &c., except that B. omits the first καὶ σωτηρίας. (*Notes on 2 Cor.*, p.)

1:8 as to: περὶ & A C D E F G P many cursives, &c., ὑπέρ, Text.Rec. with B and most uncials and cursives. (*Notes on 2 Cor.*, p.9)

pass _Λ: ἡμῖν Text.Rec. with most MSS, but the oldest and best authorities do not read "to us." (*Notes on 2 Cor.*, p.9)

1:9 sentence: I see no reason to doubt that not "answer" but "sentence," as Hesychius says, is the true meaning. (*Notes on 2 Cor.*, p.11)

sentence: the margin [of the RV] seems better than the text, which seems to betray ignorance of the truth conveyed. (*Bible Treasury* 13:367)

sentence: [The American correctors of the RV, read "sentence," have] a reasonable suggestion. (*Bible Treasury* 14:368)

1:10 doth [or, will]: ῥύσεται & B C P, &c., with some of the best versions, ῥύεται, Text.Rec. and most others, save A D, &c., which omit either. (*Notes on 2 Cor.*, p.9)

1:11 _Λ thanksgiving . . . us: The Elz. ed. of 1633 without sense inserts τὸ before εὐχ. The MSS and even edd. strangely interchange ἡμῶν and ὑμῶν. (*Notes on 2 Cor.*, p.10)

1:12 holiness: ἀπλότητι is the reading of Text.Rec. with the mass, ἀγιότητι of the oldest. (*Notes on 2 Cor.*, p.10)

holiness: the Revisers are pretty bold in absolutely discarding "simplicity" for the alternative "holiness" without even a marginal note. (*Bible Treasury* 13:367)

1:13 read: There is much difference as to the force here of ἀναγινώσκετε. Elsewhere in the New Testament the meaning, beyond controversy, is to "read," which very many hold to, like the Authorised translation; others, like Calvin, contend for "well know," which is rarely if ever found save in poets. (*Notes on 2 Cor.*, p.13)

1:14 our: Text.Rec. with most omits ἡμῶν. (*Notes on 2 Cor.*, p.10)

1:15 previously: [The American correctors of the RV, read "first",] is slight enough. (*Bible Treasury* 14:368)

might have . . . favour: χαράν the reading of B L &c., is not entitled to shake the common χάριν. There is more question between the received ἔχητε or σχήτε, which last is supported by & B C &c. (*Notes on 2 Cor.*, p.14)

1:17 purpose: For the vulgar βουλευόμενος, the best MSS, &c., give βουλόμενος. (*Notes on 2 Cor.*, p.14)

1:18 is: ἐγένετο Text.Rec. with later witnesses, but the earlier shew ἔστιν. (*Notes on 2 Cor.*, p.14)

1:20 [whole verse]: [The RV gives] the sense, if not perfectly, far better than the Authorised Version. (*Bible Treasury* 13:367)

also by him: καὶ ἐν αὐτῷ Text.Rec. with some later authorities, but διὸ καὶ δι' αὐτοῦ & A B C F, &c. (*Notes on 2 Cor.*, p.14,18)

1:21 us with you: So & A D E F G K L O P, most cursives, and Text.Rec. C, &c., ὑμᾶς σὺν ἡμῖν, B and another the absurdity of ὑμᾶς σὺν ὑμῖν (*Notes on 2 Cor.*, p.19)

is God: . . . the emphasis is all the greater, because God is expressed, not objectively, but as a predicate. It is truly surprising, then, that a professed commentator, and a distinguished scholar, should have said that ὁ δὲ βεβ . . . ἡμᾶς is the (prefixed) predicate, and θεός the subject; for this is to reverse all that is certain in the language, and to lose the true force of what is here insisted on. . . Compare chapter 5:5, where a precisely similar construction occurs. . . Had it been ὁ θ. in these cases, the proposition would have been reciprocal, and either might have been viewed as subject or as predicate. But the effect of the absence of the article is to characterize Him who works as is described in each instance. (*Notes on 2 Cor.*, p.19-20)

1:22 who: So & B C^{corr} D E L O, &c., Text.Rec.; F G, &c., καὶ ὁ, but & A C^{mm} K P &c., omit the article. (*Notes on 2 Cor.*, p.19)

1:24 [whole verse]: Authorised and Revised Versions [are] right, the margin of the latter is not the thought. (*Bible Treasury* 14:368)

2:1 to come again unto you in grief: The true order is πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν with the best and most MSS. (*Notes on 2 Cor.*, p.24)

2:3 wrote _Λ: There is no ὑμῖν in & A B C^{mm} O P, &c. (*Notes on 2 Cor.*, p.24)

2:3 this very thing: It is not at all clear, to say the least, that the apostle refers in 2:3,4 to the same letter. But in verse 3 he may speak of the present or second, and in verse 4 of the first, which would affect the version. Here [in the RV] the two are identified. (*Bible Treasury* 13:367)

2:10 [whole verse]: Verse 10 [in the RV] is rendered from a better text than the received. (*Bible Treasury* 13:367)

2:14 [no paragraph]: 2:14 would be weakened by the separation from the preceding verses. (*Bible Treasury* 14:368)

leadeth us in triumph: . . . many commentators, Protestant and Catholic alike, pare down and alter the meaning. Among the rest, our own Authorised translation was so affected by this impression, that they rendered θριαμβεύειν, "to cause to triumph," instead of lead in triumph, as they should. The other has been attempted to be sustained by the Hellenistic causative usage of μαθητεύειν, βασιλεύειν, καπηλεύειν, and χορεύειν, even in classical Greek. But the usage of the apostle in Colossians 2:5 is adverse, nor am I aware of a single instance in which it can be proved to be ever thus employed. Besides, it really weakens, if it does not destroy, the beauty of the apostle's image, and makes it to be his triumph rather than God's. (*Notes on 2 Cor.*, p.34)

leadeth us in triumph: "Leadeth us in triumph" in verse 14 is correct (*Bible Treasury* 13:367)

2:15 to be saved: "in" them that "are being saved" does not agree with "are saved" in 1 Corinthians 15:2 any more than with the truth. (*Bible Treasury* 13:367)

to be saved: 15 may be compared with 1 Cor. 1:18 and Acts 2:47. (*Bible Treasury* 14:368) [See note to Acts 2:47]

2:16 from . . . from: ἐκ twice (& A B C, &c.), with the genitive. (*Notes on 2 Cor.*, p.32)

2:17 _Λ corrupting [lit. retailing]: Is not "retailing," or "trafficking with" the word, the point in verse 17? "Which" is an error, and rightly dropt in the revision [of 1881]. (*Bible Treasury* 13:367)

3:1 or: η (not $\epsilon\iota$ as A K L P, &c., which follows) $\mu\eta$ κ B C D E F G, &c. The Auth. V. here rejects Er. Compl. St. Be. for the reading of Colinaeus and the Vulg. (*Notes on 2 Cor.*, p.37)

or Λ from: The second *ουστατικῶν* added in Text.Rec. following most MSS is rejected by the best witnesses. (*Notes on 2 Cor.*, p.37)

3:2 our: κ half a dozen cursives, and versions too, exhibit the strange blunder of $\eta\mu\omega\upsilon\nu$ for $\eta\mu$. "in your hearts." (*Notes on 2 Cor.*, p.37)

3:3 heart [or, hearts]: *καρδίαις* "hearts" in apposition with $\pi\lambda.$, "tablets," is read by high authority (κ A B C D E G L P, five and twenty cursives, &c.); the common reading *καρδίας* "of the heart," by F K, most cursives, and almost all ancient versions, &c. (*Notes on 2 Cor.*, p.37)

heart [or, hearts]: [The RV has] a bold adoption of the reading *καρδίαις*, with the version, "tables that are hearts of flesh." It is to be presumed that the two Bishops [Ellicott and] Wordsworth, Dr. Scrivener, and other sober scholars in the Committee did not tamely give in, without a severe struggle, to what one of them not long ago called a "perfectly absurd reading." Yet that reading externally has the strongest authority. The Five Clergymen adopt the reading of the most ancient copies, but adhere to the Authorised Version, explaining it by "heart-tables of flesh." (*Bible Treasury* 13:367)

3:6 a: Again occurs the strange version "a" new covenant, through their [the RV] not apprehending the characterising force of the anarthrous construction, to the detriment of the meaning. (*Bible Treasury* 13:367)

3:7 letter: *γράμματα* (sing.) B D F G, Pesch., Arm.; *γράμματα* (plur.) in much the more numerous copies, and versions, and all the fathers. (*Notes on 2 Cor.*, p.42)

came with glory: "Came with glory" is right, only stating that it was so brought in, and contrasted with the ministration of the Spirit (for it should be thus, not "spirit") being, or subsisting in glory. (*Bible Treasury* 13:367)

came with glory . . . shall: A few details may be useful in helping the reader to appreciate the remarkably compressed phraseology of these verses. *ἐγενήθη ἐν δόξῃ* means that the law was introduced in or with glory, rather than that it existed in glory. The verb is changed when we come to the Spirit and His ministry, subsisting in glory. It is an error, however, to suppose that the future *ἔσται* is one of time; it is rather of inference. There is no allusion here to the coming glory. The apostle points emphatically to what the Spirit is ministering now. It is hard to express, but important to bear in mind, the abstract nature of the contrast, *τὸ καταργούμενον* and *τὸ μένον*, the present participle of character, apart from time, not of actual fact.

Lastly, it is at best oversight to affirm that *διὰ δόξης* and *ἐν δόξῃ* present a mere variation of expressions without a difference of meaning. Never does scripture thus change words without a fresh thought and a distinct purpose. *ἐν δ.* is admirably adapted when connected (not with *ἐγενήθη* but) with *μένον* to set forth permanence of glory; *διὰ δ.* a mere accompanying condition of what was to pass away. Romans 3:30, 5:10 prove difference, not sameness, of force, whatever Winer may say (Moulton's edition, pp. 453, 512), or the commentators misled by such laxity, as Alford, Hodge, &c. (*Notes on 2 Cor.*, p.45-46)

3:8 shall: [See note to 3:7]

Spirit: [See note to 3:7]

3:9 Λ the ministry: $\tau\eta$ δ . κ A C D^m F G, Syrr., &c.; but η δ . most MSS., versions, &c. (*Notes on 2 Cor.*, p.42)

Λ the ministry: 3:9 affords probably an instance of an early correction in the dative for the nominative; but the older copies have it, Lachmann, Tischendorf, and Tregelles adopt it, and the Americans

[correctors of the RV] translate accordingly, putting the ordinary text and version in the margin. (*Bible Treasury* 14:368)

3:10 not: $\acute{o}\nu$ the best MSS. and versions and Fathers; $\acute{o}\nu\delta\acute{\epsilon}$ Text.Rec. following many cursives, &c. (*Notes on 2 Cor.*, p.42)

3:11 glory. Λ : But a grievous error follows [in the RV] in the very arrangement of the paragraph. The vital thread of connection is cut through by closing one section at the end of verse 11, and beginning a new one at verse 12. Now, whether we do or do not use parenthetical marks, there is one of the apostle's frequent parentheses in this chapter, embracing verses 7-16; so that, for the sense, verse 6 is followed (with a most instructive digression helping on the truth between) by verse 17: "for the letter killeth, but the spirit giveth life . . . Now the Lord is the spirit." It is not that the Lord is the Spirit, as they print, which tends to confound the Lord Jesus, the spirit underneath the letter in question, with the Holy Ghost. I am convinced that spiritual intelligence of this most instructive scripture, as a whole, is impossible without seizing this; and it is, I submit, equally evident that the Committee cannot have perceived it: else they had not so divided what ought at least to have been left unbroken, if they did not supply the aid of the usual parenthetical signs to help the reader, as they do sometimes, but too sparingly. (*Bible Treasury* 13:367)

3:14 unlifted [lit. not unveiled], which in Christ: Or, It not being unveiled (that is, revealed) that (or, because) in Christ it is done away. (*Notes on 2 Cor.*, p.47)

3:17 spirit: It is an utter mistake to give "the spirit" in the first clause a capital letter, which would imply the Holy Ghost to be meant; and where would be the sense, where so much as the orthodoxy, of identifying the Lord with the Holy Ghost? (It is not denied that the Spirit is Lord, which seems to be conveyed in verse 18. Still this, if put in the form of a proposition, would be expressed by *τὸ πνεῦμα κυρίου ἐστίν* and not in the reciprocal form which would exclude the Father and the Son from the same title. The fathers, therefore, who regarded this clause as an assertion of the Holy Ghost's divinity, were as wrong grammatically as exegetically. Neither words nor context can admit of this interpretation.) (*Notes on 2 Cor.*, p.53)

spirit: which...word ought to be printed with a small "s," not a capital. Some Bibles have this, I dare say, correctly; but others, like the one in my hand, incorrectly. (*Lect. Intro. to Epist. of Paul*, p.107)

spirit: People often think that if you have "spirit," or any other word in a verse more than once, it must always bear the same meaning. Here this is not the case. "The Lord is that spirit." How should "spirit" be printed? I answer unhesitatingly, with a small "s." "Now the Lord is that spirit." The "Spirit" would be downright heterodoxy. Who would tolerate such a notion as that the Lord Jesus is the Holy Ghost? One can understand how in the "Shepherd of Hermas" (a most offensive little treatise, and really heretical, which in the second or third century used to be read in public worship) there occurs a confusion and worse between the Lord Jesus and the Holy Ghost; but this no where is or can be in Scripture.

The fact is, that the meaning of the verse is connected with what was quoted before. The apostle was contrasting the old covenant with the new, and he says, "the letter killeth, but the spirit giveth life." Christ, under the letter of the old, quickens; the letter of the old without Christ does not. "Now," says he, "the Lord is the spirit," i.e., of the old. The letter cannot quicken, but the spirit does. It is the Lord that is meant by the Passover, Red Sea, Manna, etc., as also by the burnt, meat, peace, and sin offerings; and so one might go through all the letter of the law. "The Lord is the spirit"; and this is the reason why I should print "spirit" with a small letter, though it is not so in my book. It may be different in your Bibles. But if not, you must remember the copyists were not

inspired, any more than the printers, translators, or critical editors. The question is the bearing of the truth of God; and I affirm that the doctrine which confounds the Lord Jesus with the Spirit is not true. Is it not impossible, therefore, to print "spirit" in that verse with a capital "S" consistently with truth? For this would identify the second person of the Trinity with the third, which is wholly untrue.

But the moment you come to the next clause, "Where the Spirit of the Lord is," you must have a capital "S," because the Holy Ghost is meant. (*Bible Treasury* N8:121)

[there]: *ἐκεῖ* in Text.Rec. is supported by many MSS., but not *κ* A B C D, &c. (*Notes on 2 Cor.*, p.55)

3:18 beholding: *κατοπτριζόμενοι* means neither "reflecting," nor "seeing in a mirror," though this last be etymologically the source, but "beholding," without reference to the mirror, as in so many words which thus cast their primitive shell. (*Notes on 2 Cor.*, p.55)

beholding *λ*: "as in a glass," is a blundering addition founded on etymology. (*Lectures on the Second Coming*, p. 329)

beholding *λ*: *κ*. does not here mean "reflecting" but "beholding," as in Philo's *Legis Alleg.* iii. 33, ed. Richter p. 154. The etymological notion of a mirror is merged and only hinders the sense in this derived application. The Americans [correctors of the RV] are partially right; as they are quite in discharging the strange marg.⁵ (*Bible Treasury* 14:368)

[the] Lord [the] Spirit: It is scarcely needful to add, that one rejects the translation of the closing phrase, which pleases Olshausen, De Wette, Meyer, &c., "Lord of the Spirit," as being clearly against the truth of Scripture — a serious fault in a subject of this kind. (*Notes on 2 Cor.*, p.56)

[the] Lord [the] Spirit: The Americans are partially right; as they are quite in discharging the strange marg.¹³ [of the RV, "the Spirit which is the Lord"]. (*Bible Treasury* 14:368)

4:1 faint: The more ancient MSS. read (some *ἐνκ*.) *ἐγκακοῦμεν* the great mass (some old) *ἐκκ*., and the critics, as well as lexicographers, fancy a difference of reading and word, where there seems but variety in spelling. Thus Dean Alford takes *ἐνκ* as not "shrinking back," quailing or acting cowardly; while he assigns to *ἐκκ*. the sense of "fainting." But he is not consistent, for, though he reads *ἐγκ* in Luke 18:1, he rightly treats it as "fainting;" so also in Galatians 6:9, Ephesians 3:18, 2 Thessalonians 3:14. In Polyb. iv. 19,10 it is properly the same (not *ἐξ*. but *ἐνεκάκησαν*), the Lacedaemonians failed to send, not that they behaved badly, &c. They were faint-hearted about it. Liddell and Scott, as well as Rost and Palm, should revise the words, or rather word. I see Bishop Ellicott had been before me in coming to a judgment which I had formed independently. (*Notes on 2 Cor.*, p.57)

4:3 those that perish: 4:3 may be compared with 1 Cor. 1:18 and in particular Acts 2:47. (*Bible Treasury* 14:368)

4:4 gospel of the glory: Here also it is well to notice that "the glorious gospel," as in the Authorised Version, is not only inadequate, but incorrect. For "the glory" is definitely of Christ exalted to God's right hand. (*Notes on 2 Cor.*, p.61)

gospel of the glory: [The RV is] right of course in giving "the gospel of the glory," not "the glorious gospel:" a most unhappy rendering, which leads into all sorts of wrong thoughts, besides missing the truth. (*Bible Treasury* 13:367)

forth *λ*: *αὐτοῖς* "unto them," is not an omission, as Dr. Bloomfield says, but rather an addition of the more recent copies, followed by the Text.Rec., against the oldest MSS. and versions and fathers. (*Notes on 2 Cor.*, p.61)

4:5 Jesus Christ as Lord: The MSS. fluctuate between X. 'I. K., supported by the Vatican, some few uncials, and most cursives, versions, &c.; 'I. X. K. as the Sinaitic, Alex., Rescript of Paris, and some other good authorities; K. 'I. X. with some few witnesses; and finally 'I. X. or X. 'I omitting K. (*Notes on 2 Cor.*, p.63)

Jesus': The weight of authority is in favour of *διὰ Ἰησοῦν* but the Sinaitic and Paris Rescript, &c., read *διὰ Ἰησοῦ*, as some others have *Χριστόν* or *Χριστοῦ*. (*Notes on 2 Cor.*, p.63)

4:6 the God: The Vatican, &c., omit *ὁ* before *θ*. (*Notes on 2 Cor.*, p.63)

shine: For *λάμψει* as in Text.Rec. following most, the oldest read *λάμπει* (= God that said, Out of darkness light shall shine). (*Notes on 2 Cor.*, p.63)

shine: In chapter 4 [of the RV] there are some peculiar changes, especially in verse 6, where they represent the apostle thus: "Seeing it is God that said, Light shall shine out of darkness, who shined," &c. Here they follow Tischendorf's eighth edition against his seventh, or rather *κ^m*. A B D^m. and a few other witnesses against the great mass of manuscripts, versions, &c. (*Bible Treasury* 13:367)

who . . . God . . . Jesus Christ: Some MSS. (D F G, &c.) omit *ὁς* as others beside (C D, &c.) for *τοῦ θ*. have *αὐτοῦ*. Most give 'I. X., others X. 'I., A B, &c., simply X. (*Notes on 2 Cor.*, p.63)

4:10 the: Many authorities give "our." (*Notes on 2 Cor.*, p.66)

dying [or, putting to death]: [Q. What is meant by *νέκρωσιν* (translated in the English Bible "dying") here? Is it "deadness" or the state of death, or "killing," or what else? W.]

A. *Νέκρωσις* is stated to have a passive or rather neutral sense as well as active, it is not simply deadness. It is not the state of death, but, where not killing, the act of dying. So putting to death even is used in English: only agency is supposed there. I may say 'his putting to death' was inexcusable, i.e., his being put to death. In Romans 4 it is not simply death, as if Sarah were dead, but the losing the power of life which had taken place. He did not think of Sarah's womb losing its vital powers. In 2 Corinthians 4:10 it is not losing, as in Romans 4, but he realised in the body the applying death to it, as death was Christ's portion. It is not, as to Christ, the Jews' act of crucifying and slaying, which is in mind. Hence killing does not suit, but the fact of the setting aside of life. No English word exactly answers. Dying is looked at as the fruit of something at work; but it is not the working of the instrument which is looked at, but the effect on the person. He held his body down as dead because, as regards Christ in this world, he knew Him as one who had died to it, for whom putting to death was His portion and the source of all blessing. It is the cross applied to the flesh's life. *Νέκρωσις* is making a corpse of, depriving of life; this ended with his body because it had so been with Christ. So Peter says, Christ having suffered in the flesh, we are to arm ourselves with the same mind. (*Bible Treasury* 6:368)

λ Jesus *λ*: Some three uncials, &c. add *χριστοῦ* "Christ" as Text.Rec. with two uncials and most cursives prefix *κυρίου* "the Lord," but the best support the text followed here. (*Notes on 2 Cor.*, p.66)

λ Jesus *λ*: it is "Jesus" all through, not "the Lord," as the received text adds in verse 10. (*Bible Treasury* 13:367)

body: *κ*, &c., read *σώμασιν* "bodies." (*Notes on 2 Cor.*, p.67)

4:11 Jesus: C gives *χριστοῦ* "Christ" instead of "Jesus;" others give both. (*Notes on 2 Cor.*, p.67)

Jesus: [See note to 2 Cor. 4:10]

4:12 *λ* death: *μέν* is not read by the best authorities. (*Notes on 2 Cor.*, p.69)

4:13 [also]: *καί* "also" *κ* F G, &c. (*Notes on 2 Cor.*, p.69)

4:14 Lord: B, &c. omit *κύριον*. (*Notes on 2 Cor.*, p.70)

with: $\sigma\upsilon\nu$ 'I. κ^m B C D E F G P, &c., &c., $\delta\iota\alpha$ 'I. a few uncials with most cursives, &c. (*Notes on 2 Cor.*, p.70)

with: It is a mistake to use Ephesians 2:6 or Colossians 2, 3:1, to illustrate the critical reading $\sigma\upsilon\nu$ "with" against the more common $\delta\iota\alpha$ "by" or "through." For these epistles, pre-eminently treating of our association with Christ, insist that we are already dead and risen with Christ, whilst our text speaks solely of the future. (*Notes on 2 Cor.*, p.72)

4:18 while: We must not lay unfounded stress on the "while" which introduces the last verse in our tongue. It is not here the expression of time emphatically. (*Notes on 2 Cor.*, p.75)

5:3 [whole verse]: [The RV] rightly adhere[s] to the Authorised Version, rejecting the perversion of Dean Alford and others, as also in verse 7. (*Bible Treasury* 13:367)

indeed: $\gamma\epsilon$ κ K L P and almost all cursives, and fathers; $\pi\epsilon\rho$ B D E F G, 17, 80, &c. (*Notes on 2 Cor.*, p.76)

indeed: . . . one must reject every attempt to tamper with the conditional rendering of verse 3. The ordinary text $\epsilon\lambda\gamma\epsilon$ (or $\epsilon\lambda\gamma\epsilon$) has excellent support, not only in the vast majority of the manuscripts, but in the antiquity and goodness of some, as the Sinaitic, Rescript of Paris, and others; and this is adhered to by most critics. But Lachmann and Tregelles prefer $\epsilon\lambda\pi\epsilon\rho$ with the Vatican, Cambridge, and a few other authorities. But the alleged distinction (of Hermann's notes on Viger) is unfounded in the New Testament, as elsewhere also. It has been even remarked by one of remarkable penetration that the converse is true, and that the true difference is: $\epsilon\lambda\pi\epsilon\rho$ puts the case that a thing is; $\epsilon\lambda\gamma\epsilon$ the possibility that it is not. Et $\gamma\epsilon$ says J.B. Lightfoot, leaves a loophole for doubt; $\epsilon\lambda\pi\epsilon\rho$ is, if anything, more directly affirmative than $\epsilon\lambda\gamma\epsilon$. Assuredly this seems rather confirmed by their distinctive origin, for as $\pi\epsilon\rho$ is intensive, $\gamma\epsilon$ is restrictive. But the usage appears to indicate that the context must be taken into consideration in order to decide the true bearing. So Meyer and Ellicott confess that it is the sentence, and not the particle, which determines the rectitude of the assumption. It is utterly false that, either in or out of the New Testament, $\epsilon\lambda\gamma\epsilon$ as a matter of course means "since" any more than $\epsilon\lambda\pi\epsilon\rho$ always expresses doubt. (*Notes on 2 Cor.*, p.81)

clothed: $\epsilon\kappa\delta$. is the strange error of D^m F G &c., contrary to all the set. (*Notes on 2 Cor.*, p.76)

clothed: The various reading $\epsilon\kappa\delta\upsilon\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$ "unclothed," in the Clermont, Augian, and Boernerian manuscripts, &c., accepted by many fathers and even by a few critics, is a mere effort to get rid of difficulty. The sense may be plainer, but it is worthless. The true reading $\epsilon\kappa\delta\upsilon\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$ is most pertinent and forcible, unless indeed we translate $\epsilon\lambda\gamma\epsilon$ "since," which reduces the clause to a platitude. (*Notes on 2 Cor.*, p.82)

5:4 the: D E F G, &c., with many versions and fathers read $\tau\omicron\upsilon\tau\omega$ "this," contrary to κ B C K L P and the great majority. (*Notes on 2 Cor.*, p.84)

because: $\epsilon\pi\epsilon\iota\delta\acute{\eta}$ St.(not Elz.) with a few juniors. (*Notes on 2 Cor.*, p.84)

because: Difficulties have been made about the phrase, which opens the next clause; but it seems rather needlessly, for $\epsilon\phi'$ φ , the true reading, is not uncommon in our apostle, whose use of it quite falls in with its regular application in all correct Greek to express the condition, or occasion, under which a thing or person is characterised, and may be rendered "for," "seeing," "in that," or "because" — qualifying what precedes. Compare Romans 5:12, Philippians 3:12, 4:10, with the clause before us, in all of which may be found a like sense substantially, though modified by a different context. "Wherefore," or "in which," seems as feeble as misleading. The fact is that it is but a special case of its general

sense as the ground, condition, or occasion of anything — the term on which a thing is based. (*Notes on 2 Cor.*, p.85)

5:5 wrought: D E F G &c., $\kappa\alpha\tau\epsilon\rho\gamma\alpha\acute{\zeta}\omicron\mu\epsilon\nu\omicron\varsigma$ "worketh." (*Notes on 2 Cor.*, p.84)

gave λ : $\kappa\alpha\acute{\iota}$ is added by some uncials and most cursives, contrary to the best authorities. (*Notes on 2 Cor.*, p.84)

5:7 [whole verse] . . . appearance [or, sight]: The parenthetic verse 7 has given much trouble to scholars, though the general sense is plain enough. But $\epsilon\lambda\delta\omicron\varsigma$ in the New Testament, as in ordinary Greek authors, seems rarely if ever used like $\delta\psi\iota\varsigma$ for sight, but for "appearance" (as in Luke 9:29), or "form" (as in Luke 3:22; John 5:32, as also derivatively in an ethical sense in 1 Thess. 5:22). Every intelligent reader of Plato and Aristotle knows its philosophic bearing as modified by their respective theories. But "species," or "sort," or "form," cannot be meant here. We are shut up therefore by New Testament usage to the alternative "appearance," unless we admit the sense of "sight" with our authorised translators, though its occurrence in this subjective meaning seems doubtful in any author, sacred or profane. The substantial meaning however amounts to the same. (*Notes on 2 Cor.*, p.92-3)

[whole verse]: [See note to 2 Cor. 5:3]

5:9 zealous . . . agreeable: The common version conveys an utterly misleading idea, which if fully received would destroy the gospel; and the more so as $\phi\iota\lambda\omicron\tau\iota\mu\acute{\omicron}\mu\epsilon\theta\alpha$ is rendered "we labour" or "endeavour," and $\epsilon\upsilon\acute{\alpha}\rho\epsilon\sigma\tau\omicron\iota$ "accepted," to the danger of insinuating salvation by works in the most barefaced manner. (*Notes on 2 Cor.*, p.94)

agreeable: The discrepancy which appears in the English version of this text and Ephes. 1:6, does not exist in the Greek: for the latter speaks of the acceptance, in full grace, of the person — the former, of the desire that our service should be acceptable to Christ. "We may be well-pleasing (or acceptable) to Him" would be, I apprehend, more correct in point of doctrine, as well as in point of rendering. (*Christian Annotator* 4:8)

agreeable: Of course they avoid [in the RV] the equivocal language of our version in verse 9. (*Bible Treasury* 13:367)

5:10 we . . . all: And here I would point out that there is a slight difference in the form but important enough in the sense, which shews that "we all," in the tenth verse of 2 Cor. 5 differs essentially from "we all" in the eighteenth verse of chapter 3. In the third chapter, "We all ($\eta\mu\epsilon\acute{\iota}\varsigma\ \delta\epsilon\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma$), with open face beholding, as in a glass, the glory of the Lord," means all Christians, and Christians exclusively. But in the fifth chapter there is a specific difference ($\tau\omicron\upsilon\varsigma\ \gamma\alpha\rho\ \pi\acute{\alpha}\nu\tau\alpha\varsigma\ \eta\mu\acute{\alpha}\varsigma$) which has not been noticed, as far as I am aware, proving that a larger thought is in the mind of the Holy Ghost, and that while Christians, of course, are included, the expression embraces more than Christians, in fact, all men, without exception. It seems to me there need be no hesitation whatever in affirming this; it is, at any rate, my conviction. It is well known that some have restricted 2 Cor. 5:10 to Christians; but they have overlooked, in my judgment, the comprehensive character of the passage that follows, which they are obliged to pare down and even alter unwarrantably, even then presenting a lame and impotent conclusion and failing to give value to the distinct phrase alluded to, which appears to me expressly calculated, and, indeed, framed to intimate a different truth. For it is not the way of the Spirit of God to vary the language after this manner, unless He have some different sense to convey by it. In 2 Cor. 5 the Greek article, thus inserted, gives all possible breadth — "the whole of us;" whereas in 2 Cor. 3 it is simply "we all." What confirms this is, as was said, the effect produced and stated immediately after in verse 11, which shews that the apostle had more in his mind than believers and their portion. (*Lect. on the Second Coming*, p.342-3)

5:13 were: The Five Clergymen, like others, argue for “have been beside ourselves,” but while there is a propriety in the aorist as transient, our English idiom seems to require a present here, as in many other cases. The sobriety was continuous. [WK’s exposition gives “are”] (*Notes on 2 Cor.*, p.102)

5:14 if: The mass of authority and of the highest character omits *ἐἰ* “if,” which Text.Rec. has with ^{κ^{con}} C, &c. Vulg. Cop. and Arm. and many fathers. It seems a mere slip to omit it, because of the *εἰς* following. (*Notes on 2 Cor.*, p.101)

if . . . then: [Q. The brevity of the remark on the late Bp. Lightfoot’s view of these verses, followed by the Revisers’, may account for my difficulty in apprehending the evidence and argument against it. May I ask for further clearing of the point? F.]

A. Not having the Bp.’s book at hand, I quote the R.V. which conveys his mind! “For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again.” Every reflecting believer, I think, must feel that the critical text sounds harsh and inconsequent for want of the *ἐἰ* (if) of the vulgar text. And every one used to various readings can see that the *ἐἰ* was peculiarly liable here to be dropt, because of the *ι* immediately preceding and the *εἰς* immediately following. But accepting the text preferred, wherein does the consequence lie that, because one died for all, therefore they all died, in the sense of dying with Him to sin, the marked privilege of all Christians? This very assumption misled Dean Alford unconsciously into misrepresenting the apostles, when he says that He died for all, that all should live to Him. But this is to change what the apostle wrote in contrasting “all dead” with “those that live.” “The all” are men universally; “they that live,” are only such as by faith have life in Christ. And this distinction is fundamental and everywhere sustained by the scriptures. The sense therefore is, for “all,” death through sin and their sins, for whom nevertheless Christ died as the witness of love toward them in their sad and sinful state. The judgment of love is not merely this but that He died for all, that they that live by faith in Him, which assuredly “all” do not, should no longer be as once when dead, but live to Him who for them died and was raised. For the Saviour whom the Christian owns is not a mere Jewish Messiah ruling Israel and the nations in righteousness peace and happiness on the earth, but a dead and risen Lord with whom we are associated, rejected by the earth but glorified on high, and we in obedient devotedness sharing His sufferings here and waiting to join Him there. . . .

. . . As these learned men give the sentence, “We thus judge, that one died for all, therefore [illatively] all died,” it stands rather unintelligible, and is refuted by the context that follows. Text and translation, if right, lead to no such result. (*Bible Treasury* N6:47-48)

if: But there are grave questions in verse 14 [of the RV], where, with the critics, they follow the stream of the most ancient manuscripts, and drop the hypothetical particle represented in the Rescript of Paris and many other copies, with the best versions, and, I think, most early citations. But in my judgment, whatever the reading or translation, the Bishop of Durham is not warranted in saying that a death *to* sin is meant, but death *through* sin, to interfere with a revelation so foreign to Christendom. It is not true that all men have died with Christ to their former selves and to sin, so as to be therefore bound to lead a new life — His life. Nor is this said here; but Christ’s dying for all is used as a proof of death in all. There is even a contrast, “they which live,” with *all* who died; and *οἱ ζῶντες* means not merely that they were alive, but that they lived spiritually, and of *these* as distinguished from all who died — of *these only* is it added that they should no longer live unto themselves, but unto Him who, for their sakes, died and rose again. The

“all” who died are all men, who are naturally lost; “they who live” are the saved who *are* called to live to the dead and risen Christ, and no longer (as once) to themselves. It is true that these died with Christ *to* sin; but this is the doctrine of Romans 6 and not of 2 Corinthians 5. It is here death *through*, and not *to*, sin; and the making it “to sin” introduces the confusion and heterodoxy evident in Dr. Lightfoot’s doctrine. All men have *not* participated potentially, as he says, in Christ’s death; for this is true only of those who live through faith, in contrast with all who died through sin. I doubt not that all are bought; but only believers have in Him redemption through His blood, the forgiveness of their trespasses. The righteousness of God by faith in Jesus Christ is *toward* all, and *upon* all that believe. The gospel is not limited, as some would make it; but it is efficacious, though for faith only, unlike what others say. (*Bible Treasury* 13:367-368)

dead [or, died]: It is contended, as I am aware, that *ἀπέθανον* can only mean “died,” and not “are” or “were dead.” But this is an oversight from pressing too technically the aoristic force, so as to clash with English idiom. We may see how harsh it would be to absolutely reduce us to the English preterite by a glance at the same or a kindred word in the case of Jairus’ daughter. Even the most servile of translators gives us Matthew 9:18 as “My daughter is just dead” (*ἄρτι ἐτελεύτησεν*), though he represents verse 24, “For the maid did not die but is sleeping” (*οὐ γὰρ ἀπέθανεν*); and Mark 5 as “My daughter is dead” (ver.35), but “The child did not die” (ver.39); and Luke 8, “She did not die.” Is it not evident that the nature of the case modifies the aorist? Although strictly *ἀπέθανεν* expresses only the fact that one died, still, death being for the present final, it may be used for, as it implies, the condition of death: if one died, one is dead. But where express precision is intended, the perfect appears as in Luke 8:49, “My daughter is dead,” *τέθνηκεν*. Yet in verses 52,53, it is in both cases *ἀπέθανεν*. To say here “She did not die,” and “she did die,” is mere pedantry, not good English; and in this connection the Authorised Version more fittingly gives “she is not dead,” and “she was dead.” It is not that the aorist is ever used with impropriety, or confounded with the perfect; but that the fact in Greek is enough, where English gives the state. (*Notes on 2 Cor.*, p.104-105)

5:16 ^Λ if: Text.Rec. adds *δέ* “but” with the majority, but not ^{κ^{con}} B D, &c. F G, &c., and in *καὶ ἐἰ* “and if,” as some also add *κατὰ σ. κ* “as to flesh” at the end of the verse. (*Notes on 2 Cor.*, p.108)

5:17 old: [Q. What is the difference between *παλαιός* and *ἀρχαῖος*? and how do they stand in relation to *νέος* and *καινός*?]

A. *Παλαιός* = more “the former,” *ἀρχαῖος* = “ancient, antique.” You could not say *ἀρχαῖος ἄνθρωπος* in the sense of *παλαιός*. *Ἀρχαῖος* is opposed to *νέος* but cannot be so absolutely to *καινός*. But *ἀρχαῖος* can be neither *νέος* nor *καινός*. It may be opposed to both: so may be *παλαιός*. It is contrasted with *καινός*, but it is not the *νέος* — what now begins. In 2 Corinthians 5, *ἀρχαῖα* are things which have been of old, a long time; we have a new system or creation. So in Matthew 13:52: they are things *καινὰ καὶ παλαιά*, the old scribe knowledge, and other new things. (*Bible Treasury* 6:208)

they [or, all things]: Text. Rec. with most adds *τὰ πάντα* before or after *κ.*, but not ^{κ^{con}} B C D^m F G nor most of the very ancient versions. (*Notes on 2 Cor.*, p.108)

5:18 Christ ^Λ: Text. Rec. adds “Jesus,” with a few uncials and the bulk of the cursives, &c., against the best MSS. and all the ancient versions. (*Notes on 2 Cor.*, p.112)

5:19 Christ ^Λ: the Revisers avoid the error of the Five Clergymen, but the omission of the comma after Christ vitiates their rendering as compared with that of the Authorised Version. (*Bible Treasury* 13:368)

world: There is no real ground for Bishop Middleton’s remark (Doctrine of the Greek Article, pp.350,351, Rose’s ed. 1845) that *κόσμος*

here and in Galatians 6:14 is one of those words which partake of the nature of proper names, and so dispense with the article exceptionally in these two instances. The true reason has nothing to do with its emphatic position, and simply is that the word is used *characteristically* in both, and hence, though we cannot so express it in English, more forcibly than if “*the*” word in either case were presented as an objective fact. Hence, the critical reading which drops not only δ but $\tau\omega$ in Galatians 6:14 is right. Further, it is not the fact that Plutarch (*περὶ Στωικ. ἐναντ.*) omits the article with *κόσμος* for it is inserted in both Reiske’s ed. 1778, x.848, and Wyttenbach’s, Oxon. 1800, v.193. The Bishop’s citation was from an old edition and a bad text. Winer and T. S. Green follow in the same wake, classing κ . with many other words like *ἥλιος*, *γῆ*, which may drop the article, as nearly equivalent to proper names. This is as to all defect of analysis. They probably misled Alford and Ellicott, but not Dr. Lightfoot, who evidently sees nothing irregular, and simply remarks that the sentence thus (i.e., by the anarthrous form) gains in terseness. So in our passage the entire clause is intentionally and essentially characteristic, *θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἐαυτῷ* and *τῶν* would have brought in *fact*, which is exactly what is not intended, any more than *ἦν καταλλάσσων* = *reconciliavit* as Wetstein says. It is the aspect or bearing of His presence in Christ, not an accomplished fact (which is expressed by the aorist part. in verse 18. (*Notes on 2 Cor.*, p.115-116)

5:21 Λ him . . . we might become: *γάρ*, “for” is added in Text. Rec., with many uncials, most cursives, and several ancient versions; but the weight of authority is against it, as also yet more in favor of *γενώμεθα*, instead of the present form (*γιν.*). (*Notes on 2 Cor.*, p.112)

Λ him: The last verse [in the RV] is more energetic without “for,” which some Greek scribes thought proper to insert rather early. (*Bible Treasury* 13:368)

we might become: The aoristic, not present, subj. is the true form, for “we might become,” as all critics allow following every manuscript of value. Why Scholz and others read *γενώμεθα* it is hard to say, for every authority he cites is against him. Indeed it would be hard to shew what manuscript reads the present, not even Matthæi or Scrivener citing a single cursive for it. (*Notes on 2 Cor.*, p.121)

we might become: None of the early editors seems to have suspected the reading of the present (*γιν.*), which besides has not one good known MS. in its favour. If true, it would mean that it is a process going on, contrary to all sound doctrine taught elsewhere. The best witnesses, if not all, have the aorist, which imports an accomplished fact. (*Bible Treasury* 20:377.)

6:1 together Λ : There is no authority for inserting “with him” as in the italics of the Authorised Version, though supported by many commentators. It is an unscriptural familiarity, if not irreverent. 1 Corinthians 3:9 gives it no real countenance; for the messengers are said to be not fellow-workers with God, but His fellow-workmen, or journeymen together doing His work. (*Notes on 2 Cor.*, p.124-125)

together Λ : compare the remarks on 1 Corinthians 3:9 (*Bible Treasury* 13:368)

6:4 as ministers of God commending: It may be noticed that in this version “as God’s ministers” is placed before the participle, whereas in Greek it follows. The reason is that our idiom does not admit of the order which is correct in the original because of its definite case-ending. The Authorised Version really expresses *ὡς θεοῦ διακόνους* which is the reading of the Clermont manuscript, and the more extraordinary, because the corresponding Latin is “*sicut Di [Dei] ministri*.” The Vulgate falls into the error of translating *ὡς θ. διάκονοι* “*sicut Dei ministros*.” If the same order were sought in English as in Greek, it would necessitate, I think, the addition of “should;” for there is a difference of sense attaching to the difference of construction, and the apostolic phrase

expresses precisely what the context requires. Were it the accusative, *διακόνους*, the meaning would be commending ourselves as competent to be God’s ministers (In this case the order would also differ, probably by placing *ἐαυτούς* before σ . so as to give the former more emphasis.), whereas with the nominative *διάκονοι*, as it is, the force is that in everything we in the capacity of His ministers commend ourselves, &c. (*Notes on 2 Cor.*, p.129-130)

6:11 our: There can be no doubt that this is the word and sense intended. But it is an instructive fact that the two oldest and best uncials unite in a positive and evident error. The Vatican and Sinaitic uncials give *your*, not “our.” Such facts should correct the exaggerated confidence of some in a few very ancient copies. The context has its grave importance where the external authorities differ. Here there can be no doubt that the mass of other and later authorities is right. The argument requires “our” imperatively, if ever so many voices had pronounced differently. (*Notes on 2 Cor.*, p.137)

6:11-13 [These verses were supplied from the body of WK’s exposition, having been omitted in error, I suppose, from the text at the front of the volume.] (*Notes on 2 Cor.*, p.136,138)

6:13 for the same requital: Here we may notice the strange misconception of the Vulgate, followed as usual by Wiclif and the Rhemish, “*eandem remunerationem habentes*,” “ye that have the same reward,” “having the same reward.” This inverts the meaning: *he* wanted the reward in the same kind, not that they had it. Tyndale understood the phrase as “I promyse you lyke rewarde with me as to my children;” and Cranmer follows in the same wake, “I promyse unto you lyke reward, as unto children,” taking the accusative as the complement or direct regimen of the verb. The Geneva Version exhibits another variety, nearer the true sense, “*Now I require of you the same recompense*,” &c. The Authorised Version seems best, not applying any fresh verb, but taking the accusative absolutely, or rather as in apposition with a cognate accusative supposed in the verb following. (*Notes on 2 Cor.*, p.138)

6:14 Be not diversely yoked: This opening phrase is very compressed, being a kind of pregnant construction, and to be resolved either with Winer as *μὴ γίν. ἑτεροζυγ. καὶ οὕτως ὁμοζ. ἀπ.*, or simply perhaps *μὴ γίν. ὁμοζ. ἀπ. καὶ οὕτως ἑτεροζυγ.* The sense is plainly a heterogeneous yoke, not another part of it as Grotius, nor a beam with diverse weights as Theophylact. (*Notes on 2 Cor.*, p.140)

6:15 Beliar: The MSS fluctuate as to the form of the word, *βελίαλ* being the nearest to the Hebrew original, corrupted through Syriac to *βελίαρ* which is best supported (8 B C P, more than fifty cursives, and other excellent authorities). Some give *βελίαν* and *βελίαβ*. (*Notes on 2 Cor.*, p.140)

6:16 ye are: Good witnesses (8 B D L P, &c.), followed by a few eminent critics, read *ἡμεῖς . . . ἐσμέν* “we are,” for *ὑμεῖς . . . ἐστέ* with C D^{corr}. E F G K, the mass of cursives, and most of the versions and commentators. (*Notes on 2 Cor.*, p.140)

[the]: compare [the remarks] on chapter 3:16 [of 1 Cor.] (*Bible Treasury* 13:368)

7:1 [paragraph]: The Revisers are assuredly justified in connecting closely chapter 7 with the preceding chapter, the rest returning to what he had said in chapter 2 (*Bible Treasury* 13:368)

7:8 [whole verse]: Verses 8-10 are in general far closer [in the RV] than in the Authorised Version, though one may question the taste of “which bringeth no regret,” in verse 10; not, or never to be regretted seems simpler. (*Bible Treasury* 13:368)

[whole verse]: 7:8,9 is Rinck’s, Lachmann’s, Tischendorf’s, and Green’s punctuation, which the Americans [correctors of the RV] prefer.

It seems harsher in the Greek than in English, as I cannot but agree with Alford. (*Bible Treasury* 14:368)

the: It is not "a" but *the* letter, clearly referring to the first epistle to the Corinthians. Did our translators wish to conceal this? (*Notes on 2 Cor.*, p.149)

did regret; : Some punctuate thus: "if also I did regret, for I see that that letter grieved you if also for a time, now I rejoice," &c. (*Notes on 2 Cor.*, p.146)

7:9 [whole verse]: [See notes to 2 Cor. 7:8]

7:10 [whole verse]: [See note to 2 Cor. 7:8]

worketh: ἐργάζεται ⁸ B C D E P, &c. κατ- Text.Rec. with ⁸ F G K L, and most cursives, &c. (*Notes on 2 Cor.*, p.146)

7:12 your diligence for us [or, ours for you]: B C E K L P and a great many cursives, &c. Steph. ὑμῶν τ. ὑπ. ἡμῶν; &c. ὑπ. ὑμῶν; G, &c., ἡμῶν τ. ὑπ. ἡμῶν; but Elz. with some cursives, Vulg., Gothic, &c., ἡμῶν τ. ὑμῶν. (*Notes on 2 Cor.*, p.147)

7:13 [whole verse]: Verse 13 is more correct now [in the RV]. (*Bible Treasury* 13:368)

but: T. Rec. omits δέ which affects the sentence considerably, and also reads ὑμῶν instead of ἡμῶν. (*Notes on 2 Cor.*, p.147)

7:16 rejoice ^Λ: Elz., not Steph., adds οὖν with a few cursives. (*Notes on 2 Cor.*, p.147)

8:2 riches: Text.Rec., with most, reads τὸν πλ., but ⁸ B C P &c., τὸ πλ. as in verse 3, ὑπέρ instead of παρὰ. Krebs seems not to have been aware of this last fact. (*Notes on 2 Cor.*, p.157)

8:3 [whole verse]: In chapter 8, 3 and 4 stand more correctly in the revision [of 1881]; as also verses 7, 12, 19, 21, 24. (*Bible Treasury* 13:368)

8:4 [whole verse]: [See note to 2 Cor. 8:4]

entreaty ^Λ: (The addition of δεξασθαι ἡμᾶς in Text.Rec. is supported by some cursives and versions, against the great mass of good authority.) . . . It will be noticed that the Authorised Version, following the common Greek text, contains the words, "that we would receive" (δεξασθαι ἡμᾶς), which again involves the insertion of "take upon us" in verse 4. But as the former is not warranted by the best authorities, so the latter is needless and indeed worse; for both additions enfeeble and falsify the sense. (Even so difficulty has been felt because of the absence of the finite verb expressed; but it seems plain enough, as Bengel long ago suggested, that ἔδωκαν which follows in verse 5, is understood in the earliest clause, and this removes all appearance of what has been styled "a sentence entirely shattered in passing through the apostle's mind." But it is no less plain that Bengel was mistaken in supposing that χάριν and κοιν. depend on ἔδωκαν, for they are unequivocally objects of δέόμενοι, which also takes a genitive of the person.) (*Notes on 2 Cor.*, p.157,160)

8:6 as to: I see no need whatever of giving εἰς ὑμᾶς so wide a rendering as Mr. Green's "on reaching you," or even "among you" as is oftener done. It is not for ἐν ὑμῖν but more exact as it stands. No more is there any real ground for translating ἀλλὰ in verse 7 "therefore," as is A.V. "But" introduces a new appeal. (*Notes on 2 Cor.*, p.162)

8:7 [whole verse]: [See note to 2 Cor. 8:4]

but: [See note to 8:6]

from you: Lachmann actually adopts the strange reading of the Vatican MS. supported by other witnesses, ἐξ ἡμῶν ἐν ὑμῖν. Internal evidences would be decisive against this if the external evidence were not as strong as it is. (*Notes on 2 Cor.*, p.157)

8:8 through . . . your: D E read διὰ τὴν &c., that is, on account of. Elzevir differs from Stephens in falsely reading ἡμετέρως "our," with a few cursives, instead of ὑμ. "your." (*Notes on 2 Cor.*, p.157)

8:12 [whole verse]: [See note to 2 Cor. 8:4]

8:19 [whole verse]: [See note to 2 Cor. 8:4]

[himself]: B C D^m F G L many cursives and ancient versions omit αὐτοῦ "himself." (*Notes on 2 Cor.*, p.167)

our: Text.Rec. has ὑμῶν "your," contrary to the oldest and best MSS which read ἡμῶν "our." (*Notes on 2 Cor.*, p.167)

chosen: [see note to Mk. 3:14]

8:21 [whole verse]: [See note to 2 Cor. 8:4]

for we provide: Instead of Text.Rec. προνοούμενοι with later MSS (or better γάρ added as in C. &c.), the best read προνοοῦμεν γάρ, "for we provide." (*Notes on 2 Cor.*, p.167-168)

8:23 messengers: It is well to note how the expression "messengers" (ἀπόστολοι) of assemblies" illustrates the difference of a charge from men however delicate and weighty as compared with a gift or charge from the Lord like an apostle. . . Our Authorised Version, however, is quite right in not rendering the word "apostles" (which is appropriated to the envoys of the Lord in the highest rank of His work) and in preferring "messengers" here and Philippians 2:25, where it is said of Epaphroditus who was the bearer of what the Philippian saints sent at a later day of the apostle in Rome. To translate the passage in our text or in Philippians 2 "apostles" can only be from inconsiderateness, or still worse — the desire to level down the apostles of Christ by levelling up the messenger or messengers of churches. The source of the commission is the measure of their difference. To confound them is to degrade the Lord or to deify the church. (*Notes on 2 Cor.*, p.172-3)

8:24 [whole verse]: [See note to 2 Cor. 8:4]

shew forth: For Text.Rec. ἐνδείξασθε with many old MSS, ἐνδεικνύμενοι is read in B D^m E^m F G &c. (*Notes on 2 Cor.*, p.168)

them ^Λ: The καὶ "and" of the Text. Rec. has no adequate authority and encumbers the sense. (*Notes on 2 Cor.*, p.168)

9:2 your: The common T.R. reading ὁ ἐξ ὑμ. is largely supported, but not by the best MSS, &c., and may be taken as "zeal on your part." (*Notes on 2 Cor.*, p.175)

9:4 [whole verse]: there is, if possible, less to note [of improvements in the RV]: verses 4, 10, 13, 14. (*Bible Treasury* 13:368)

confidence ^Λ: T.R., with several uncials and most cursives, &c., adds τῆς καυχήσεως "of boasting." (*Notes on 2 Cor.*, p.175)

9:5 before: προεπηγ. has much the best support, not as in T.R. προκατηγ. (*Notes on 2 Cor.*, p.175)

as: ὥς the best MSS, not ὡς περ as T.R. with a few cursives. (*Notes on 2 Cor.*, p.175)

9:7 hath purposed: T.R. has the present, "purposeth," with most, but the oldest read the perfect. (*Notes on 2 Cor.*, p.175)

9:9 righteousness: There is no need, we may by the way remark, or altering the force of "righteousness" here or elsewhere. It does not mean "benevolence" as the Geneva Version renders it with many a commentator, but comprehends it. (Cf. Matt. 6:1,2.) Righteousness means consistency with relationship; and what can be more consistent than generous remembrance of want in others, especially in the household of faith...? (*Notes on 2 Cor.*, p.179-180)

9:10 [whole verse]: [See note to 2 Cor. 9:4]

will: (The future appears in the most ancient and best MSS, & B C D P, fifteen cursives, in the old Latin, Vulg. Cop. Arm. Aeth., &c.) . . .

2 Corinthians Notes

It is not a wish or prayer as in the Authorised Version, nor is it (with the same Version, the Vulgate, Luther, Calvin, &c.) correct to construe *χορηγήσαι* "minister" or supply (were this the true form) with *ἄρτον εἰς βρ.* ("bread of your food"). Compare Isaiah 55:10. (*Notes on 2 Cor.*, p.180)

9:13 [whole verse]: [See note to 2 Cor. 9:4]

9:14 [whole verse]: [See note to 2 Cor. 9:4]

10:4 with: mighty "with" God, "before," "according to," or "for," Him. . . . It is the dative which admits of all these shades, of which it is not easy to decide which is best. (*Notes on 2 Cor.*, p.187)

10:7 [whole verse]: the reader can compare [the RV] verses 7, 13, 16, which give the sense better than the Authorised Version. (*Bible Treasury* 13:368)

? : The Latins and some of the Greeks took this as an exhortation, not as a question. Others understand it indicatively. (*Notes on 2 Cor.*, p.191)

is Λ : Sundry copies as D^{ms} E^{ms} F G, &c., add *δοῦλος*, "bondman." (*Notes on 2 Cor.*, p.191)

of: *ἐφ' ἑ.* κ B L, &c., *ἀφ' ἑ.* almost all others with Greek fathers. Lachmann originally inclined to the first, afterwards to the last. (*Notes on 2 Cor.*, p.191)

we Λ : Most cursives with a few uncials support *Χριστοῦ*, "of Christ," as in the Text.Rec. (*Notes on 2 Cor.*, p.191)

10:8 For even: *τε* even is omitted by B F G, &c., as *καί* is by the best MS and most versions. A few also read, "I shall boast." (*Notes on 2 Cor.*, p.191)

gave Λ : *ἡμῖν* "to us" Text.Rec., is not in the oldest copies. (*Notes on 2 Cor.*, p.191)

10:10 saith one: B with the Latin copies give "they say," and so Lachmann, though Tischendorf says that he omits it. (*Notes on 2 Cor.*, p.192)

10:12 [last phrase]: The critics strangely differ, as do the copies, in the last phrase, not only as to form, but as to arrangement. The renderings proposed singularly differ also. (*Notes on 2 Cor.*, p.192)

10:13 [whole verse]: [See note to 2 Cor. 10:7]

things: The singular is in D F G, and in several Latin copies. (*Notes on 2 Cor.*, p.196)

10:14 not: Lachmann strangely follows the Vatican (B), &c., in omitting the first and objective negative, which necessitates an interrogative force: "For do we overstretch," &c. (*Notes on 2 Cor.*, p.196)

10:16 [whole verse]: [See note to 2 Cor. 10:7]

11:1 bear . . . little folly: Steph. with the most and best, *ἀνείχ.* Elz. *ἡνείχ.* but, rightly *μικρόν τι* (for *τι* Steph.) and *ἀφροσύνης* (though wrongly *τής*). (*Notes on 2 Cor.*, p.200)

11:3 [whole verse]: [The RV's] judgment as to the true text of chapter 11:3 seems very questionable; but I do not argue it here, nor specify more. (*Bible Treasury* 13:368)

craft Λ : *οὕτω* is added by the Text.Rec. with many witnesses, but not κ B D F G P, &c.; *καὶ τῆς ἀγνόητος* added by κ B F G, &c., and so Lachmann and Alford. (*Notes on 2 Cor.*, p.201)

11:6 manifest [or, manifested it]: *φανερῶσαντες* κ ^{ms} B F^{ms} G, &c. *φανερῶντες* κ ^{cor} D^{cor} E H L P, &c. *φανερῶθεις* D^{ms} &c. (*Notes on 2 Cor.*, p.201)

11:10 stopped: *σφραγί* the error of a few cursives with Steph.; Elz. has rightly *φραγίσεται*. (*Notes on 2 Cor.*, p.201)

11:14 wonder: *θαῦμα* κ B D F G P R, &c. for *θανυμιστόν* of Text.Rec. supported by most later copies. (*Notes on 2 Cor.*, p.202)

11:23 above measure: Lachmann gives *ὑπερεγώ* it is hard to say why. (*Notes on 2 Cor.*, p.211)

very abundantly, in prisons very abundantly: Lachmann and Treg. follow B D E. &c. *φυλ. περ. ἐν πλ. ὑπ.*; Tisch. prefers κ ^{ms} F^{ms} G, &c. *πλ. περ. ἐν φυλ. ὑπ.* (*Notes on 2 Cor.*, p.211)

very abundantly, in prisons very abundantly: No doubt the comparative occurs both with "labours" and with "prisons," and even Bengel thought the false apostles experienced these like Paul, but less. But it was overlooked that the Greek tongue often uses the comparative without any object of comparison in a merely intensive sense, where we should employ the positive qualified by "very," "rather" or the like, meaning (if we attempted to fill up the ellipsis) "more than usual," or "ordinary," &c.; and the context confirms this as well as the moral bearing. (Winer (Gr. N.T. Gr. iii. §35, Moulton's ed.) seems to deny this, so far as the N.T. is concerned; but hardy assertion is no proof. I do not say that it is ever used for the positive; nor would the superlative suit, but just what is found. Were there only the two comparatives employed, it would be strange to depart from the literal meaning "more abundantly." But as the context stands before and after, and taking account of the moral considerations, as well as the delicate dignity of the apostle, I incline to the version given as preferable.) For *μᾶλλον* or *πλέον* would have been more natural to express comparative superiority, while *ὑπερβαλλόντως* and *πολλάκις* just afterwards oppose the idea. We see in chapter 10:12 what the apostle felt of comparing, which was their way, not his who was altogether above a habit so far beneath Christ or the Christian. (*Notes on 2 Cor.*, p.214)

11:27 by: Text.Rec. adds *ἐν* with the later uncials, cursives, Vulg., &c.; but κ ^{ms} B D E F G and Gothic do not read the preposition. (*Notes on 2 Cor.*, p.211)

11:28 pressing care: *ἐπίστασις* κ B E F G, several cursives, &c.; *ἐπισύστασις* Text.Rec. supported by most of the later uncials and cursives, apparently also by the Greek and Latin expositors. The more ancient copies give *μοι* instead of the vulgar *μου*. (*Notes on 2 Cor.*, p.211)

pressing care: There is little doubt that an early confusion crept into the text, and that the true word here is one signifying "urgent attention," as in Acts 24:12 it is rather one signifying "faction" or "tumultuous concourse," though the more ancient copies support the former word (*ἐπίστασις* not *ἐπισύστασις*) in both; and they are followed in this by Lachmann, Tischendorf, Alford, and Tregelles. Mr. T.S.Green is one of those who fall into the opposite extreme of reading the latter word in both. It is one of the few instances where Scholz has in my opinion shewn better judgment, reading "concourse" (*ἐπισύστασις*) in Acts and "pressure of attention" (*ἐπίστασις*) in the passage before us. (*Notes on 2 Cor.*, p.217)

11:31 The God and Father of the Lord Jesus: Verse 31 has been strangely tampered with by copyists. Thus the Clermont and St. Germain's (now St. Pet.) MSS to *ὁ θεὸς* add *τοῦ Ἰσραήλ*. Again they and two other uncials with very many cursives add *ἡμῶν* to *τ. κυρίου*, as still more add *Χριστοῦ* to *Ἰησοῦ*. (*Notes on 2 Cor.*, p.211-212)

11:32 Damascenes' city: The more ancient copies read *π. Δαμ.* rather than *Δαμ. π.* and have no *θέλων* as in Text.Rec. (*Notes on 2 Cor.*, p.212)

12:1 [first half of verse]: For *κ. δὴ οὐ συμφέρει μοι, ἐλ. γάρ* T.R. after K M and most cursives, &c.; the more ancient support *κ. δεῖ, οὐ σ-ον*

μέν, ἐλ. δέ, & D, &c., having κ. δέ and B 213 ἐλ. δὲ καί. (Notes on 2 Cor., p.219)

12:3 without [or, apart from]: B D^m E^m read *καρὶς* the rest *ἐκτός*. (Notes on 2 Cor., p.219)

12:6 me \wedge : τ is added by T.R. and Lachmann. (Notes on 2 Cor., p.219)

12:7 there: *διό* & A B F G, &c. . . . With this goes an extraordinary irregularity in the very expression which it is easier to paraphrase than to translate with any smoothness, if we adopt with some *διό* "wherefore" after "revelations" and before "that."

This the Revisors deal with ingeniously: "And by reason of the exceeding greatness of the revelations — wherefore, that I should not be exalted overmuch, there was given," &c. Otherwise, accepting the word, Lachmann was driven to make verse 6 a parenthesis, and to connect the first clause of verse 7 with the end of verse 5; and then the new sentence began with *διὸ ἵνα μὴ κ. τ. λ.* which of course, if all allowed, yields a simple sense. In the text of Tregelles the insertion is beyond measure harsh. Alford brackets the word, and very oddly the last clause also, though repeatedly affirming its propriety for emphasis or solemnity; Tischendorf rejects it. (Notes on 2 Cor., p.225-6)

there: 12:7 is certainly of doubtful acceptance as it stands in the Revised Version and their Greek text where *διό* seems an unmeaning appendage. Lachmann makes some sense by closing with *τῶν ἀποκ.* and beginning afresh with *διὸ ἵνα μὴ ὑπ.* and so Westcott and Hort. Tregelles punctuates in the wildest way, sticking to his oldest copies right or wrong. No wonder that the Americans [correctors to the RV] cannot approve of the text and suggest as they do. (*Bible Treasury* 14:368)

[last clause]: The last clause is omitted by the best MSS. &^m A D E F G, &c., Vulg. Aeth., &c.; but it can hardly be doubted that it was done in error to correct a supposed repetition, which was meant for emphasis. This is an instructive fact. (Notes on 2 Cor., p.225)

12:9 [my]: *μου* is added in T.Rec. with many but not the highest authorities. It is implied. (Notes on 2 Cor., p.225)

12:11 foolish \wedge : Text.Rec. adds *καυχώμενος* on large but inferior authority. (Notes on 2 Cor., p.229)

12:12 by both signs: Good and numerous authorities support Text.Rec. *ἐν σ.*, as some read *τε σ.*, and &^m B, &c., *σ. τε*. (Notes on 2 Cor., p.229)

12:14 this . . . heavily \wedge : *τοῦτο* omitted in Text.Rec. with three uncials and most cursives, is attested by & A B F G, many cursives, and most ancient versions, &c., *ὕμῶν* "on you" being added in Text.Rec. with most but not the oldest. (Notes on 2 Cor., p.232)

12:15 even: The *καί* is very doubtful, being rejected by &^m B F G, &c., but given in most other authorities. (Notes on 2 Cor., p.232)

loving: *ἀγαπῶ* instead of the participle in &^m A and a few other witnesses. (Notes on 2 Cor., p.232)

12:19 long ago: Text.Rec. has *πάλιν* supported by the later uncials and most cursives, versions, &c.; *πάλαι* &^m A B F G and most of the Latins, Vulgate, &c. (Notes on 2 Cor., p.234)

Before: *κατέναντι* on similar grounds [to those in the previous note on this verse], and rather stronger than the received *κατενώπιον*. (Notes on 2 Cor., p.234)

12:20 strife: There is the highest, though not the largest, authority for the singular form, which seems to have been assimilated to the words following. (Notes on 2 Cor., p.234)

13:3 \wedge Since . . . (who: it seems strange that the Revisers [of 1881] should fail here also to preserve the force of the scriptures from ruin through vicious punctuation. Verse 3 ought to begin a new sentence, interrupted by a digression which begins with the latter half of that verse and includes also verse 4; and the conclusion or apodosis of the sentence, which answers to the protasis of the first half of verse 3, follows in verse 5. So that if by external marks we are to help readers who easily let slip the connection of thought, it would run thus: — "Since ye seek a proof of Christ speaking in me (who to youward is not weak but is powerful in you; for indeed he was crucified through weakness, yet he liveth by God's power; for we also are weak in him, but we shall live with him through God's power toward you), try your own selves whether ye be in the faith; prove your own selves," &c. The arrangement, bad in the Authorised Version, is no better in the Revised; and perhaps this has contributed to the singular misconception which has prevailed as to the passage. How many misuse it to consecrate their inward workings of question and doubt as to God's grace toward them, as if this scripture set them so to work! It is really an irrefragable *argumentum ad hominem* and a withering rebuke to Corinthian vanity if they had any heart for Christ and His apostle. Since they sought a proof of his apostleship, why not examine themselves? They were their own selves the proof, unless they were reprobate — the last thing they thought. As surely, then, as they were in the faith, *he* was an apostle — to them without doubt who, through his speaking, had Christ in them. The whole force of this argumentative appeal turns on the assurance of being in the faith to the certainty of his apostleship; and this, generally misunderstood through stops which ruthlessly surrender all the links and ignore the parenthesis essential to be noted, is perverted by unbelief to prove that the apostle calls on the believer to search and see whether he be not an unbeliever after all! The Revisers certainly cannot boast of rescuing the passage from the confusion which here reigns in the Authorised Version, and almost all others. They probably just followed mechanically in the wake of their predecessors; for had they previously understood the reasoning of the apostle or stopped to consider the meaning of the text they were translating, it is hard to see how they could have overlooked the facts, that verse 2 closes the previous subject, and that the new sentence passes from 3 to 5, with an intervening digression. (*Bible Treasury* 13:368)

you: Any person of intelligence ought to see the impossibility of the sentence ending here, as in the version of 1611. An answer to the "since" or "seeing that" is required, in order to make any tolerable sense. As this is not furnished by the close of ver. 3, nor by ver. 4, we have it really supplied by ver. 5. And this answer is not only simple and satisfactory but full of gracious force and a serious rebuke to their ungrateful and thoughtless vanity. The version of 1881 yields evidence that the Revisers perceived the lameness of the sense afforded by the A.V., but of their own total failure to seize the true connection. For they hang vers. 3 and 4 on to ver. 2, though there is no trace of a link with what goes before to warrant it. Ver. 2 appropriately follows ver. 1, as both do the closing vers. 19-21 of chap. 12. But 13:3 opens a fresh and distinct appeal to the hearts of those who ventured to question his apostleship. . . . The R.V. is purposely cited to show how excellent is the sense, when the erroneous punctuation is corrected, and the true connection is allowed. Otherwise the appeal is robbed of power, and a spurious meaning is suggested, to the injury of souls ever open to man's mistake rather than God's truth. (*God's Inspiration of the Holy Scriptures*, p.431)

13:4 in: [see note to Eph. 2:1.]

you): [see note to 1 Cor. 13:3]

2 Corinthians Notes

13:7 we pray: *εὐχόμεθα* ⌘ A B D F G P many cursives and all the ancient versions save the Pesch. Syr. and the Gothic, instead of the sing. *εὐχομαι* of the Text.Rec. (*Notes on 2 Cor.*, p.244)

13:9 For ^Λ : Text.Rec. adds *δέ* contrary to the best authorities. (*Notes on 2 Cor.*, p.244)

13:14 all ^Λ : Text.Rec. adds *ἀμὴν* with most manuscripts (not the most early) and most ancient versions, &c. (*Notes on 2 Cor.*, p.247)

Notes for Galatians

1:4 age: [See note to Mat. 12:32]

1:6 are being removed . . . in . . . different: the present force is properly given [in the RV], "ye are so quickly removing" (not "removed"), and "in" (not "into") the grace of Christ, and of course, "unto a different (not "another") gospel:" a very considerable correction of mere renderings, and long known to be necessary for a single verse. (*Bible Treasury* 13:377)

different . . . another: In our English version it is a sort of paradox — "another gospel, which is not another." But in the language in which the Holy Ghost wrote, there was sufficient copiousness to admit of another shade of language. (*Lect. on Gal.*, p.21)

1:7 another: [The American correctors of the RV] would like Winer's view ["which is nothing else save that"] in the margin. It seems poor. (*Bible Treasury* 14:379)

but: Or, 'another gospel, which is nothing else than,' &c. (*Lect. on Gal.*, p.iii) [See note to 1:6]

1:8 preach: So also the slight shade of distinction between "should preach" in verse 8 and "preacheth" in verse 9 is due to truth. (*Bible Treasury* 13:377)

1:9 is preaching: [See note to Gal. 1:8]

1:10 conciliating . . . seeking: 10 has nothing about "seeking" in the first clause, nor "striving" in the second. Acts 12:20 illustrates π. which means in this connection "to gain over" or "make a friend of." (*Bible Treasury* 14:379)

1:13 [whole verse]: The revision [of 1881] of verse 13 seems more cumbersome and less Pauline than as it stands in the Authorised Version. (*Bible Treasury* 13:377)

1:15 God: Or, 'him.' (*Lect. on Gal.*, p.iii)

2:1 after: 2:1 seems too vague in margin 4 [of the RV, "in the course of"]. It was after that lapse of time. (*Bible Treasury* 14:379)

2:3 [parentheses]: we have to complain of the same defect [of the RV] in catching and conveying the scope, which we saw so conspicuously in 2 Corinthians 3 and 13, reproduced here also in a punctuation which quite destroys the true, and insinuates a false, connection. It is the more striking because the Company shew no disinclination to avail themselves of parenthetical signs for verse 8, to which nobody demurs, though these are less required there than here: they were guided in both by their predecessors, who so marked verse 8 but not verse 3. There is strictly another insertion in verse 6; but there is perhaps less necessity to indicate it, though there be parenthesis within parenthesis. (*Bible Treasury* 13:377)

2:6 — . . . — : [See note to Gal. 2:3]

2:8 [parentheses]: [See note to Gal. 2:3]

2:11 was self-condemned: Or, 'had been blamed.' (*Lect. on Gal.*, p.v)

2:16 but: [Q. Galatians 2:16. It has been lately asserted on the strength of ἐὰν μὴ in this verse, that, since it is by faith of Him who is the end and fulfilling of the law that men are justified, it involves in itself the full virtue of a legal righteousness. The apostle does not say, as he often does elsewhere, that man is not justified by works but by faith simply; but that he is not justified by works of law "except through faith of Jesus Christ," that faith receiving as its portion not only a clearance from all legal blame, but by imputation the positive merit also of that righteousness of law, which described by Moses, is found only in the man Christ Jesus and with the rest of His personal perfections carried to the account of

those who have by grace their redemption and their acceptance equally in Him. . . . Is it true, in short, that this is the natural force of the words ἐὰν μὴ διὰ Ἰησοῦ Χριστοῦ as contrasted with ἐκ πίστεως Χριστοῦ, and that it would be possible to justify the authorised version only on the assumption of a large ellipsis? "Man is not justified by works of law" (and therefore not justified at all), except by faith of Jesus Christ. Does the remainder of the verse, as it stands in the original, appear to forbid this? INQUIRER.]

A. I do not think the smallest doubt can rest on the sense of Galatians 2:16. We have only to read the rest of the verse to make the meaning of the apostle perfectly clear, and more than clear if possible, earnestly contradicting such a sense: ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου. That makes his meaning incontrovertible. But he adds, as anxious to insist on the point, διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σάρξ. How this can be an explanation that we shall be justified by works of law by the faith of Christ, I am at a loss to understand. But it is a mistake as to the force of εἰ μὴ or εἰ δὲ μὴ. Not that it is not used as "unless" or "except." But its connection with the main idea of the previous phrase, and the opposition to the manner there stated, is common: it is really stronger than ἀλλά, having the force of *only*, or *but only*. Compare Romans 14:14, where the δι' αὐτοῦ must be left out, and the unclean, or main idea taken by itself. Only in that case a thing is unclean, and the point is the opposition to the way or manner. It is exactly so here. There κοινός is the common idea, justifying here, δι' αὐτοῦ the special case hypothetically put and denied. Introduce δι' αὐτοῦ into the second member of the sentence and you make nonsense of the whole. And so you do here if we read what follows. So Matthew 12:4. It was not lawful for him to eat nor those with him, but only for the priests. So Luke 4:26, 27, but (or but only) to Sarepta, which was not in Israel: so as to Naaman. There is always the contradiction of or opposition to something in εἰ μὴ. The question is to what? In the first case it is of priests to common Jews; in Luke it is to "in Israel;" in Romans "by nature" or to him who so esteems it; in Galatians law and Christ; and always a common idea too, as in Matthew, lawfulness to eat; in Luke, widows or lepers; in Romans uncleanness; in Galatians, justifying. Hence the common idea is not uncommonly left out, and only εἰ δὲ μὴ put in, and the contradicting matter only stated. Meyer, Ellicott, De Wette, Hammond, Fritzsche on Romans 14:14, all take it as "but," or "but only" in Galatians 2:16. The difference of ἀλλά seems to me to be that there is not necessarily a common point or subject as well as contrast, but simply contrast (not this, but that) with εἰ μὴ there is always a common point about which the contrast takes place. But it is a great mistake to think that it makes the whole antecedent clause the common point, which is what the question would do, so that the clause following it is a condition simply of the whole. You may see the grammatical statements in Klotz's Devarius, Hoogveen or Viger, Bos' Ellipses, and Winer 654, (sec. 66), the rests under εἰ μὴ, and the Commentaries *in loco*. In both, passages from the classics will be found. The point of the difference of ἀλλά and εἰ μὴ has not been noticed that I am aware of; but I think it will be found just.

There does not seem to me to be the smallest doubt as to the sense of the passage; at any rate, that it means what the question supposes by the grammatical force of the words is a mistake. Passages such as Romans 14:14 demonstrate it, and others too, as Mark 13:32; Rev. 9:4. In 1 Corinthians 7:17 it stands elliptically by itself for "only." Romans 3:27 fully confirms what I have said of the difference of ἀλλά. When the supposed common point is set as to be, and a condition or way of it is negated, what follows εἰ μὴ is exclusive and contradictory of the condition or way. Thus οὐδὲ τις ἄλλος αἷτιος ἀθανάτων εἰ μὴ νεφέληγερέτα Ζεύς. A cause is supposed, ἄλλος negated, εἰ μὴ exclusive and contradictory of ἄλλος; when there is no negative and the case supposed, the εἰ μὴ negatives the supposition and says why.

Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι εἰς τὸ Βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν ἐνέπεσεν ἄν. If it had not been for the Prytanis, he would have fallen into it. There are cases where μὴ is left out, and εἰ δέ put with a possible substitution. It answers in the cases of exclusion to 𐤇 𐤏 𐤍 in Hebrew. See Wolff's *Curæ in loco*. When the whole sentence is negative, the εἰ μὴ becomes a positive affirmation of what follows, as 1 Corinthians 10:13, Mark 8:14, and others. Schütz's Hoogveen gives a pretty full explanation under the words εἰ μὴ. In result, the negation of works, or faith in Christ to the contradiction or exclusion of works of law, is clearly the sense of the passage. (*Bible Treasury* 9:112)

but: the rendering [in the RV] of verse 16 in the text is really strange, "save" being here most inadequate to convey the strongly oppositive exception conveyed by ἐὰν μὴ. The margin "but only" is much better, for it excludes works of law, whereas "save" admits of them conjointly with faith in Jesus Christ. Now the entire argument, and especially this verse, contradicts any such combination. Justification is not a law-work; it is through faith. We believed on Christ Jesus that we might be justified by faith in Him, and *not* by law-works, because by law-works shall no flesh be justified. Hence every shade of orthodoxy concurs in giving a stronger opposition to the phrase than the Company convey in their singularly mild version. Law-works are excluded from being put with faith in Christ in order to justification. It is really stronger that ἀλλά, whatever the common point implied besides the contrast. (*Bible Treasury* 13:377)

Λ law . . . Λ : Here we see, too, how little the Revisers estimated the force of the anarthrous construction. They put in the margin "works of law," and "law," where their text gives "the works of the law," and "the law;" and they do not always mark this, as twice in the latter part of verse 16. It is as opposed to fact as to philological principle that the article was inserted or omitted arbitrarily. Prepositions are no exceptions, though from their nature they suit with peculiar facility the anarthrous usage; but the presence or the absence of the article depends on its general principle. Thus in Romans 3:19 the article is twice required with νόμος, and once with a preposition; in verse 20 it is twice left out just as correctly, and in verse 21 it is once both omitted and inserted with ν., and in each with a preposition; in the last verse of the chapter it is twice anarthrous, and in both the object of verbs. It is bad grammar and perhaps feeble theology to confound νόμον with τὸν ν. The apostle generalises, though no doubt "the" law falls under the expressly characteristic term. So it is often in Romans, as in Galatians and elsewhere; but there is not the least backwardness or laxity in giving the article with this word or any other where its presence is really wanted. The indefinite article of our tongue would be quite improper in all or most of these cases; nor does English idiom forbid the exact representation of its anarthrous usage in at least very many instances like these cited, and Galatians 2:19, 21, 3:2, 5. — Verses 10-13 are valuable in confirming the refutation of the too prevalent fallacy, where we have the broad principle in its characteristic and therefore anarthrous form, and then the article for the particular matter of fact; see again the principle in verse 11, and the fact in verses 12, 13. If the Company had understood the true force of the anarthrous usage, they never would in my opinion have agreed to consign to the margin what ought to have been unhesitatingly set out in the text. (*Bible Treasury* 13:377)

works of Λ law: The margin (2) [of the RV, "works of law"], is better than the text [of the RV] or the softer American [correctors of the RV] view. (*Bible Treasury* 14:379)

2:19 to law: [Q. The received version of Galatians 2:19 is "to the law;" but it is argued, it should be *by* the law; the law denounces death.]

How the writer can take νόμῳ in Galatians 2:19, as "by the law," is hard to conceive; because it is preceded by διὰ νόμον, meaning 'by the law,' which makes it simply impossible. (*Bible Treasury* 6:144)

2:20 [whole verse]: 20 stands cumbrously if even correctly in the Revised Version. It would be better if only a comma displaced; "and yet;" which applies to the Americans [correctors of the RV] as well. (*Bible Treasury* 14:379)

3:1 you Λ : The expression, "that ye should not obey the truth," is one brought in from chapter 5:7. "Ye did run well; who did hinder you that ye should not obey the truth?" There it is most undeniably and properly inserted, but here it is left out in the best copies of the epistle. I am not founding anything upon it, but merely state the fact by the way, because it is right to do so on fitting occasions. One main form of this meddling with Scripture consisted in transplanting a text, or phrase, that is perfectly true in its right place, from some other part of Scripture. (*Lect. on Gal.*, p.55-56)

you Λ . . . among you: [The RV has] rightly struck out the addition (from the end of chap. 5:7), though it has no little ancient support in manuscripts, versions, and Fathers, also at the end of the verse. (*Bible Treasury* 13:377)

3:12 he: it is rightly "he" (not "the man") (*Bible Treasury* 13:377)

3:14 unto: "upon" in verse 14 goes beyond εἰς (unto). It is not Paul, but his translators and commentators who fail in the force of the preposition. (*Bible Treasury* 13:377)

3:17 God Λ : the gloss "unto Christ" rightly vanishes [in the RV]. (*Bible Treasury* 13:377)

3:20 the: the article is no doubt generic; but why should *we* not say "the" Mediator, though we only speak of one descriptive of the class? Perhaps in this particular instance it was desirable to avoid the equivocation of mere previous mention, which is not at all the reason of its insertion here. (*Bible Treasury* 13:377)

not Λ : it seems to me that the italic insertion here [in the RV] is needless, and rather enfeebles the apostle's idea that it "is not of one" (that is, it supposes at least two parties, whilst God is one), promising and accomplishing Himself. (*Bible Treasury* 13:377)

3:22 hath shut up: 22 is one of the very many cases where the Revisers forsake their judgment as to the aorist without reason. (*Bible Treasury* 14:379)

3:23 the: In 23 is an instance that they forgot that personification gives the article in Greek, but not in English. The Americans [correctors of the RV] have noticed the inconsistency; (*Bible Treasury* 14:379)

3:24 hath been: [The American correctors of the RV] correct γέγονεν in 24 from "hath been" to "is become". (*Bible Treasury* 14:379)

Λ unto: [Q. — Is the A.V. [and Revised] "to bring us unto Christ" a correct translation? or does the text mean "until" or "up to" Christ? W.D.]

A. — The Geneva V. by the English refugees (1557) seems to have suggested first, in our tongue at least, the words printed in italics. Cranmer's Bible in 1539 gave merely the literal "unto"; but in sense equivalent to "until." So ἕως is sometimes added to lend strength or precision; sometimes is used alone, as are ἄχρι and μέχρι, as more definite, though each has its own propriety. "Unto," "for," or "up to" appears safest, though the temporal meaning is often legitimate, whether an epoch or point as "until" or a period as "for." But it is even more frequently used ethically for aim, state or effect, and result, as the case may require. So it means here: certainly not "in" Christ, as Wiclif and the Rhemish following the error of the Vulgate: εἰς never really has such

a force. Nor is it correct to confound the "child-guide" with the "school-master" or teacher. Even 1 Cor. 4:15 uses the word disparagingly, though the apostle be not contrasting the law as in Gal. 3 with the promise and the gospel. Severe dealing is implied in both, not parental love. (*Bible Treasury* 19:380)

^Λ unto: Nor is there any need of inserting "to bring us" in verse 24, where "up to," or "unto," is better than "until," as expressive of the object in view, and not of a temporal limit only. (*Bible Treasury* 13:377)

3:26 sons ^Λ . . . by faith in Christ Jesus: The only error in the A.V. is in "the children," where all agree it should be "sons," of God. Thus "W.M. Do you read the passage in Galatians 'Ye are all the sons of God in Christ Jesus by faith?' F.E.R. I do." This seems drawn from the R.V. which by its strange punctuation comes to the same sense, or from an English scholar who followed two or three Germans, and, being himself learned, had great weight with the Revisers in misleading them too often. But learning carries none safely through Scripture. The present instance is a distortion of the sentence, and the issue a truly unnatural abortion. No scholar would so twist a classic. Where is there anything in the N.T. to warrant "sons" any more than "children" in Christ Jesus? Either would be out of harmony with God's word. It is due to sonship on the brain of one who has no title to pose as the least authority on such a question, despising here as elsewhere an honoured servant of God who really had the fullest claim to respect. (*Bible Treasury* N4:12-13)

sons: [See note to John 1:12.]

faith ^Λ : Nor does the severance of "faith" from "in Christ Jesus," here [in the RV] insinuated by the punctuation, seem warranted. (*Bible Treasury* 13:377)

faith ^Λ : [The American correctors of the RV] do not notice the strange punctuation of 26, due, I presume, less or more to the Bishop of Durham's influence. I do not admit that the context points to any such severance between "faith" and "Christ Jesus." (*Bible Treasury* 14:379)

3:28 is: [The RV translates] ἐνι by the more forcible "there can be," (*Bible Treasury* 13:378)

one ^Λ : Our being one in Christ Jesus follows in verse 28; but here [in Gal 3:26] it is not one in Christ, nor Abraham's seed, that is being urged, but that the Galatian saints were God's sons through faith in Christ Jesus. Drs. Alford and Ellicott were right, not the Bishop of Durham. (*Bible Treasury* 13:377-378)

3:29 ^Λ heirs: [The RV] omit[s] the copulative (*Bible Treasury* 13:378)

4:7 ^Λ but: the critical reading which rests on superior authority is adopted [in the RV], for the comma softening down the sense in Text. Rec. and the Authorised Version. (*Bible Treasury* 13:378)

4:12 Be . . . [am] . . . ye ^Λ : "Become" is well for "be" and "am become," for "am"; but the great oversight in the Revised Version is in the last word; for if we are to supply, it should be "were," not "are." They had been Gentiles without law; and Paul maintains freedom from law by Christ dead and risen as the normal condition of the Christian, not getting under law after faith in Christ like the Galatians actually. No supply might be best. (*Bible Treasury* 14:379)

ye ^Λ : do the Revisers really understand the import of verse 12? The apostle exhorts the Galatians to be as he is, free from law, "for I [am] as ye." To say "as ye are" seems to spoil the thought, for at that time they were affecting the law, and from this he is earnestly dissuading them. They did him no wrong in affirming that he taught or practised freedom from the law in virtue of Christ's death; for such is the doctrine and the life of the Christian, as Romans, Galatians, and Colossians clearly prove. (*Bible Treasury* 13:378)

4:13 in: Are the Revisers justified in treating δι' ἀσθενειαν as "because of infirmity"? No one, of course, questions that διὰ with the accusative

ordinarily means "on account of;" but the question is, whether this narrow view which yields so strange a sense be here intended, when in poetry at least such a form was notoriously used to express a state in which one might be. The Greek fathers saw no difficulty in thus interpreting the Pauline phrase, and never thought of confounding it with the phrase in Thuc. vi. 102; and it appears to me that Nicias would have startled his audience beyond measure if he had said δι' ἀσθενειαν ἔσωσα τὸν κύκλον, in the sense of "on account of an infirmity I saved, &c." though he might very simply be left behind on that account. (*Bible Treasury* 13:378)

4:16 by being truthful: [The American correctors of the RV read "by telling you" which] is well enough. (*Bible Treasury* 14:379)

4:18 to be zealous: [The RV] seems hazardous, and little agreeing with the context, though one can readily admit the difficulty of the passive form, which some believe to be a true middle. But the passive sense makes sad havoc in the verse and its connection. (*Bible Treasury* 13:378)

you.: a dash would be better after "you," and before "my children;" for the Revisers have put, not a comma, but a period between the verses. (*Bible Treasury* 14:379)

4:19 children: [See note to John 13:33.]

4:26 ^Λ mother: It is not "the mystery" which is here [Gen. 21:1-7] foreshewn, but the new covenant; it is the mother, and not the bride. (It may be noticed here that the error in question gave rise to the spurious reading πάντων at the end of Gal. 4:26, and to the no less unfounded misinterpretation of "Israel of God" in Gal. 6:16, as if the phrase meant all the saints, though two classes are here distinguished.) (*Bible Treasury* N2:225)

^Λ mother: The word "all" has been added to this verse. The true text ends with "us," and obviously the sense is fuller and better without it. "All" was added, probably, by those who thought to strengthen the connexion of all the children of God; whereas the inspired writer particularly refers to those that had been Jews. (*Lect. on Gal.*, p.114)

5:1 [whole verse]: Chapter 5:1 is an entangled question as to text and translation: whether the Revisers were wise in giving us so awkward a result seems doubtful. (*Bible Treasury* 13:378)

with which: 5:1 is a perplexing question of text. If ἦ be read, the Authorised Version is substantially right; if omitted by the Revisers, and the οὖν read after στ., their version is (I think) correct, rather than marginal 4 [of the RV, "For freedom"]. (*Bible Treasury* 14:379)

5:10 as to: Is the rendering [of the RV] of verse 10 English? "I have confidence to your word in the Lord" — confidence to, or toward a person! Who ever heard of such language save among youths whose mother-tongue got spoiled by Greek idiom? On the other hand the "in" of the Authorised Version goes beyond εἰς, which in this connection should be translated "as to." (*Bible Treasury* 13:378)

5:12 even cut themselves off: Or, 'were even cut off.' (*Lect. on Gal.*, p.ix)

cut themselves off: The suggestion [of the American correctors of the RV, "go beyond circumcision,"] on 12 is too vague for the text, even if the sense. (*Bible Treasury* 14:379)

5:17 that ye should not: This, I believe, is what the Holy Ghost wrote and meant. What we have in our version is, as many of us have long known, positively wrong. I wish not to pass it over, nor to bring it in by an underhand way: but wherever there is anything plainly mischievous in this version, which is but a human one, it is a christian duty to call attention to it; and the more so, as I am always ready to maintain its general excellence and to defend the common Bible we have got against adversaries who would do it dishonour. But it is not a friend's part to

justify a real mistake that may have slipped in through human infirmity, or worse.

Here, then is one of the most serious mistakes, practically. When I insist upon this, it is not a matter that I admit to be open to a question, or that there should be any doubt about. No person acquainted at all intimately with the language in which the Holy Ghost wrote, could hesitate, save through the effect of strong prejudice. I would also observe, that the best men — the ablest scholars, who perhaps differ from my own views as to much I deem important — nay, persons who are dignitaries in the very church which had the principal hand in the production of this version, — admit candidly and with one consent, that the version I have just given is the true one. There is no doubt of it on the minds of persons of the most opposite ways of thinking on other matters, as to what is the true meaning of this verse. (*Lect. on Gal.*, p.141)

that ye should not: May we say, if it be needed by any one that has read our writings, that we seriously object to the error expressed in the Authorised Version of Gal. 5:17, last clause? It is untrue and unholy. We are responsible never to sin, and the Spirit is in us to give adequate power to prevent it. Verse 16 contradicts the rendering of 17: the Revised Version is right. The Authorised Version here naturally means an excuse for sinning, one of the consequences of non-deliverance from law, the other on the opposite side being the presumptuous thought of perfection attainable here below, into one or other of which all are apt to fall who know not the gospel by faith. From Tyndale the English versions were bad. The more do I regret that Mr. Green and the Bishop of Durham differ from Bishop Ellicott and Dean Alford in saying that *ἵνα* here seems to denote simply the *result*. Any sense here but *purpose* is as opposed to the context as to truth and holiness. (*Bible Treasury* 14:334)

that ye should not: It is *ἵνα*, not *ὅπως*, and the sense "in order that," &c., just the contrary of the A.V., which confounds the case with Romans 7, and might act as an Antinomian excuse for sins. (*Bible Treasury* 12:45)

that ye should not: Will the *Christian Observer* stand to the error of the English versions since Tyndale? Will the writer be bold enough to deny that *ἵνα μὴ ἔσθω θέλητε, ταῦτα ποιῆτε* means "that ye may not do" (not, "so that ye cannot do," which is bad doctrine as well as false translation)? Real scholars, like Bishop Ellicott and Dean Alford, or indeed any others of any land you please, will unhesitatingly condemn the two organs of the Evangelicals. Will it be contended that the Spirit of God sanctions the false reading, the false version, or the narrow-minded spite which disclosed its astonishing ignorance in refusing and calumniating a correction because it emanated from "the Brethren?" (*Bible Treasury* 6:158) [See also *Bible Treasury* N8:119]

5:20 parties: [see note to Acts 24:14]

parties: should be compared with 1 Cor. 11:19. (*Bible Treasury* 14:379)

6:1 in: does not mean surprised "by," but taken or detected "in." (*Bible Treasury* 14:379)

6:10 as: Nor does "since" suit 10 like "as." (*Bible Treasury* 14:379)

6:11 [whole verse]: [The RV shows] the correct rendering of verse 11 (*Bible Treasury* 13:378)

large letters I have written: In 11 it is the epistolary aorist, which in our idiom means "I write." The Revisers are right in saying "with how large letters," *γράμμασιν*. Had Paul meant to say "how long, or large, a letter," as in the Authorised Version, &c., the proper Greek would be *γράμματα*. And *π.* well expresses the length of the letters, not of the letter, which is by no means long. (*Bible Treasury* 14:379)

written: in large uncouth letters he wrote the entire Epistle. (Contrast with the aorist here the present in 2 Thess. 3:17). (*God's Inspiration* p. 442-443)

6:14 world . . . world: [See note on 2 Cor. 5:19.]

6:17 the Lord: [The RV shows] the omission of "the Lord" (*Bible Treasury* 13:378)

Notes for Ephesians

1:1 ^Λ faithful: the common class is obscured [in the RV] by putting in “the” before “faithful,” like Dean Alford, though less than in the Authorised Version, reproduced by Bishop Ellicott. Mr. Green is more accurate. (*Bible Treasury* 13:378)

1:5 adoption ^Λ: [See note to John 1:12.]

1:7 ^Λ redemption: I do not think that τὴν ἀπολ. in verse 7 is rightly rendered “our” redemption, though do doubt it is ours. The article simply designates redemption as a distinct object which we have in Christ, like παρρ. in chapter 3:12 where the Revisers do not say “our,” and this properly. (*Bible Treasury* 13:378)

1:10 to sum up: It is almost needless to say that these set times are not yet completed, and that Christ has not yet all things in the heavens and on the earth headed up in Him, and that the church is not yet reigning joint-heir with Him. The translation, which has been supposed to involve one, and which to be consistent ought to involve all, of these consequences is a mistake. “That for the dispensation of the fulness of seasons, He hath headed up for Himself all things in Christ,” is a version founded upon a misconception of the force of the aorist infinitive being abstract. ἀνακεφαλαιώσασθαι is as capable of referring to the future as to the past. You cannot gather the time of actual occurrence from that word in itself. It seems that the Authorised Version gives the sense here correctly. The purpose of God was, “that He might gather,” or “to gather together” etc. The object was not to express the time of the gathering; and this is so true, that usually the aorist infinitive is expressed in Latin and English by the present. Moreover, as here, the infinitive of the aorist is often employed, where we might have expected that of the future, because the action is considered in itself as concluded; and its future occurrence is sufficiently indicated by the governing verb, and the context generally. Besides this, the infinitive aorist is generally used if the principal verb be in that tense. (*Bible Treasury* N2:247)

1:11 obtained an inheritance: It is an instructive proof how little the most eminent critical ability avails for the N.T., that Lachmann edited ἐκλήθημεν (ADEFG) in Eph. 1:11, where spiritual intelligence is certain that it must be ἐκληρώθημεν, the added truth of our heirship. The Vulgate had similarly erred though qualifying it by “sorte,” as also the Peschito and Harcl. Syrr.; Memph. &c. in the reading of “chosen” which belongs to the calling, not to the inheritance. (*Bible Treasury* N3:70, *Epist. of Peter* p. 19-20)

obtained an inheritance: is not the version of verse 11 distinctly for the worse as compared with the Authorised Version? It is exactly one of the marked points of contrast between the faithful now and Israel of old, that these are designated the inheritance of Jehovah, those are styled God's heirs and Christ's joint-heirs. Hence the force of ἐκληρώθημεν is that we were allotted our inheritance, not “made a heritage,” the καὶ adding this to our being called. For there are two main parts in the blessing: our calling, and also our inheritance, which embraces the universe as put under Christ (cf. verse 10), given as Head *over* all things to the church which is His body. The church is in God's grace and purpose the heavenly Eve of the Last Adam, to possess all things, not merely the things on the earth like the first man, but the things in the heavens. Here accordingly it will be noticed that the apostle speaks not of the glory of God's grace (ver. 6), nor of the riches of His grace (ver. 7), but of His glory (vers. 12, 14). He looks not at present privilege, but onward to the redemption of the purchased possession which will be then, as distinguished from the redemption we have now through His blood, the forgiveness of our offences. There is no doubt that God purchased the church with the blood of Christ, and that the believers from among the Jews are now reckoned a people of possession, or

peculiarly His own, as indeed are all saints; but this does not at all decide the true force of the purchased possession here, which is really the inherited universe when His glory dawns. There is no need for introducing the italic supplement “God's” here or elsewhere. (*Bible Treasury* 13:378)

1:15 the love: Next we have [in the RV] an instance of what seems nothing less than hardihood in the Company, due probably to scholastic influence overriding all right spiritual feeling: a too common fault in the Revised New Testament. Three of the primary copies with later uncials, also a single cursive, and a few Fathers, omit ἀγαπήν τήν: an omission obviously accounted for by one of the most frequent causes of various readings, *homœoteleuton*. The omission, to my mind, gives us no sense; and this has positively passed muster as the collective judgment of the Company! “For this cause I also, having heard of the faith in the Lord Jesus which is among you, and which ye *shew* toward all the saints.” Of course they say in the margin that many ancient authorities insert “the love;” but what temerity in adopting for their text what Lachmann alone (now followed by Westcott and Hort), never hindered by the least apprehension of divine truth, ventured to endorse! No doubt Bishops Ellicott and Wordsworth, and Drs. Brown and Scrivener, and one would hope others, protested, but were outvoted. Tischendorf and Tregelles were daring, especially after the Sinaitic MS gave sometimes its voice in accordance with the occasionally wild readings of the Vatican copy; but even they, in spite of their tendencies, here withstood this idolatry of ancient documents to the destruction of truth. Love “toward all the saints” (Col. 1:4) should have guarded against such an error in their thoughts of Ephesians 1:15, though each scripture has its peculiar form. (*Bible Treasury* 13:378-379)

the love that [ye have]: The suggestion [of the American correctors of the RV, “the love which ye *shew*”] is right. (*Bible Treasury* 14:379)

1:23 which: Or, ‘the which’ (though this is rather antiquated), ‘inasmuch as it,’ ἥτις, not ἡ, i.e., character, not fact. Comp. chap. 3:13, 6:19, and 6:2. (*Lect. on Eph.*, p. iv)

2:1 in: [Is there sufficient ground for the assertion that, in these passages, the dative case is mistranslated, that being often used (as every Greek scholar knows), for the instrument or means whereby a thing is done or comes to pass? Should it not be (Eph. 2:1) “*by* trespasses and sins” (or in consequence of “*having no life*” in us)? There seems some incongruity in speaking of *walking* in the sins wherein they were *dead*. Moreover it is worthy of note, that the same apostle speaking of spiritual corruption (Colossians 3:5,7), says, “in the which ye also walked sometime *when ye lived in them*,” and it is difficult to suppose, that he used *life in sin*, and *death in sin*, to express precisely the *same* thing. Turning to Romans 6:2, should it not be, “*dead by sin*”? If sin is such a dreadful thing as to have exposed us all to the punishment of death — from which Christ's death alone frees us — how can we think of continuing in it any longer? In chapter 5:12, we have “*death by sin*,” and in verse 17, “*By one man's offence*.” Why then in Romans 6:2 is “*to*” to be employed in rendering the *same* dative case? The apostle has shown what we have incurred *by sin*, and then immediately he is made to say, “How shall we who are *dead to sin*?” which has no force in connection with his previous reasoning. In regard to Romans 6:10,11, how can Christ be said to be *dead unto sin*? but if it should be “*dead by sin*” — by reason of man's sin, the sense is plain, “in that he liveth, he liveth *by God*,” “*by the power of God*.” (2 Cor. 13:4). . . .

The value of these queries may not at first be very obvious; but these passages have an importance in a controversy not needful to mention here; and we cannot be too anxious to endeavour to ascertain the correct text of the *word of God*. T. D.]

Ephesians Notes

As regards Romans 6, the wished-for translation is the result of a misconception of the whole passage. It makes it a motive drawn from a previous evil result and no more; whereas it is perfectly certain that the passage contemplates our dying in becoming Christians, not by our sins. Those who have been baptized unto Christ have been baptized unto His death. We have been made one plant with Him in the likeness of His death; and this in order that we might walk in newness of life. Hence it is perfectly certain that the doctrine of the chapter is dying out of our old man, and living in newness of life — not our dying by our sins so as to be afraid of living in it now. And such is the whole tenor of the chapter; “our old man had been crucified with him;” and the use too of the dative at the close. . . .

2 Corinthians 13:4 is ἐκ δυνάμεως. I suppose he only quotes this for the sense. Living in sin, and being dead in it, is not the same thing. One is the continuity of the old man in sin, the other is his state in respect of God; but both are true. Alienated from the life of God. A reference to Colossians shews, in the analogous passage, νεκρούς . . . ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ. Now ἐν can be used as an instrument or power too. But I think no intelligent Christian could doubt what it means here; and I do not see how it is possible with ἀκροβυστίᾳ to take it in any other sense than ‘in.’ Besides, νεκρούς would not be the word. It signifies properly ‘corpse.’ It is not dying as a punishment for them, but a state in which they were. Then God creates again. They are viewed not as dying by or for their sins. It is not ἀπεθάνετε, but being νεκρούς He has quickened. The first work in the corpse is quickening with Christ, God’s act. In Romans and Colossians, being alive in sin, ye have died (ἀπεθάνετε) in Christ. In Ephesians, being νεκροί, we have been quickened with Him. It is a new creation. It does not seem to me there can be the smallest doubt of what is the right translation. (*Bible Treasury* 6:144)

2:2 age: [See note to Mat. 12:32]

authority: It is really “authority” rather than “power”; and “powers” would appear to be erroneous. (*Bible Treasury* 14:380)

2:17 peace: [The RV is] right in adopting . . . εἰρήνην (verse 17), omitted in Text. Rec. (*Bible Treasury* 13:379)

2:18 ^Λ access: I had hesitated whether I should not, with several translators say ‘our’ access (and so *bis* in 3:12 and in 3:17). But it appears to me that our possessive is too strong an expression of the Greek article here; and that the force, in one case at least, is rather technical. (*Lect. on Eph.*, p. v)

2:19 ye are [2nd]: [The RV is] right in adopting ἔστε (*Bible Treasury* 13:379)

2:21 all the: [Are we compelled either to adopt the R.T. insertion of ἡ (with A,C,P, &c.) or to admit the later Greek usage and translate πᾶσα οἰκ. “the whole” or “all the building?”]

The context shews that it means the whole building. The criticism is difficult. I am disposed to leave out ἡ. (κ has it as a correction. Chrys. in text); but I think πᾶσα ἡ οἰκοδομή would not do, as it would be then built, and that the force is as a whole, all the building. Compare Acts 2:36; Ezekiel 16:2. Moral words have not the article; in them ‘every’ and ‘the whole’ run into one another, as “all righteousness,” every thing so characterised. This is quite general: so used of δύναμις. We get all Israel as an army where it is Israel as a whole, not those of it; and where a thing which may be composed of many parts but is viewed as a whole, not as one, the article is not added. Often ‘every’ is tantamount. This is practically the case with πᾶσα γραφὴ θεόπνευστος where ‘all’ is as good as ‘every,’ or better. πᾶς ὁ Ἰσραὴλ is one object, πᾶς Ἰσραὴλ Israel as a whole. In Ephesians 2 the church as a building is viewed as a whole (not yet ναὸς ἁγίος, it is growing to that); it is a building going on, the

building grows as a whole. The following verse gives the particular present habitation in which the Gentiles συνοικοδομοῦνται. (*Bible Treasury* 10:15-16)

all the: Against . . . [the RV’s] dropping the article, though sustained by κ^{corr}. A C P many cursives, &c., in verse 21, I have anything save objection; but their version, as so often in such cases, is in no way justified, though it might seem so on a first glance at the anarthrous form. But πᾶσα ἡ οἰκ. would imply that the building was complete, in contradiction to the express teaching of the clause that it is only in process — “groweth into a holy temple in the Lord.” So the Revisers themselves render πᾶς οἶκος Ἰσραὴλ in Acts 2:36, though they give “every house” in the margin. This they might have done here with less opposition to God’s word generally; for “each several building” is irreconcilable with what is everywhere else insisted on. There is no such thought in scripture as ecclesiastical independency, but intercommunion. It may not be here the church as one, but as a whole, not every part. (Cf. the revision of Mat. 3:15; Eph. 1:1; and many like cases.) (*Bible Treasury* 13:379)

all the: The article seems necessarily wanting in v. 21, though excellent old MSS. insert it; but according to correct usage as the building is not complete, it could not be there. Yet this does not warrant “each several,” as in the RV. For though as the ordinary rule πᾶσα without the article requires “every,” there are known exceptions, as “all Jerusalem” (Mat. 2:3), “all the house of Israel” (Acts 2:36), “all Israel” (Rom. 11:26). It is not a proper name that really accounts for this; a whole viewed in its parts excludes the article, yet means “all.” The mistranslation is therefore not only superficial, but directly upsets the unity of the building on which the apostle here insists as everywhere else. (*God’s Inspiration* p. 447-448)

2:22 an: [See note to 1 Cor. 3:16.]

3:3 briefly: [See note to Acts 26:28]

3:7 the: was there any real need to say “that” grace of God [in the RV]? (*Bible Treasury* 13:379)

3:9 administration . . . things ^Λ: Of course, in verse 9 it is “dispensation” not “fellowship” as in Text. Rec. and Authorised Version, and “by Jesus Christ” disappears. (*Bible Treasury* 13:379)

3:12 ^Λ boldness . . . ^Λ access: [See note on 2:18]

^Λ boldness: [See note to Eph. 1:7]

3:13 [you] not to faint: The American [correctors of the RV] suggestion, which we find in the Syriac and elsewhere, seems as unworthy of the truth and general context as unsupported by the surrounding words. (*Bible Treasury* 14:380)

3:14 of our Lord Jesus Christ: [The RV appears] to be justified in rejecting “of our Lord Jesus Christ,” (*Bible Treasury* 13:379)

of our Lord Jesus Christ: an addition favored by many MSS., Vv., etc. (*God’s Inspiration* p. 450)

3:15 every: Further, the true sense is “every family” in verse 14, not “the whole,” so that the argument tells in the opposite direction. No one doubts about all being in the kingdom by Him, or in heaven; but all this is distinct from the relationship of Christ’s body as scripture teaches it. The “learned theologian,” who says that saints and angels make but one family, cannot have weighed the Greek here, or the Bible throughout its invariable testimony. St. Paul says “family;” but he has πᾶσα πατρία, every family, leaving room for many, certainly not one only. (*Bible Treasury* 9:270)

every: [πᾶσα πατρία, every family. It is evident that the above words require to be so rendered, πᾶσα being here distributive rather than collective. By this change we lose a very beautiful idea (at least as far as

this text goes), that, namely, of one universal family in heaven and earth; but doubtless the true rendering may suggest other views equally valuable and good to the use of edifying. Probably some of your many contributors may be prepared to furnish an able criticism on the entire passage. It will be found replete with precious meaning. E.H. Haskins] (*Christian Annotator* 1:295)

I humbly think that it is wrong to speak of what we lose by giving up a wrong translation for a right one; and it is confessed that “every family” is here required. Sure I am that the true rendering suggests not merely views equally valuable, but much more so than the false one, which has really confused and prejudiced the minds of Christians against that which otherwise might have been apprehended and enjoyed. I do not doubt that the phrase embraces the sum of God’s intelligent creation, at least what is blest, whether in the heavens or on earth, angelic or human. (*Bible Witness & Review* 1:288, *Christian Annotator* 2:365)

every: [The RV appears to be justified] in saying (not all the, but) “every family.” (*Bible Treasury* 13:379)

3:17 ^Λ faith: [See note on 2:18]

[last part of verse]: [The RV does] not seem right in verse 18, which should be “being rooted and grounded in love in order that ye,” &c. This adds to the clearness of the truth, if it be not absolutely needful. (*Bible Treasury* 13:379)

3:18 that ye: [See note to Eph. 3:17]

3:21 ^Λ in: External authority is confessedly strong for the insertion of καί before ἐν X. ‘I. in verse 21; but one does not wonder that Ellicott, Green and Wordsworth rejected, and that Alford hesitated to accept it even in the face of ^Λ A B C and other witnesses. (*Bible Treasury* 13:379)

4:3 using diligence: “Endeavoring” fails to give the real force of the word employed by the Spirit of God. The word “endeavor” in the ordinary language of the day is habitually applied to that which men essay or seek after, even if they have not a hope of accomplishing. They feel that they may fail, but at any rate they try or “endeavor” to do this or that. Such is not the meaning of the word here, but rather zeal in heeding and carrying out what is already true, giving diligence . . . This, however, shows that not mere effort to attain, but earnestness to maintain, is the exhortation intended. (*Bible Treasury* 14:140)

4:6 [us, or, you]: most editors, like many copyists, have lost the finely drawn truth by a misapplied love of uniformity. It is exceedingly hard to suppose the insertion of ἡμῖν (not ὑμῖν as in Text. Rec. and Auth. Ver.) unless it were really of God. Man would be prone to remove it even in the early days, as we find it wanting in ^Λ A B C O^{corr} P and not a few cursives, &c. But the mass of testimony in MSS uncial and cursive, Versions and Fathers, favors “us all.” And so beyond cavil does the internal requirement. For as the apostle had traced vital or intrinsic unity in verse 4, and external unity in verse 5, he closes with the unity of the God and Father of all, universally supreme and permeating, and withal most intimate for “us all,” but this limited to us all (them who believe). No blunderer, still less a forger, could have hit on a shade of truth so unexpected beforehand, yet so momentous and happy when expressed. If people had introduced a gloss, they would have extended the pronoun to all three. (*Bible Treasury* 13:379)

4:8 captivity: Some have gone so far as to suppose an active force in the word αἰχμαλωσία. But there is no need to go beyond the ordinary usage, and the Hebraistic emphasis. That they had been captors before being thus emphatically led captive is no doubt true; but it is not expressed in the phrase itself, which simply but intensely expresses the completeness with which they were vanquished. . . . Possibly the marginal alternative of “a multitude of captives” captivates persons of an imaginative turn of mind, who are under the delusion that such alternatives are more faithful

than the text. Here it appears that it is not mere “multitude” which is the point, but the completeness of His victory over the enemy. Yet in any case there was a multitude. (*Bible Treasury* N2:335)

4:16 [the]: “due” measure seems hardly allowable [in the RV] (*Bible Treasury* 13:379)

4:22-24 should put . . . be renewed . . . put: Or, ‘in Jesus — your having put off . . . and being renewed . . . and having put on,’ &c. (*Lect. on Eph.*, p. viii)

should put . . . put: Some suppose that the truth in Jesus is, “that ye have put off, as concerns your former conversation, the old man . . . and have put on the new man,” &c. (Ver. 22-24). So Dr. Eadie and Mr. Peile, whose rendering seems to me quite consistent with the context, notwithstanding the depreciatory notice of Alford and Ellicott. Mr. Darby takes the version and connection to be, that the truth in Jesus is not exactly “that ye should,” nor “that ye have,” but “your having put off,” &c. I have not, however, altered the rendering and the comment, which remain here as before. The reader can judge for himself. (*Lect. on Eph.*, p.223-4)

should put: Do not verses 22, 23 set forth truth in the person of Jesus? “Your putting (or having put) away,” &c. (Compare Col. 3:9,10) For the Christian it is a fact already accomplished in the Saviour, of which faith lays hold; as mysticism always strains after it in man’s own feelings. (*Bible Treasury* 13:379)

4:23 be renewed: [See note to Eph. 4:22]

4:24 put: [See note to Eph. 4:22]

4:28 him that stealeth: It is not exactly “him that stole,” but “the stealer.” “Thief” would be too strong; and “he that stole” is too weak. The apostle was led to choose a term so large as to take in every shade of such dishonesty. (*Lect. on Eph.*, p.230)

4:30 by: what is the meaning, verse 30 [of the RV], of “the Holy Spirit of God, in whom ye were sealed”? &c. The sealing was in His power, or in virtue of Him. (*Bible Treasury* 13:379)

4:32 in Christ: The reader will notice that there is a departure from the Authorized Version of verse 32. It is done advisedly. Why King James’ translators deserted the Greek, followed by Wycliffe, Coverdale, and even the Rhemish, it is hard to say, especially as Beza, who often influenced them, is here accurate. The erroneous rendering obscures the very grace of God which is set before us as our spring and pattern, and tends to countenance the error that Christ was the procuring cause of His love, instead of being the blessed and infinite channel of its communication to us, the only possible means in which even His love could holily and justly avail for us. (*Lect. on Eph.*, p.239)

4:32 [last part of verse]: The Revisers rightly say in verse 32, “even as God also in Christ forgave you.” (*Bible Treasury* 13:379)

5:1 imitators: [The RV] correctly say[s] “imitators” of God (*Bible Treasury* 13:379)

5:4 becoming: [The RV] correctly say[s] . . . “befitting” for the obsolete synonym “convenient.” (*Bible Treasury* 13:379)

5:5 ye are aware of, knowing: [The RV] read[s] ἵστε (not ἐστε) λ. (*Bible Treasury* 13:379)

5:9 light: [The RV] read[s] . . . the fruit of “light” in verse 9, so agreeable to the context. (*Bible Treasury* 13:379)

5:13 ^Λ all . . . ^Λ reproved: Here the Auth. Version is doubly wrong. To justify it, there should be no article with πάντα, and there ought to

Ephesians Notes

be one with ἐλεγχόμενα. I have done the best I could (though the result is poor) to represent the text. (*Lect. on Eph.*, p. x)

[last part of verse]: whether their view [in the RV] of the end of verse 13 is sound may be doubted. (*Bible Treasury* 13:379)

5:18 drunk . . . dissoluteness: Two words in this verse have been subjected to no little violence. First, it is said that μεθύσκεθε means *drenched* rather than “drunk;” secondly, that ἀσωτία means *danger*, not “excess.” Now, it is certain that in the New Testament the regular word for drunkenness is μέθη, for drunkard μέθυσος, for making drunk μεθύσκω, and for getting drunk μεθύω, or, what is equivalent, the preceding word in Mid. as in our text. That μεθύει in 1 Cor. 11:21, means “plentifully fed,” is the mistaken notion of Mr. Ewing in his N.T. Lexicon. But πεινᾶ compels us to no such violence. Our own version faithfully represents the original, and makes good sense, in spite of the strictures of Archdeacon Jeffreys. The Septuagint translation of Ps. 36:8 is not parallel, because wine is not in question, and the expression is certainly figurative. The Vulgate also has the same — “*Inebriabunter ab ubertate domus tuae.*” Here, on the contrary, it is a question of literal eating and drinking. All admit that μ. may *metaphorically* mean “soaked,” “steeped,” as in oil or water. Hence it may also be transferred from the effect of wine to that of passion. But all this does not in the least weaken the proper meaning of the word. Accordingly, even in 1 Cor. 11:21, we have the same idea given in the versions of Wiclif(1380), Tyndale(1534), Cranmer(1539), Geneva(1557), Rheims(1582), and the authorized(1611). It is the same sense in John 2:10, save in the Bible of Wiclif, who has “fulfilled.” The ruler evidently *did* know the good wine from the bad: he is merely describing the custom of substituting a worse wine when men could not discern the difference. That is, the context favours the common rendering. — Next, that ἀσωτία in the New Testament, means “excess,” “prodigality,” “dissoluteness,” is manifest. It has just the same force in classic Greek. He who has read Aristotle’s Eth. Nicom. may remember the sentence (ii.7) — περὶ δὲ δόσιν χρημάτων καὶ λήψιν, μεσοτῆς μὲν ἐλευθεριότης, ὑπερβολὴ δὲ καὶ ἄλλειψις, ἀσωτία καὶ ἀνελευθερία. Not danger but waste is the thought. So in Rhet. ii., where it is contrasted with φειδῶ. This may justify our translators; though “riotousness,” as given in the Rhemish, accords well with their own version of Tit. 1:6, 1 Peter 4:4, and of a kindred word in Luke 15:13. Wiclif translated the last clause “wherein is lechery.” But to say that he understood the evil to be a property of the wine, is as unwarrantable as to say that our translators meant “the excess” to be in the first drop. Just apply this notion to 1 Tim. 5:23, and we should have the Spirit of God advising Timothy to use a little “danger,” or “excess,” or even worse, for his stomach’s sake. Their absurdity is not the worst thing about these pseudo-criticisms. It is evident, I think that ἀσωτία refers to μεθ. οἶνω, not to one only, but both. (“The Use and Abuse of Wine,” *Pamphlets*, p.283-4)

5:20 God and Father: compare note on 1 Corinthians 15:24 (*Bible Treasury* 13:379)

5:21 Christ: “Christ” is right in verse 21 (*Bible Treasury* 13:379)

5:22 [submit yourselves]: Some excellent authorities read, “Let the wives be subject to their” &c. Others do not express the verb. (*Lect. on Eph.*, p. x)

5:26 sanctify it, having cleansed: The English Version might, and no doubt does confuse, by putting it as “sanctify and cleanse.” The cleansing or purifying by the washing of water by the word is the way by which Christ sanctifies the church. The object here is to state the work in itself, not to distinguish the initiatory setting apart from the progressive work. (“Sanctification,” *Pamphlets*, p.157)

washing: It is not true, as Alford says, that the word translated “washing” means “laver” or “bath” (which would be λουτήρ), but “bathing,” and hence the water used, *not* the vessel which contained it, ἐν β. characterising it as effected by the word, and not ritual or ceremonial as in Judaism. (*Bible Treasury* 12:240)

washing: [Q. Ephesians 5:26. Is it true that the laver, and not “the washing,” of water is here intended? Is it correct to say that we must not join ἐν ῥήματι (“in the word”) with τῷ λουτρῷ nor with τοῦ ὕδατος, because the former would require τῷ ἐν ῥήματι, and the latter τοῦ ἐν ῥήματι? that therefore the connection is with ἀγ. or rather with καθαρίσας? A.]

A. The great general lexicographers, from H. Stephens to Liddell and Scott, give not only “laver” but “bath,” and hence washing and even water for bathing or washing. See the amplest proof in classic Greek given by Passow, Rost, Palm, &c. So Schleusner, Wahl, and Rose’s “Parkhurst,” among those devoted to the Greek New Testament. Indeed the LXX use in general a different word (λουτήρ) for a laver, and λουτρὸν for washing, as in Cant. 4:2; 6:6. So the Apocryphal Sir. or Ecclesiastic 31:30 (Ed. Tisch., 1850, Vol. ii., p. 195.) Further, λουτρὸν was used for the bath as a place for washing, λουτρον or λουτριον for the water rendered impure by bathing. See Scapula, Hederic, &c. Hence the English version is thoroughly justified, instead of its being “a meaning the word never has.” It is generally, says Pape, cleansing, washing away of filth, abwaschen, abspülen. It may take, as a secondary meaning, the bath itself, as the word “bath” does in English. But it means applying the water, not the vessel. It is used often by the fathers for baptism, but even there in the same sense (ὡς ἐκπλυσίν, says Gregory Nazianzen). Indeed so far from being or alluding to a vessel, it is not likely a vessel was ever used in scriptural times. At any rate, Dean Alford’s statement is quite unfounded. Titus 3 refers to baptism, but to washing, not to a font. He says, See Lexx.; but the Lexx. give bath, water for washing or bathing, the act of washing, and even drink-offerings. It is not the bath properly as a place, but the bathing; and hence we have λουτρὰ θερμὰ and ψυχρά, λουτρὰ ὕδατοιο, and λουτρὰ φαινόμενα ἐπὶ τῆς γῆς, κ. τ. λ. So the λουτροφόρος used to bring the water, not the bath as a vessel.

Next, while it may be right to connect ἐν β. with the verb or the participle we must necessarily connect τῷ λ. τοῦ ὕδατος too, and ἐν β. becomes characteristic of the cleansing by the washing of the water. Thus this is the instrument of cleansing, and its true character is ῥήμα. Neither of the constructions said to be required in this case is called for in the least degree. Τῷ ἐν β. would be utterly out of place; τοῦ ἐν β. would be nonsense; but ἐν β. as it stands by itself is just what is wanted as a characteristic explanation (like ἐν πνεύματι, chap. 2:22, and many such cases). But τῷ ἐν β. (if it be Greek, which is doubtful) would point to a specific agent that would make the bath. If the meaning were “purified by the bath of water by the word,” the Greek would be διὰ τοῦ β. or τῷ β. But ἐν β. is unequivocally the character of the thing spoken of as a whole. Τῷ λ. is the dative of the instrument; by the washing of the water they were purified: what was its character? It was ῥήμα, or rather ἐν β.

Again, this use of ἐν is quite common on all subjects. (Matt. 12:28; Luke 1:41,77) It characterizes. The reasoning on Ephesians 5:26 would connect the last case with δοῦναι, and turn the passage into folly. See Luke 4:32; 8:43; 21:23. It is simply to characterize the state. The article is no way needed, but rather its absence. So Romans 8:3; 13:8; 1 Corinthians 15:43. In fact it would be endless to cite cases of the sort. It is the regular characteristic style. Prepositions are Middleton’s weak point. He followed Hellenism ably, but not the mental bearing of words. Nouns answer to “what?” as ὁ answers to “who?” (or “which”)? The article is indicative of an individual or individuals. Hence, prepositions or not, it makes no difference really. The absence of the article marks the nature or character of a thing; as here ἐν ῥήματι characterizes.

Compare John 15:3 for the doctrine. Both Ellicott and Alford are wrong in regarding sanctification as *exclusively* a progressive thing after initiation. It is so used, but even more frequently for the first setting apart to God. Here it appears to be used for the thing itself, and not distinctively either first or progressive. The apostle may allude to baptism (or, as is alleged, though very doubtful, to a sponsal bath). But he takes care to shew that it is the *word* that purifies, καθάριας ἐν τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι being one sentence, which explains how the sanctification is effected. Christ, having loved the Church and given Himself for it, made it His, and does the other two things: He sanctifies it, and then presents it to Himself, being God as well as Second man. Its sanctification is by the purifying power of the word applied by the Holy Ghost.

Hence the 'washing of water by [the] word' is right; and ἐν ῥ. characterizes the whole statement, being no more connected with καθάριας or ἁγ. than with τῷ λ. or τοῦ ὕδατος. It would not be ἐν ῥ. if it were specifically connected with either. (*Bible Treasury* 7:176)

washing: The word employed is not "laver," (which in fact never occurs in the N.T. but often of course in the Greek Version of the O.T.), but "bath water," and hence "washing." The absence of the Greek article with the qualifying term ἐν ῥήματι is strictly correct, though English like most other tongues cannot dispense with it, as thereby it makes the word to characterise the washing. Nor could any instrument but God's word applied by the Spirit effect that purifying process all through. (*Bible Treasury* 20:320)

washing . . . in: the more correct "washing" stands in the text of the Revisers as in the Authorised Version. Only they say "with" for "by" the word, which is regrettable perhaps. (*Bible Treasury* 13:379)

5:29 Christ: it is "Christ," not "the Lord," as in the Authorised Version, followed by Text. Rec. (*Bible Treasury* 13:379)

5:30 of his flesh, and of his bones: [The RV] leave[s] out the latter half in Text. Rec., as in the Authorised Version also. (*Bible Treasury* 13:379)

5:32 mystery: Yet what is the result of this unnatural rendering? "This is a great sacrament; but I speak in Christ and in the church:" a transcript of Jerome's Vulgate, and a gross travesty of the divine mind in the inspired Greek. Even Cardinal Cajetan and Dr. Estius expose the error. It is false in both substance and form, but serves, as error well suits, to sanction a sacrament of purely human invention. (*Exp. of Titus and Philemon*, p. 32)

6:5 [whole verse]: [See the RV] for a change of order (*Bible Treasury* 13:379)

6:9 [whole verse]: [See the RV] for a necessary correction of the Text. Rec. and of the Authorised Version. (*Bible Treasury* 13:379)

the master both of them and of you: literally "the Master of both them and you." To warrant the suggestion [of the American correctors of the RV], the Greek might have been ὁ καὶ αὐτ. καὶ ὑμ. κ. (*Bible Treasury* 14:380)

6:12 heavenly: Anybody who intelligently reads the Greek Testament will know, and even those who can enquire of those who do will hear it confirmed, that the expression ἐπουρανίους means not merely "high" but "heavenly" places. No matter where you examine elsewhere, it invariably means "heavenly places"; and, in point of fact, it never does bear the sense of "high" simply, nor do I believe it to be possible. Any man who knows the language will hardly deny that "high places" is a slip or an evasion. I suppose our translators did not know what to make of the passage. They may have supposed that it would sound strange to hear of wicked spirits in "heavenly places," and so they thought to tone it down or to obscure it a little, and so put in "high places."

However this may have been, it is far from my wish to fasten any unworthy motives on them. They have erred occasionally, but were, many if not all, excellent men and able scholars, and I believe did their work with fidelity, though with a certain measure of hindrance, especially on the part of the king. We know he was superstitious on some points, and would not allow them to alter ecclesiastical terms which notoriously foster much misconception and prejudice. I do not mean to insinuate that James I. had anything to do with the mistake alluded to in Eph. 6, nor does it particularly matter who it was that suggested or kept it up; but the fact is certain, that we are said by the Holy Spirit to battle "with spiritual wickedness in heavenly places," as Israel with blood and flesh (that is, their Canaanite enemies). (*Bible Treasury* N9:269)

heavenly: The term "high places" is an error of the translators, which falsifies the sense. It has led persons to oppose the higher authorities, for instance it led the Roundheads to oppose the government of their day. Such an interpretation is as false as the translation. The rendering and the doctrine are both wrong. The doctrine of the New Testament is that we have to do with the most serious fight that ever can be carried on by man here below; we have to combat Satan, not only to hold our own, but to hold the Lord's own against all the power of the enemy. But in no case is the Christian to wage carnal warfare, only against Satan. (*Bible Treasury* N10:222)

heavenly: The rendering of verse 12 [in the RV] is also much better, "high" places being unequivocally wrong. (*Bible Treasury* 13:379)

6:21 what I do: Or, 'how I fare.' (*Lect. on Eph.*, p. xii)

6:24 incorruption: The last verse ends rightly with "in uncorruptness," or incorruption. "Sincerity" is misleading. (*Bible Treasury* 13:379)

Notes for Philippians

1:1 bishops: King James' translators left in 'bishops', instead of adopting 'overseers' as in Acts 20:28. The cases are exactly parallel; as indeed a similar constitution prevailed wherever the apostles visited and supplied full order. The modern 'minister' of dissent is as unknown as the traditional 'diocesan'. (*Exp. of Acts*, p. 308)

1:5 with: Chapter 1:5 is more correctly translated "in furtherance of," not "in" (εἰς), the gospel (*Bible Treasury* 13:379)

1:10 that are excellent: Or, "prove the things that differ." (*Lect. on Phil. and Col.*, p.1)

against: the same preposition [εἰς] should be "for" (Rev. Ver. "unto"), not "till" (Auth. Ver.) the day of Christ (*Bible Treasury* 13:379)

1:13 in the whole of the praetorium and to all the rest: instead of "in all the palace, and in all other places," the Revisers prefer "throughout the whole praetorian guard and to all the rest." (*Bible Treasury* 13:379)

1:15 [whole verse]: The interference with the true order of verses 15-17, to give a more mechanical exactitude, is rectified [in the RV], whereas as originally written it is more forcible. (*Bible Treasury* 13:379)

1:16 [whole verse]: [See note to Phil. 1:15]

these, indeed, out of love: 1:16, 17. The suggestions [of the American correctors of the RV] seem uncalled for, as already implied in the text. (*Bible Treasury* 14:380)

1:17 [whole verse]: [See note to Phil. 1:15]

these out of contention: [See note to Phil. 1:16]

1:21 to live [is] Christ, and to die gain: [A famous man says,] "I, on the other hand, make Christ the subject of discourse in both clauses, so that He is declared to be gain to him both in life and in death; for it is customary with the Greeks to leave the word *pros* to be understood. Besides that this meaning is less forced, it also corresponds better with the foregoing statement, and contains more complete doctrine. He declares that it is indifferent to him whether he lives or dies, because, having Christ, he reckons both to be gain." So Calvin, followed by Beza, who adds that "Christ" is the subject of both members and "gain" the predicate, and that the ellipse of *kata* is not only tolerable but an Atticism! The reader may rest assured that a more vicious and violent rendering has rarely been offered. The truth is that "to live" is the subject, "Christ" the predicate of the first proposition; "to die" is the subject, "gain" the predicate of the second, as in the authorized version. (So the Vulgate rendering, "Mihi enim vivere Christus est, et mori lucrum," is correct, whereas that of Beza is as false as his comment ("Mihi enim est Christus et in vita et in morte lucrum").) The real force is lost by this strange dislocation of the French reformers, and the true connection is broken. (*Lect. on Phil. and Col.*, p.24-25, *Bible Treasury* 5:251)

1:22 [whole verse]: 22 seems to me as ill-rendered by the Americans [correctors of the RV] as by the Revisers. Living and dying were before the apostle — to live, Christ; and to die, gain. But if to live in the flesh [were his], this, he says, is to me worth while, or fruit of work to reap; and what I shall choose, I know not [or cannot tell, for γν. may mean either]. The "if" of the Revisers and [the Americans] seems quite out of place from not separating the last clause, whether we omit marginal 5 or not. To regard καὶ as introducing the apodosis appears only to embarrass. The Bishop of Durham confesses how doubtful that construction is here, and how awkwardly the sentence runs even if admissable. (*Bible Treasury* 14:380)

worth while: But verse 22 seems ill-represented [in the RV]. Does not καρπὸς ἔργου = *operae pretium*, worth while? Thus the connection would run: If to live in the flesh (fall to me), this (is) to me worth the while; and what I shall choose I know not, whereas not only does the arrangement of the Revisers seem cumbrous, but the result is unsatisfactory. "But if to live in the flesh — if this is the fruit of my work, then what I shall choose I know not." What does this mean, if the sentence would bear so awkward and violent a construction? Even the literal sense given in the margin appears far preferable, "this is the fruit of my work," or this is to me fruit of my work. It gives me opportunity for longer labour and its yield in the Lord's harvest. (*Bible Treasury* 13:379-380)

1:27 with: Nor are the Company [of Revisers of 1881] happy in their rendering of the last words in verse 27, where they miss the apostle's animated identification of the saints with the faith of the gospel, personified as the agent engaged in conflict. Striving "with," that is, in concert with, is much better than "for." (*Bible Treasury* 13:380)

2:1 comfort . . . consolation: "comfort" and "consolation" rightly change places [in the RV] (*Bible Treasury* 13:380)

comfort: 2:1 is a questionable change [by the American correctors of the RV], though on the surface "exhortation" may seem close. (*Bible Treasury* 14:380)

2:6 being: Or, "subsisting." (*Lect. on Phil. and Col.*, p.2)

being . . . an object of rapine: Is not "subsisting" a more suitable word than the suggested "existing"? The verse runs better in the Revised Version, "a thing to be grasped" not fitting in well. (*Bible Treasury* 14:380)

an object of rapine to be on an equality: "a prize to be on an equality" is more correct than "robbery to be equal" (*Bible Treasury* 13:380)

2:7 emptied himself: "emptied himself" [is more correct in the RV] (*Bible Treasury* 13:380)

2:9 the: the right reading "the" (not a) name is adopted [in the RV] (*Bible Treasury* 13:380)

2:10 in: "in" (not at) the name [is adopted in the RV] (*Bible Treasury* 13:380)

infernial: The groaning or deliverance of creation in Romans 8 is quite another thing, and ὑποκάτω τῆς γῆς in Revised Version is not at all the same as καταχθονίων here, being things that burrow, not the lost infernal beings. (*Bible Treasury* 13:380)

[beings]: why "things" instead of "beings" when we have the knee and tongue called to confess that Jesus Christ is Lord? Is not this very distinct from the personification of universal nature in Psalm 148 or elsewhere? (*Bible Treasury* 13:380)

2:14 reasonings: διαλο. is used for "questionings" as well as "reasonings," and "disputes," and may be so used here. (*Bible Treasury* 14:380)

2:15 be: "become," instead of "be," is suggested (I presume) the better to mark γένησθε rather than ἦτε (A D E F G &c.) which Lachmann preferred. (*Bible Treasury* 14:380)

lights: Or, "light-bearers." (*Lect. on Phil. and Col.*, p.3)

2:25 messenger: [See note on 2 Cor. 8:23]

2:30 of Christ: it is surprising the Revisers did not see that the Rescript of Paris in giving simply "the work" preserves the true reading, to which others added \overline{XY} or \overline{KY} . But others must here have overborne the Bishop of Durham. The insertions are easily accounted for. (*Bible Treasury* 13:380)

3:1, 4:4 rejoice . . . Rejoice . . . rejoice: [Q. —Phil 3:1, 4:4. What ground had the Revisers for putting “farewell” as the marginal equivalent for “rejoice”? A.B.]

A. — Nothing but pedantry. The verb as a secondary meaning is used for “saluting,” and so for “farewell”; but this sense is in narrow contextual bounds, as Matt. 26:49, 27:29, 28:9; Mark 15:18; Luke 1:28; John 19:3; Acts 15:23, 23:26; James 1:1, and 2 John 10, 11. Everywhere else it means “rejoice,” or “be glad,” and emphatically so in the Epistle to the Philippians where it is an evident keynote, as in 1:18, 2:17, 18, 28, 3:1, 4:10. What would be the sense of “Farewell in the Lord *always*”? Yet this is long after 3:1, where “farewell” would be therefore unnatural. Then we have also to take account of the kindred “joy” (χαρὰ) in the same Epistle, as in 1:4, 25, 2:2, 29, and 4:1 which it is impossible to mistake. But the verb ought not to be confounded as the A.V. does with *καυχᾶσθαι*, “I boast” as in Rom. 5:2, 11, Phil. 3:3, James 1:9, 4:16. It may surprise one that so profound a scholar as the late Bp. Lightfoot should express the opinion on Phil. 3:1 that the word conveys both meanings here, referring also to 2:18, 4:4. Spiritual perception is another thing, and indispensable for the right rendering of scripture. (*Bible Treasury* N1:320)

3:3 God in Spirit: or, according to the best MSS, ‘who worship by God’s Spirit’. (*Lect. on Phil. and Col.*, p.52)

God in Spirit: “worship by the Spirit of God” is right (*Bible Treasury* 13:380)

3:6 righteousness that [is] in law: Or, “according to legal righteousness.” (*Lect. on Phil. and Col.*, p.4)

3:7 I have counted: “have I counted” [in the RV] [is right] (*Bible Treasury* 13:380)

3:8 refuse: “Refuse,” as in the margin [of the RV], is a wider and well supported sense rather than “dung,” though this too the word σκύβαλα meant. (*Bible Treasury* 14:380)

3:9 of: “of” God to my mind keeps up the idea of intrinsic and immediate source rather than an external removal, and at any rate a more remote starting-point like “from.” (*Bible Treasury* 14:380)

3:11 from: There is no reasonable doubt that the received text is wrong, followed by the Authorised Version (“of,” instead of “from” the dead). The Alexandrian, Vatican, Sinai, Clermont, and St. Germain Uncials, supported by some ten cursives, very many versions, and the chief Greek and Latin ecclesiastical writers read *τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν*. Codd. F and G, by manifest error, read *τῶν ἐκ*, and this seems to have been corrected (or rather corrupted) in order to make sense into *τῶν* (omitting *ἐκ*) in K and L and the mass of cursives. But in my opinion the sense, and even the Greek, seems bad; for on the one hand both *ἐξανάστασιν* and the drift of the argument point to a resurrection of favour and blessedness, not to that in which the unjust must rise to judgment; while on the other hand *τῶν νεκρῶν* would imply *the* dead, *i.e.* all the dead, as a class. Hence I cannot but consider it a surprising error in Griesbach that he edited the received text in this place. Alter and Matthaei followed according to their plan the manuscripts before them; but the latter was too good a scholar not to feel the difference, though he appears to impute it to a corrector for the sake of elegance in his second edition. Long before them, Mill had given his judgment in favour of the more ancient reading; and Wetstein repeated it apparently with approval. Bengel hesitated; but Dr. Wells in this, as in many other instances, showed his sound judgment and quiet courage in rejecting the common text, and adopting that which has by far the best authorities.

Dr. S. T. Bloomfield indeed (Addit. Annotations in loc.) admits that the *external* testimony is quite in its favour, though it is hard to see what

he means by the internal evidence being in this case denied; for he suggests himself that *τὴν ἐκ* may have been a *correction* proceeding from those who thought that the sense which the context requires, “the resurrection from the dead,” could not be extracted from *ἐξάν.* *τῶν νεκρῶν*. The critical reading he owns has force and propriety; but he does “not see why *ἐξανάστ.* *τῶν νεκρῶν* should not of *itself* have the same sense as that conveyed, with more propriety of expression (and for that reason likely to be adopted in the early Uncial MSS.), *ἐξάν.* *τὴν ἐκ νεκρῶν*. Little probable is it that the reading, *ἐξανάστ.* *τὴν ἐκ τῶν νεκρῶν* should have been altered to *ἐξ τῶν νεκρῶν*. There is great reason to think that the *ἐκ* arose from those who thought it necessary to the sense, and did not see that it could be fetched from the *ἐξ* in *ἐξανάστ.* Hence I am inclined to retain *ἐξάν.* *τῶν νεκρῶν* as a *popular* and *familiar* mode of expression (suitable to the persons addressed), according to which the expressions *εἰς τὴν ἐξάν.* *τῶν* advert — as at Rom. 4:16, and elsewhere — to the *state* of the persons in question, the state or kind of resurrection unto life of those who have died in the Lord, and whose resurrection will be a resurrection unto *life* and *glory*, their bodies being raised incorruptible, and both body and soul united for ever with the Lord. See 1 Thess. 4:6-18.”

I have transcribed this note at length, because it is a fair example of Dr. B.’s critical, scholastic, and exegetic manner. Enough has been already said above, before I even knew of his reasoning, to prove how unfounded it is in every point of view. The internal evidence (*i.e.* the scope of the context) is as decidedly for *τὴν ἐκ* as the weightiest external witnesses. How the text got gradually changed from the most correct form (*not* correction) in the early Uncials has been explained. When the distinction of the resurrection of the just from that of the unjust got lost in Christendom, and all were merged in the error of one general indiscriminate resurrection, one can understand that people would not feel the impropriety of substituting *τῶν* for *τὴν ἐκ* (for as to *τὴν ἐκ τῶν*, of which Dr. B. speaks, it exists in no document whatever). There is therefore not the slightest ground to countenance the rather dangerous idea, that the apostle did not employ a phrase analogous to the correct one which is found elsewhere in the New Testament, and adopted “a popular and familiar mode of expression,” *i.e.* a really inaccurate mode. And why should our Lord adopt a correct form to the Sadducees (Luke 20 repeated in Acts 4), and Paul an incorrect one to the Philippians? Who can understand why it should be “suitable to the persons addressed,” on Dr. B.’s showing? Of the two, the converse would be more intelligible; but my conviction is that both the Lord and His apostle used similar and correct phraseology, as did the Holy Spirit elsewhere. And as to Rom. 4:17 (which was probably meant rather than 16), it has no bearing on the matter, as it is there merely a question of God’s power displayed in quickening the dead, and calling things that are not in being as in being, and in no way distinguishing the resurrection of life from that of judgment. When the state or kind of resurrection is meant to be expressed, the anarthrous form is requisite, as we see in verse 24 of this very chapter, and regularly so. (See Rom. 1:4.) I believe, therefore, that *ἐξανάστασιν*, especially if *ἐκ* be supposed to be fetched (as Dr. B. says) from *ἐξανάστ.* is incompatible with *τῶν νεκρῶν*, the one conveying the notion of a selected company, and the other of the dead universally. Modern editors of value, however differing in their system of recension agree in the ancient as against the received reading; so Scholz, Lachmann, Tischendorf, Ellicott, Alford, Tregelles, Wordsworth, &c. (*Lect. Intro. to the Epist. of Paul*, p.265-267)

from: But Phil. 3:11 receives from Dr. B. [David Brown], and claims from us, a fuller notice. “It was a resurrection peculiar to believers — a resurrection exclusively theirs — exclusive, however, not in the *time* of it, but in its *nature*, its *accompaniments*, and its *issues*.” (p.183 [of “Christ’s Second Coming: Will it be Premillennial?”]) Moreover, he acknowledges that the preferable reading is (not the vulgar

ἐξανάστασιν τῶν νεκρῶν, but what, since Bengel, and in spite of Griesbach, “has been established”) ἐξανάστασιν τὴν ἐκ νεκρῶν. (In a note to p. 183, Dr. B. says that though this “was originally an emphatic form, it came gradually to be employed even where no emphasis was intended. Winer says it ‘almost uniformly’ did so; and he makes this remark in connexion with the passage before us.” Now we cannot say what this German scholar *may* have remarked in former editions, but we can affirm that, having examined his latest (sixth) edition of the “Grammatik,” we believe that *no* reference is made to the passage, much less is there an assertion so unworthy of a really learned man as imputed to him. If W. ever committed himself to that opinion, it seems to have vanished from his most mature statements. The section 19, to which Dr. B. alludes (*now* at least) without reason, discusses the omission of the article under certain limitations — a subject of which Winer is by no means master. It may be remarked here, that the late Mr. Gipps founded an argument of apparent weight and acuteness on the *common text* against a literal resurrection of saints before the rest are raised for judgment. The absence of ἐκ was the gist of his reasoning. But the fact is that the sentence is not correct Greek, and hardly sense, as it stands in Text. Rec.; whereas, the oldest and best authorities for τῶν read τὴν ἐκ. Had Mr. G. known this, he would have felt that his main objection was gone — nay, that the clause told strongly against him. “If,” says he, “Phil 3:11 had been meant to express the rising *from* the dead, the preposition ἐξ in composition with ἀνάστασις would have been repeated.” (p. 85, note.) It is repeated according to the latest critics, Scholz, Lachmann, and Tischendorf, none of whom sympathizes with premillennialism. The ancient MSS. A, B, (C is here defective) D, E read τὴν ἐκ. F, G give τῶν ἐκ, which is evidently a slip for τὴν ἐκ, and this again was, probably, the parent of τῶν without ἐκ in J, K and the cursive manuscripts which follow them. The best versions and fathers confirm the reading *from* the dead. The currency which the common reading once had says little for the accuracy of copyists, editors, and commentators.) This we venture to affirm, is the strongest possible statement in Greek of an eclectic resurrection. “The *out*-resurrection *from* the dead” may convey some idea of its force to the unlearned reader. It is even more emphatic, as Bengel observes, than the word used of our Lord’s rising from the dead. The main question, however, is on the latter part of the phrase. Is ἐκ νεκρῶν ever predicated of the resurrection of the wicked dead, — of those who, as we believe, rise last? NEVER. Ἀνάστασις νεκρῶν is, of course, true of Christ, and of the righteous, no less than of the wicked; for all that it means is the rising again of dead persons. This, then, is in not the smallest degree favourable to Dr. B., as he inconsiderately infers. On the other hand, the phrase ἐκ νεκρῶν is restricted to Christ and His saints; because this resurrection (whether of Him or of them) was from among the dead, who were left for the time undisturbed by it in their graves — a *prior*, as well as a *peculiar*, resurrection. Nor is there the least difficulty in discerning why St. Paul chose the more general expression in 1 Cor. 15, though he there confines himself (as Dr. B. believes with us, in opposition to Mr. Birks, Barnes, &c.) to the resurrection of Christ and of them who are Christ’s. The reason is because he is asserting the abstract doctrine of resurrection, which some of the Corinthians, though holding the perpetuity of the soul, had denied. But the apostle insists on the resurrection of *dead* persons, — of the body. He shows that to question this is to destroy alike the foundation in Christ and the hopes of the Christian — the grand motives to, and power of present holy suffering. Can Dr. B. refuse this explanation of his objection? If not, the argument founded on the distinctness of the Greek formulas is thoroughly sound and conclusive. Neither is there ambiguity in the phrase ἐκ νεκρῶν: it means “out of,” or “from amongst the dead,” *not* “from the *place* or *state* of the dead.” Mr. Inglis’s criticism on Heb. 11:19, (preface, pp. vi, vii,) founded on ὅθεν, “whence,” as if it necessarily meant the dead state,

is quite inept; because the expression being figurative, (ἐν παραβολῇ,) “out of dead persons” yields a sense just as good as its rival. Like the Latin *unde*, this Greek adverb means not only “whence,” but *from whom* or *which*, and this, not in mere loose and barbarized dialects, but in the purest Attic authors. Mr. I.’s remarks ignore this, (being founded on the mistaken idea that ὅθεν can only mean *whence*, and only be applied to the dead state,) and therefore, if ingenious, must forfeit claim to accuracy. (*Bible Treasury* 1:156-157)

from: [On looking into the Peshito Syriac version, I find ἐξ ἀναστάσεως νεκρῶν in Acts 26:23, and in Rom. 1:4, and ἐξανάστασιν τῶν νεκρῶν in Phil. 3:11, uniformly rendered, the first and third of the above passages, . . . of or to “the resurrection from the house of the dead.” In the second, . . . “who rose from the house of the dead.”

What Matthew (14:2) has expressed by ἀπο τῶν νεκρῶν, Mark (6:14) and Luke (9:7) have expressed by ἐκ νεκρῶν. Ἀπο τῶν νεκρῶν also occurs in Matt. 27:64, and 28:7. In the Syriac version all these different phrases are uniformly translated “from the house of the dead.” Acts 24:15 is translated “resurrection from the house of the dead, of the just and of the unjust.” J.H.]

[Valuable as we know the Peshito Syriac to be, yet it is but a version, and may be mistaken. Besides, the question lies — and we express no opinion upon it — not so much between the cases above cited, in which a preposition occurs, be it ἀπο or ἐκ, with or without the article, but between all these passages and the phrase ἀναστάσις νεκρῶν, where νεκρῶν is a genitive governed by the preceding noun, and not by a preposition. *Resurrectio mortuorum*, or *resurrectio e mortuis* — Resurrection of dead bodies, or resurrection from amongst the dead. — Ed. of *Christian Annotator* 2:60]

I think that the just inference from a comparison of the various texts cited from the Peshito-Syriac is, that this venerable version is lax in representing the true force of different phrases in the Greek New Testament on the subject of the resurrection; not only confounding things which are distinct, but adding, in most or all cases, an idea not suggested by the original.

As to the Greek, there are the strongest reasons for doubting that ἐξανάστασις τῶν νεκρῶν is an inspired expression — I scarcely think that it is a correct one. But it is certain that A B (C is here defective) D E read, in Phil. 3:11, τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν (F and G giving τῶν ἐκ, which seems to be a slip for τὴν ἐκ), while only two uncial MSS. of the ninth century, viz. J K, read τῶν without ἐκ. Accordingly, critics, with wholly different systems of recension, like Scholz, Lachmann, and Tischendorf, reject the received text in spite of Griesbach’s adoption of it, though he marked the right reading as probable.

It is not surprising that J. H. has failed to seize the exact point of ἐξανάστασεως νεκρῶν. The phrase is purely characteristic, and hence is anarthrous. The preposition is not omitted before νεκρῶν for the sake of euphony, as Mr. Birks supposes in a recent volume; but ἐξανάστασεως in Acts 26:23, and Rom. 1:4, indicates the mode or condition in which Jesus should shew light to Jew and Gentile, and be defined as Son of God in power; while νεκρῶν was added, it seems to me, as a complement to denote that it was a resurrection in a proper, strict sense (not figuratively, as in Luke 2 and elsewhere).

It is a mistake to suppose the presence or absence of the preposition immaterial. The truth is that, while the resurrection of Christ, or of the just (*i.e.* those who are Christ’s), like that of all others, is or may be styled ἀνάστασις νεκρῶν, never is the resurrection of the unjust designated ἀνάστασις ἐκ νεκρῶν — a phrase restricted to those who rise before the wicked. In other words, “the resurrection *from* the dead” (which it ought to be in Phil. 3:11, as it is in Luke 20:35, where the expression in Greek is rather the weaker of the two) is, *à fortiori*, “of the dead” — but the converse does not hold; and this suffices to prove their distinctness. I believe that the reader who is familiar with the Scriptures

will the most readily acquiesce in this statement. (*Christian Annotator* 2:200-201, *Bible Witness and Review* 1:272-273)

from: The translation is changed according to the true reading. In the commonly received text it stands as in the authorised version — “the resurrection of the dead.” But I have no hesitation in saying that this is a mistake, though it is not a question of translation only, but of text. Unfortunately, the ordinary Greek Testaments are just as faulty as King James’ translators. You must not imagine that the actual condition of the text in a Greek Testament corresponds minutely with the inspired Scripture in its original perfection, any more than the English does, or any other version. What God wrote by the inspired penmen was perfect; but then it is evident that copyists and printers were not inspired, and I am sure the editors were not either. Accordingly we have some of them bad, some good, and some better, while none is such as to exclude inquiry or the need of a discerning judgment. But it is established now, upon all sorts of excellent witnesses, and spite of considerably different systems of recension among the editors, and peculiarities in many other ways, that the true text is not τῶν νεκρῶν, but τὴν ἐκ νεκρῶν (the latter of which, I do not doubt, was gradually corrupted into the former). Now, there can be no just question that ἐξανάστασιν τὴν ἐκ νεκρῶν means “the resurrection that is from the dead.” (It is not accurate to say that Polybius uses ἀνάστασις and ἐξανάστασις as equivalent. Of the former there is perhaps but one genuine occurrence in his extant remains, the force of which has been much contested; the latter occurs more frequently, but in a somewhat different sense.) All the modern critics of just reputation (save one at the beginning of this century) have been obliged, by the weight of diplomatic evidence, to come to one result, and this a very satisfactory one for the truth, especially as none of those who thus settled the text were themselves aware of its bearing; and all of the German editors, at any rate, must be thought inclined to the error which is now cast out of this text. The expression used in the passage for resurrection is the strongest that occurs in God’s word. There is a redoubled emphasis in the phrase. It seems to be designed forcibly to express a peculiar, not a collective, resurrection. It is not the usual word “resurrection;” but “out-resurrection” might help to convey the meaning to the English reader. It would not suit the genius of our tongue, I admit; but it may illustrate the original word, by the way, were one to say, “If by any means I might attain to” [or, arrive at] “the out-resurrection from the dead.” Thus there is a twofold emphasis; one from the word itself, which is used here only in the New Testament; the other from the strong, regular phrase for an eclectic resurrection which follows. The true reading, then, which strengthens the evidence for a special rising of saints from among the dead, is established upon evidence which it would be out of the question to enter into here. But this I may say, that the editors of note (with one strange exception, more than fifty years since), whether believers or rationalists, Romanists or Protestants, High Church or Low Church, no matter who, if they were men competent to give a sound opinion, agree on the point. This result is happy, because the text, as it was, proved a stumbling-block to some who were too much swayed by the critic, who erroneously continued the received text, by some oversight, against his own witnesses. But at present the true text may be regarded as settled as to this verse. Nor is there any just doubt as to the right version. As little doubt ought there to be about the doctrine; for not a resurrection which is a necessity for all, but one of special privilege alone could be such an object of desire to the apostle’s heart. (*Lect. on the Second Coming and Kingdom*, p. 369-372)

from: Of course in verse 11 it is the resurrection from (or from among) the dead, not “of” as in the Authorised Version, following the bad reading τῶν ν. instead of τὴν ἐκ ν., not to speak of the intensified form of the word (ἐξανάστασις) here, only occurrent in the New Testament, as has been often noticed and is obvious. (*Bible Treasury* 13:380)

from: The Bishop of Durham *in loco* (p. 151, Fourth edition) admits of course that the vulgar reading is wrong, and that the true is the final (but why final?) resurrection of the righteous to a new and glorified life. (*Bible Treasury* 14:256)

from: [See also *Lect. on Rev.*, p. 428, *Bible Treasury* 9:111, 17:142]

3:12 lay hold, for that . . . laid hold: “lay” and “laid” hold on are all well for apprehend and apprehended; but the better point in the margin of the Revisers over their text is in taking ἐφ’ ᾧ in the usual sense of the condition, or occasion, which gives character to what is spoken of, “for that,” “seeing that.” (*Bible Treasury* 14:380)

3:13 laid hold: 13 is the same thing [i.e., as Phil. 3:12] (*Bible Treasury* 14:380)

3:20 commonwealth: Or, “conversation.” (*Lect. on Phil. and Col.*, p.5) heavens: [See note to Mat. 16:2]

[as] Saviour: The version of verse 20 [in the RV] is an improvement on the Authorised Version, but is it not feeble? We await as Saviour the Lord Jesus Christ. Salvation in this epistle is regarded as incomplete till the body of our humiliation has its fashion changed into conformity with the body of His glory. (*Bible Treasury* 13:380)

4:2 [whole verse]: The Authorised Version is duly corrected [in the RV] in chapter 5:2,3 in its misunderstanding of the female names, a false reading, and a false rendering. (*Bible Treasury* 13:380)

Euodia: . . . we may just notice the true form in passing; *Euodias* sounds like a man’s name, whereas here it is really a woman . . . (*Lect. Intro. to the Epist. of Paul*, p. 271)

4:3 [whole verse]: [See note to Phil. 4:2]

4:4 Rejoice: Assuredly “farewell” does not deserve a place in the margin here. Indeed the Americans should have objected to it in the margin of 3:1. Here it is monstrous: for what is the meaning of “Farewell in the Lord alway?” and why not, if it be so, say in 1 Thess. 5:16, Farewell “alway”? There indeed they omit their marginal note properly; but they should not have given it here. (*Bible Treasury* 14:380) [See note to Phil. 3:1]

4:5 [whole verse]: The rendering is improved [in the RV] especially in verses 5, 6, 7, 8, 12, 15, 17.

4:6 [whole verse]: [See note to Phil. 4:5]

4:7 [whole verse]: [See note to Phil. 4:5]

4:8 [whole verse]: [See note to Phil. 4:5]

4:12 [whole verse]: [See note to Phil. 4:5]

4:13 [whole verse]: There are also corrections [in the RV] in verses 13 and 23, but nothing of special moment. (*Bible Treasury* 13:380)

4:15 [whole verse]: [See note to Phil. 4:5]

4:17 [whole verse]: [See note to Phil. 4:5]

4:19 fully supply: “fulfil” is one of the singular aberrations of the Revision Committee, without even a marginal alternative. The sense is “supply” as in the Authorised Version. (*Bible Treasury* 14:380)

4:23 [whole verse]: [See note to Phil. 4:13]

Notes for Colossians

1:1 Jesus Christ: we have [in the RV] "Christ Jesus" rightly (*Bible Treasury* 14:13)

1:2 Father Λ : The omission of "and the Lord Jesus Christ" in the best text is particularly to be noted; for the drift of the epistle is to give especial prominence to the glory of Christ. Some excellent copies which contain the words may have naturally fallen into this mistake; for the scribes would not without an effort abstain from the usual formula in these epistles. On the other hand, it is difficult to account for the absence of so familiar an ending in first-rate witnesses of various ages and countries, and for the express statement of early commentators that it was not found here, if the words be genuine. (*Lect. on Phil. and Col.*, p.86)

Father Λ : [The RV has] a proper omission of "and Lord Jesus Christ" (*Bible Treasury* 14:13)

1:3 and: [The RV has] a proper omission . . . of "and" — "God the Father," &c. (*Bible Treasury* 14:13)

1:6 producing fruit and growing: This addition of its growth (*καὶ αὐξανόμενον*) is lost to the common text, having been omitted in inferior copies. That it is genuine cannot be fairly questioned. (*Lect. on Phil. and Col.*, p.88, and *Bible Treasury* 6:7)

producing fruit and growing: or "bringeth forth fruit [and increaseth]" (*Lect. on Phil. and Col.*, p.89)

and growing: the Revisers follow the good authorities in giving "and increasing," or "growing" which the Text. Rec. omits (*Bible Treasury* 14:14)

1:7 ye Λ : the Revisers follow the good authorities . . . in dropping the expletive "also" (*Bible Treasury* 14:14)

you: [The Revisers] adopt the absurd reading of many ancient and modern authorities, *ἡμῶν* "our," instead of *υμῶν* their marginal alternative. Here however Westcott and Hort had not only Alford, Lachmann, Tregelles, to keep them in countenance, but the Elzevirian Text. Rec. of 1633. This however may have been a mere printer's error, like that of the copyists; for the first (1624) and the latter editions of the Elzevirs adhere to the reading of Erasmus, of the Complutensian, of Colinaeus, of Stephens, and of Beza; as it holds its ground rightly to this day. The ancient versions are unanimous in rejecting *ἡμῶν* and no wonder: for the sense which would result from this reading is untrue, as it would seem that Epaphras, valued and faithful as he may have been, was in no sense "vice apostoli," as says a Latin commentator contrary to all others, Greek or Latin, who allude to it. (*Bible Treasury* 14:14)

1:10 increasing in: "growing (not exactly in but) by the knowledge of God" (*Lect. Intro. to the Epist. of Paul*, p.286)

increasing in: "Increasing in" seems a questionable rendering [in the RV]. Is not "growing by" better, as the margin suggests for the last word? (*Bible Treasury* 14:14)

1:12 qualified us: The Vulgate, followed by Roman Catholic Theologians, &c., is utterly wrong in the perversion "made worthy"; as are most Protestants too in blotting out this blessed standing to make it a gradual process. (*Bible Treasury* N3:333)

1:14 redemption Λ : "Through his blood" has been inserted in the vulgar text and followed in our version, but it really belongs to Ephesians. I do not doubt the copyists put it in here because it was there. (*Lect. on Phil. and Col.*, p.96)

redemption Λ : There is no doubt that "through his blood" should vanish . . . It stands rightly in Ephesians 1:7, whence probably it was introduced here. There person is the point here, not yet the work, which comes afterwards in verses 20-22. (*Bible Treasury* 14:14)

1:15 firstborn: Hence these [who misunderstand the passage] have changed the rendering to "Born before all creation". It is unnatural to take it so, spite of some ancients and moderns. (*Lect. on Phil. and Col.*, p.97)

1:16 [whole verse]: No notice is taken [by the American correctors of the RV] of the real mistakes in the Revision of 16 and 19, and of the unhappy severance of 24, &c. from the previous verses; by which the double ministry of Paul is cut through, whereas the connexion adds much to the force. (*Bible Treasury* 14:380)

by: The AV is right: the RV dangerously wrong in giving "in him were all things created." It expresses not the instrumental means . . . but the intrinsic power by which the work was done, here of universal creation. The mystical idea of the Revisers, for which there is no ground, seems refuted also by the tense which points to historical fact, as distinguished from the abiding continuance of the past act in the latter clause. Besides it opens the door of universalism in opposition to all truth. (*Bible Treasury* N3:333)

by: "in him" . . . [in the RV] appears a bald or mystic expression. It was in His power or in virtue of Him that all things were created. To be in Christ, to walk or dwell in Him, is for believers as intelligible as it is blessed; but for the universe to be created in Him, what is the meaning? It is assumption to say that we are shut up to any such rendering. No doubt *ἐν* is more than *διὰ* (the expression of the means or instrument) and supposes intrinsic ability. (*Bible Treasury* 14:14)

1:17 in: or "by [or in virtue of] him" (*Lect. on Phil. and Col.*, p.98)

subsisteth: [I believe that the earliest notices of the universe are to be sought and found in the records of the angelic kingdoms, which owned Messiah's sway before the world was. All the English translators found in the Hexapla, as well as Luther, have unaccountably followed the gross error of the Vulgate in their rendering of Col. 1:17. A glorious hour has been, and will, I believe, return, when all the works of God stood together in His Son. This has long passed away, and it is not true that they do now consist in Him in their first sense. The perfect tense *ἔστακε* denies such a present unity and reveals a breach. "Non omnia in ipso constant sed consteterunt;" and therefore has God promised, "per eum reconciliare omnia." (See Vulgate *in loco*.) The whole context reveals the error of the translators. Let the Greek and the Vulgate be compared, and then the English versions. Richard Greaves.] (*Christian Annotator* 2:241)

. . . if they are not, it is but intruding into things which he has not seen. I did not feel increased confidence about this mystical reverie when I read, immediately after, an attack upon all the English translations, in the Hexapla, and Luther, who are said to have "unaccountably followed the gross error of the Vulgate in their rendering of Col. 1:17." This I totally deny: the error is in your Correspondent, not in these versions. The special force of *συνέστηκεν* is exactly what the authorised Bible gives, viz.: the present continuous efficacy of a past action. It does not deny such a consistency as a present thing. This is the well-known distinction between the Greek perfect and the aorist, which last is the regular historical past tense; an instance of which may be seen in the verse preceding, where you have *ἐκτίσθη* in reference to the past fact simply, and *ἐκτισται* in reference to the subsisting consequences of that action. Every Greek scholar, critically acquainted with the language, will admit that our translators, &c. are quite right, and Mr. Greaves singularly wrong. Nor should I write thus strongly, if I did not believe it to be a duty to guard Christians against assaults, such as these, on our Bible, which are due, like so many other quasi-emendations, to a want of knowledge, alike of the Scriptures, and of the original. I deny not the breach spoken of in Gen. 1:2; but Col. 1:17 reveals another truth, which is fairly presented in the English Bible. (*Christian Annotator* 2:285)

1:19 [whole verse]: [See note to Col. 1:16]

all: . . . to put in "the Father" (as is done in the Authorized Version in italics) is to take away from the Son without warrant and dangerously. It was not the Father, but the Godhead. It pleased the Father, the Son, and the Holy Ghost. (*Lect. Intro. to the Epist. of Paul*, p.293)

all: [In the RV] the old fault of the Authorised Version appears. There the excellent Tyndale led the way in error, Wiclif before and the Rhemish since being nearer the truth. The doctrine is as bad as the version, and derogatory to the Son as well as the Spirit in our epistle, and the very part where the prime object is to assert the glory of Christ in every way. For in Him all the fulness was well-pleased to dwell, and through Him to reconcile all things unto itself, having made peace through the blood of His cross. The margin [of the RV] offers a less offensive rendering than the Revised text; but chapter 2:9 goes far to commend a version which needs no words to be supplied and wonderfully falls in with the grand aim of exalting Christ's person. (*Bible Treasury* 14:14) [See also *Lect. on Phil. and Col.*, p.99-100, *Lectures on the Second Coming*, p.300-301]

1:24 [whole verse]: [See note to Col. 1:16]

wanting: Or, "the deficiency." (*Lect. on Phil. and Col.*, p. 80)

1:25 complete: the context suggests "complete" rather than "fulfil." There was a blank left in the revelations of God; and the apostle, as minister not only of the gospel but of the assembly, was given to complete the word of God, who would now manifest to His saints the mystery hidden from the ages and from the generations. Such was the dispensation or stewardship of God given him toward the Gentiles. Compare Ephesians 3. (*Bible Treasury* 14:14)

complete: the word "fulfil" [in the RV] should be "complete." There was a blank page of revelation which Paul was called to fill up. "Fulfil" is another and here erroneous idea. (*Bible Treasury* 14:380)

1:26 from _Λ . . . from: 1:26 is their [the American correctors of the RV] first suggestion, and the very strange one of ἀπό "for," rather than "from," as of course it means. Perhaps Alford misled them who says it is "temporal," and not "hidden from," which is exactly what it says and is. What do the Americans mean by "for the ages and for the generations"? It is hard to see why the Revisers were not content with the Authorised Version. "All seems a loose way of representing the doubled preposition and article. (*Bible Treasury* 14:380)

1:28 perfect: "Perfect" in verse 28, as in Philippians 3:15, means "full-grown," as the Revisers, following the Authorised Version "of full age," give in Hebrews 5:14. (*Bible Treasury* 14:14)

2:2 God _Λ : [See note to Col. 2:3]

2:3 in which: Chapter 2:3 does not exhibit a satisfactory text [in the RV], though there are added and indefensible words in the text which the Authorised Version followed. It is very doubtful whether "and of Christ" should stand any more than "and of the Father," the importance of which omission would be that the version would run "in which." That is, all these treasures are in the mystery. (*Bible Treasury* 14:14)

2:6 _Λ walk: Nor is there need for "so" (*Bible Treasury* 14:14)

2:11 body _Λ : "Of the sins" is an error in the common Greek text which the Revisers, with the critics, properly omit (*Bible Treasury* 14:14)

2:13 in: [is not the RV] adventurous in following the few uncials and cursives, though supported by Greek and Latin ecclesiastics, which drop ἐν and give the force "through" . . . ? (*Bible Treasury* 14:14)

2:15 stripped: dropping the interpolated copulative, [the Revisers] adhere to the literal or ordinary force of ἀπεκδυόμενος "having put off from himself," with Alford and Ellicott, which results in an apparently fanciful meaning, which it is hard to believe intended by the Spirit of God. Every scholar knows that later usage employed middle forms where a middle sense cannot be recognised, though there is a distinction from the active voice. Hence even Winer does not accept the strict middle sense here, any more than Meyer or others, inclining to some such force as in the Authorised Version. If God be the subject throughout, the Latin application to the Lord's divesting Himself of the flesh or body is out of the question; and certainly the word is rarely if ever used absolutely or with such an ellipsis. Theodoret and Chrysostom are vague, but regard Christ as the subject. (*Bible Treasury* 14:14)

stripped: The Americans [correctors of the RV] are right in preferring in substance the Authorised Version to the Revised Version, though they would put their text in the margin. (*Bible Treasury* 14:380)

2:18 not: Some of the best authorities omit the negative and are followed by Lachmann, Alford, etc., but in my judgment mistakenly. The sphere of angels was invisible, and the saint is not to pry there but believe in what God reveals. (*Lect. on Phil. and Col.*, p.124-5)

not: [The RV] drop[s] the negative with several of our bolder modern critics, which would thus express the pretension of the mystics whom the apostle is exposing. (*Bible Treasury* 14:14-15)

2:21 [whole verse]: . . . as every one knows who has considered at all the matter, the climax is really inverted in our common English Bible. The order appears in a way exactly contrary to the truth; for the real thought is, first of all, "handle not;" then, "taste not;" and finally, not even "touch." Thus, it is a descending climax, if I may so say, the most familiar thing of all, the handling, being put first; then the tasting, which might be considerably less; and, finally, not even a touch. This is the manner of human safeguards; this is man's way of preserving flesh in this world. (*Lect. on the Holy Spirit*, p.116)

2:23 not in any honour: In Colossians 2:23 I am very much disposed to read ἀφειδίχ σώματος (οὐκ ἐν τιμῇ τινι) πρὸς πλ. τῆς σαρκός, neglecting the body (not in a certain honor) as to satiating the flesh. There was, as to satiating the flesh, harshness towards the body, paying it no honor. (*Bible Treasury* 11:346)

not in any honour: [The RV] of the last clause in verse 23 is no less bold, though no doubt it suits the context if it were tenable. But does the preposition πρὸς ever convey the idea of counteraction or adverse aim save from the context, as from any word of fighting or the like, of which there is no trace here? If "against" therefore be improper in this connection, the force would be a warning against ascetic treatment, without a certain honour due to the vessel of the Holy Spirit, which is really for satisfaction of the flesh. (*Bible Treasury* 14:15)

3:5 Put to death: "Put to death" is best, and marginal 12 [of the RV, "make dead"], uncalled for. (*Bible Treasury* 14:380)

3:7 ye: The "ye" is emphatic in verse 7. (*Lect. on Phil. and Col.*, p.140)

3:8 whole: "The whole" here (as "the universe" in chapter 1:16,17) not very exactly represents τὰ πάντα, but in my opinion is better than "all." (*Lect. on Phil. and Col.*, p. 82)

3:11 whole: The stronger and more accurate force we saw in Galatians 3 reappears in verse 11. (*Bible Treasury* 14:15) [See note to Col. 3:8]

3:13 Lord: It is very questionable whether "Christ" is not changed [in the RV] for the worse in verse 13 into "Lord" as in A B D^p F G, &c., Vulgate, &c. The Sinaitic reads "God"; the ordinary reading has ancient

and extensive support, especially in versions and citations. (*Bible Treasury* 14:15)

3:15 the Christ: Here it is the peace, not of God, as such, but of Christ, as is allowed by all critics of note, on the authority of the best MSS. and versions. The general strain of the epistle, and of this verse, is in its favour. (*Christian Annotator* 1:196)

the Christ: the Revisers, with all critics, on the best authority have the peace "of Christ" (*Bible Treasury* 14:15)

3:16 richly _A : not improbably the Americans [correctors of the RV, read "richly;" and omit the semicolon after "wisdom",] are right in thus following Alford, Bengel, &c. (*Bible Treasury* 14:380)

God: [The RV] rightly give[s] to "God," 14:15)

3:17 God _A : [The RV] rightly . . . omit[s] "and" (*Bible Treasury* 14:15)

3:18 _A husbands: [The RV] rightly . . . omit[s] . . . "own" (*Bible Treasury* 14:15)

3:22 the Lord: it is rightly "the Lord," not "God," as in the Authorised Version following the Received Text (*Bible Treasury* 14:15)

3:23 And: the copulative is dropt [in the RV] (*Bible Treasury* 14:15)

3:24 _A ye: the causal conjunction [is dropt] before the final clause [in the RV] (*Bible Treasury* 14:15)

4:1 [whole verse]: It is evident that the first verse of chapter 4 belongs to the special exhortations which occupy the close of chapter 3. Consequently, chapter 4 ought, if the division were accurate according to subjects, to begin at the second verse. (*Lect. on Phil. and Col.*, p.153)

[paragraph]: Of course the first verse of chapter 4 is properly connected with chapter 3 as its true close [in the RV]. (*Bible Treasury* 14:15)

heaven: [See note to Mat. 16:2]

4:5 time: Or, "opportunity." (*Lect. on Phil. and Col.*, p. 83)

4:8 he . . . your: Verse 8 [in the RV] is a plain instance where the influence of most of the oldest copies has misled editors and the Revisers. The Paris rescript and the mass of uncials and cursives and versions are confirmed in their reading as right by the end of verse 9 as well as the beginning of verse 7. (*Bible Treasury* 14:15)

4:12 all: Or, "every will of God," everything that is such. (*Lect. on Phil. and Col.*, p. 83)

4:13 labour: [The RV] is as in the best copies "labour," not "zeal," the manuscripts differing singularly. (*Bible Treasury* 14:15)

4:15 their: The main question of verse 15 lies between "their" (⌘ A C P, eight cursives, &c.) and "his" (D E F G K L and the mass with some ancient versions, &c.), "her" (though adopted by Lachmann who reads Νύμφαν after the Vatican and very little more) being given in the Revisers' margin, and not "his," which seems strange. (*Bible Treasury* 14:15)

Notes for 1 Thessalonians

1:1 peace \wedge : “from God our Father and the Lord Jesus Christ.” Origen expressly noted the words as not read in his day, though they are supported by the Sinaitic, Alexandrian, and many other good MSS and versions &c. B F G and the best versions reject the words. (*Bible Treasury* 14:15)

1:8 [whole verse]: There are slight corrections [in the RV] in verses 8 and 10. (*Bible Treasury* 14:15)

1:10 [whole verse]: [See note to 1 Thess. 1:8]
heavens: [See note to Mat. 16:2]

2:2 But \wedge : an expletive *καί* is expunged [in the RV] (*Bible Treasury* 14:15)

2:6 burdensome: “burdensome” fails to express the claims of weight, charge, or authority here meant. (*Bible Treasury* 14:380)

2:9 \wedge working: *γάρ* [is expunged in the RV] (*Bible Treasury* 14:15)

2:13 [whole verse]: As to translation, is not verse 13 awkwardly rendered [in the RV]? Translate rather, “When ye received God’s word of message [or report] — God’s word heard — from us, ye accepted not men’s word, but as it is truly God’s word,” &c. (*Bible Treasury* 14:15)

And: “And,” omitted in Text. Rec., has the highest but not large authority. (*Epist. to the Thessalonians*, p.21)

And: There is an omission of *καί* supplied [in the RV] (*Bible Treasury* 14:15)

2:15 \wedge prophets: There is an omission of . . . *ιδίους* [in the RV] (*Bible Treasury* 14:15)

2:18 Wherefore: The right reading is *διότι* not *διό* of the Text. Rec., though the sense differs little. (*Epist. to the Thessalonians*, p.29)

2:19 Jesus \wedge : “Christ” is added in the Text. Rec., but does not appear in the best MSS. and Versions. (*Epist. to the Thessalonians*, p.29)

Jesus \wedge : There is an omission of . . . “Christ” [in the RV] (*Bible Treasury* 14:15)

3:2 workfellow under: Probably the various forms of the MSS. here are due to correctors who wished to soften what they did not relish or understand. κ omits *τὸν συνεργὸν ἡμῶν*, B omits *τοῦ θεοῦ*. The Clermont copy seems to have preserved the true text as given above, though some erroneously here, as elsewhere, render it “fellow-worker with God.” Compare 1 Cor. 3:9; 2 Cor. 6:1. “Under God” may be a paraphrase, but seems in our tongue needed to guard from a mistake against which true knowledge of God and His word ought to have preserved souls. The Greek genitive admits of relations far wider than the English. It is a question of contextual requirement. (*Epist. to the Thessalonians*, p.31)

workfellow under: Chapter 3:2 brings before us a text variously found in the MSS. But if *συνεργὸν τοῦ θεοῦ* be read, as in the margin, “fellow-worker with God” will not do, for reasons already stated in discussing 1 Corinthians 3, &c. It is not the thought at all, however pleasing to man’s nature. God employs labourers as work-fellows; but He is no work-fellow of theirs. It is irreverent. In the text . . . [the RV reads] *διάκονον*, “minister,” as the Vatican copy omits *τοῦ θεοῦ*, and thus either way the difficulty is avoided. But there is really none when the word is rendered, not as by mere scholarship, but in the knowledge of God. (*Bible Treasury* 14:15)

3:11 Jesus \wedge : A few lesser points might be spoken of, but the chief is the exclusion [in the RV] of “Christ” which Text. Rec. introduced on insufficient grounds. (*Bible Treasury* 14:15)

4:1 even as also ye do walk: Text. Rec. omits this grave clause, so encouraging to those addressed. The authority for it is overwhelming. (*Epist. to the Thessalonians*, p.39)

even as also ye do walk: there is a short clause omitted in Text. Rec. and Authorised Version which is here [in the RV] rightly given, “even as ye do walk.” (*Bible Treasury* 14:15)

4:3 God \wedge : Some copies insert *τό*, others admit *τοῦ*, contrary to the best authorities. (*Epist. to the Thessalonians*, p.39)

4:4 to possess himself of: The Revisers, I think, aptly render verse 4 “to possess himself of,” (*Bible Treasury* 14:15)

4:6 [whole verse]: The Revisers, I think, aptly render . . . of course verse 6. (*Bible Treasury* 14:15)

the: There is no real ground to introduce a new topic here, confounding with Calvin and others *τῷ πράγματι* with *τοῖς πράγμασιν*, still less to suppose with Koppe *τω* enclitic = *τινι*, “any,” like our own Authorised Version (compare 2 Cor. 7:11). (*Epist. to the Thessalonians*, p.43)

4:8 gave: Even Dean Alford thinks *δόντα* was changed into *διδόντα*, or early ignorance may have done it undesignedly. (*Epist. to the Thessalonians*, p.40)

you: it is “you,” not “us.” (*Bible Treasury* 14:15)

4:12 honourably: 4:12 is more “honourably” or “reputably” than “honestly,” or “becomingly,” as suggested [by the American correctors of the RV]. (*Bible Treasury* 14:380)

4:13 those that fall asleep: The oldest authorities have *κοιμωμένων*, the class of those that sleep, character, and not time, as in *σωζόμενοι*, *ἀγιαζόμενοι*, &c. Later but more numerous copies support *κεκοιμημένων* which is exactly right in 1 Cor. 15:20, but not required here. (*Epist. to the Thessalonians*, p.47)

we: it is “we,” not “I” as in Text. Rec. (*Bible Treasury* 14:15)

4:14 through: It cannot mean “who have slept because of Jesus,” as some have supposed, thereby wrongly confining the first resurrection to martyrs. If so, the Greek must have been *διὰ τὸν Ἰησοῦν* or *ὑπὲρ τοῦ Ἰησοῦ*. (*Bible Treasury* N2:346)

through: the margin [of the RV] is right, “through Jesus.” (*Bible Treasury* 14:15)

4:15 coming . . . precede: The word “coming” means the fact of being present in contrast with absence. . . . I take the liberty of changing the word “prevent,” which is old English, into a phrase which gives the same meaning as “prevent” when the translation was made. (*Lect. Intro. to the Epist. of Paul*, p.341)

4:16 of command: The peculiarity of the “shout” is left out [in the RV]. (*Bible Treasury* 14:15)

5:3 \wedge When: the particle “for” disappears properly [in the RV] as it should appear in verse 5. (*Bible Treasury* 14:15)

5:5 for: [See note to 1 Thess. 5:3]

5:8 being of day: To what is the Christian exhorted? It is not exactly, as in the Authorised Version after the Vulgate, &c., “Let us who are of the day,” which would require the article, but let us as being of the day be sober, having put on a breastplate of faith and love, and hope of salvation as helmet. (It may be worth while here to remark that the reason for the anarthrous structure of the phraseology is not what Bishop Ellicott assigned, following Winer’s Greek New Testament Grammar, namely, that as well-known terms they dispense with the article. Now there may be cases where with a connected word the phrase is virtually a proper

name, which is sufficiently designative to do without the article unless special reasons require it. But, as a general rule, the facts do not bear out the conclusion, and the familiar words in question fall under the ordinary principle that, when they are intended to present an object before the mind, the article must be used; whereas it is dropped in order to characterise or predicate simply. The usage is not arbitrary nor careless, but correct in the New Testament and all exact writings. Sometimes the article might or might not be inserted and both be true; but the force is never precisely the same.) (*Epist. to the Thessalonians*, p.60)

5:22 form: By εἶδος translated "appearance" in the Authorised Version, is really meant kind or form. (*Epist. to the Thessalonians*, p.73)

form: 5:22 is "form," not "appearance." (*Bible Treasury* 14:380)

5:27 [holy]: Some have judged "holy" a gloss. For my own part I venture to think it is as appropriate here as in Heb. 3:1, and can readily understand that its absence from "brethren" generally might induce scribes even in early days as in later to omit the term. This was the first letter addressed to the Gentile saints, as the Epistle to the Hebrews lays special emphasis on those of that nation who confessed Christ being now "holy brethren," not such as were only Abraham's seed according to the flesh. (*Epist. to the Thessalonians*, p.75)

[holy]: There is little else to note [in chapter 5 of the RV] but the omission of ἁγίοις "holy" in verse 27, where if we take MSS, versions and citations into account, external authority is rather evenly balanced. If it were a solitary expression in the Pauline epistles, this would not really weigh against its occurrence in his earliest, and in so solemn a connection. I doubt the wisdom or certainty of casting it out here. It occurs also in Hebrews 3:1. (*Bible Treasury* 14:15)

5:28 [whole verse]: [W.K.'s translation in *The Epistles of Paul the Apostle to the Thessalonians Translated from a Correct Text, and Expounded* fails to give this verse although he comments upon it, thus acknowledging its genuineness.]

Notes for 2 Thessalonians

1:8 and to: Then he adds with another article, "and those that obey not the gospel of our Lord Jesus Christ" (not, as we have it in English here, "and that obey not the gospel of our Lord Jesus;" as if all were one and the same class). There are two classes, and therefore accuracy would seem to call on us to make the sense more definite — "and on them that obey not the gospel of our Lord Jesus Christ." At all events, whatever mode of rendering may be preferred, I have no hesitation in saying that such is the sense of the Greek, and nothing else. They are the Gentiles, who knew not God, (or, as Bengel has it, "qui in ethnica ignorantia de Deo versantur,") and the Jews, who might know God after a sort and to a certain point beyond Gentiles, but who did not obey the gospel of our Lord Jesus Christ. ("Judaeis maxime, quibus evangelium de Christo praedicatum fuerat.") (*Lect. Intro. to the Epist. of Paul*, p.353)

Jesus Λ : The addition of "Christ" here is questionable; B D E G K L P, some thirty cursives, half the ancient versions, and many ancients who cite, being adverse. (*Bible Treasury* 14:15)

and to: The rendering of chapter 1:8 is correct [in the RV], not that of the Authorized Version which overlooks the two articles in the Greek, expressive of two distinct classes of men with whom the day of the Lord is to deal: those that know not God (the nations or heathen); and those that, if they know Him after a sort, obey not the gospel of our Lord Jesus (unbelieving Jews). (*Bible Treasury* 14:15)

1:10 believed: Further, it is interesting to notice the accuracy of the preterite "believed", instead of the "believe" of the Received Text, in verse 10. The former is not only the reading in the Complutensian edition, but that of all the uncials, almost all cursives, as well as the ancient versions and Fathers, unless a Latin copy or two. Erasmus seems to have misled Stephens, Beza, and others, and so our Authorized translators. No doubt the present is much the most frequent; but when the aorist occurs, there is always a special propriety as here. (*Epist. to Thessalonians*, p.94-95)

believed: . . . the monstrous error of the Peschito (not the Philoxenian) Syriac, etc., which connect the believing of "our testimony" with that day, and thus make it future, in flat contradiction of the very Scripture before them. (*Epist. to Thessalonians*, p.95)

believed: it should be "believed." (*Bible Treasury* 14:15)

1:12 Jesus Λ : the weight of authority omits "Christ" at the beginning. (*Bible Treasury* 14:15)

[the]: It is needless to discuss here at length the true bearing of the last clause, which some, out of zeal for the divine glory of our Lord, would have to designate His person only: "of our God and Lord Jesus Christ." But, though this be grammatically a quite possible construction, as it is dogmatically also true in itself, its contextual suitability is another matter. That one article in the singular rightly in Greek designates even distinct persons, if the object be to express their union in a common category (as here in "grace"), ought to be known not only to scholars in general, but familiarly to all students of the later body of revelation in its original tongue. Supposing God the Father to be here meant, as well as the Lord Jesus Christ, the insertion of the Greek article was not required, though English needs "the" before Lord Jesus Christ. On the contrary, its insertion in Greek would have been an intrusive error, if both were expressly to be united in a common object; for the repeated article would have had for its effect to present the persons as separate agents rather than as joined. And the nature of the case, as well as the clearly revealed truth of Scripture, shows abundantly that the joint agency of these blessed persons could not be, save in - that which lies behind all - the unity of the divine nature. (*Epist. to Thessalonians*, p.99-100)

2:1 for [or, for the sake of]: With the strongest desire to avoid exaggeration and, yet more, falsely accusing any soul, one is bound for

the truth's sake to record the conviction that grave mischief is here done in the Revised Version, by the introduction of "touching" into their text, and "in behalf of" into their margin (2:1). It will be shown that neither suits the context. We are in no way limited to these reflexions of the Greek, especially where connected with words of entreaty. The Authorized Version, in the main point before us, is substantially better; yet the misrendering has been considered by not a few as a decided improvement: so thoroughly has the aim or argument of the apostle been for the most part misapprehended. . . .

But the great question is, what is the real bearing, in this connection, of that joint object before the reader? and what in particular is the true force of the preposition employed by the Spirit of God? The Authorized Version says "by," the Revisers give "touching" in the text, and in the margin they add "Gr. in behalf of." The usage of $\upsilon\pi\epsilon\rho$ if we come to facts even in the New Testament alone, is pretty wide; but the context as ever has immense and distinct and decisive control in helping us to determine the intended import. There is the difficulty that $\epsilon\rho\omega\tau\acute{\alpha}\nu \upsilon\pi\epsilon\rho$ is only found here, whereas $\epsilon\rho\omega\tau\acute{\alpha}\nu \pi\epsilon\rho\iota$ is of frequent occurrence and unquestioned meaning. Compare John 17 where it is found repeatedly, and can have but one force - to pray or make request *for* - in the sense of "touching" or "concerning." Is it critical, or reasonable, that $\epsilon\rho\omega\tau\acute{\alpha}\nu \upsilon\pi\epsilon\rho$ should mean the same? It appears to me beyond doubt that it is not. The Revisers themselves give us not only "in behalf of" but "for the sake of," or more briefly and far more commonly "for." Now, "in behalf of" renders no just sense in this context; but what of "for," i.e. "for the sake of?" "Now, we beseech you, brethren, for (or, for the sake of) the coming of our Lord Jesus Christ and our gathering together unto Him," etc.

Here we have a definite sense which fits in admirably with the connexion. . . . How far the Authorized translators may have so regarded the context, it is difficult to say; but the transition from "for the sake of," or "for," to "by reason of" or "by" is easy, and in this case might perhaps be allowed to approximate. Even Bishop Ellicott, who adopted "touching" for want of duly appreciating the contextual bearing if not necessity, admits that an adjectival meaning is grammatically tenable; and certain it is that, from the Vulgate to Erasmus, Zwingle, Calvin, Piscator, Beza, Estius, etc., a crowd of others hold to this as the true scope. Meyer first assumes that it is strange to the New Testament, and then argues against the reasonableness of the apostle's choosing for the object of adjuration the very point he is going to instruct them on. But this is his own oversight. They are distinct and even contrasted objects.

I cannot but think therefore that, while the Authorized Version in substance gives the sense, the Revisers have missed it completely, and substituted a meaning which tends to obscure and falsify the passage. The adjectival force "by" with a verb of entreaty is known from the earliest extant remains of classical Greek; and none can deny that the force of a motive or a plea ("for the sake of" or "for") abode to the last, and is nowhere more usual than in the Hellenistic Greek of the New Testament. So rendered, the phrase runs consistently, and the argument or ground of entreaty yields a meaning in perfect accordance with the verse that follows, and the entire paragraph. (*Epist. to Thessalonians*, p.101-104)

for [or, for the sake of]: Did not the Revisers, like others who have thus translated the clause, assume that the presence (or coming) of our Lord is identical with His day, and render $\upsilon\pi\epsilon\rho$ here "touching," either because they quite identified these events in their thoughts, or because they had no distinct notion of the context? (*Epist. to Thessalonians*, p.105-106)

for [or, for the sake of]: It may be remarked here that not only older scholars like Erasmus and Beza hold to "by" as the true sense in this connection, but Wahl, of recent years adds his high authority, as also Matthiae and Jelf allow the principle, and the late Greek Professor

2 Thessalonians Notes

Scholefield, of Cambridge, though preferring “concerning” from not understanding the argument and context. (*Epist. to Thessalonians*, p.115)

for [or, for the sake of]: The authorized version appears to be substantially right in thus translating *ὑπέρ*, when we bear the context in mind. Such is the rendering of the Vulgate, as well as of Luther. Professor Scholefield also, though choosing the sense “concerning,” because of his interpretation, admits the sense “by” to be “an unquestionable one.” The fact cannot be disputed that “on account of,” “for the sake of,” are most common renderings: this sense of the word, connected with expressions of prayer and entreaty, is pretty nearly equivalent to our “by.” None of the passages, such as Rom. 9:27; 2 Cor. 7:4; 9:3; Phil. 1:7, cited by Rosenmüller, Schleusner, Macknight, Whitby or Elliott, is apposite, because not one occurs after such a verb as *ἐρωτάω*. Let an instance be produced of *ὑπέρ* after a word of beseeching, where it can be rendered in any other way. In certain cases, it is used, as Phavorinus says, *ὁμοίως τῷ περὶ*, but not, I believe, in a connexion parallel to the present, where it assimilates to *προς*, as Stephanus observes, and translates it “*per*: ut Greg. *ὑπὲρ Χριστοῦ δέομαι*, rogo te per Christum. Sic. II. ω. Καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο Λίσσασο, καὶ τέκεος.” (*Prospect* 1:167, *Bible Treasury* N1:367)

for [or, for the sake of]: No doubt the preposition may, and does often, mean “in regard to,” or “on behalf of,” a little stronger than *περί*. But the question is the meaning of *ὑπέρ*, neither in itself, nor in other constructions, but with such words of entreaty as *ἐρωτάω*, as distinguished from *ἐρωτάω περί*, where the sense of “in the place of,” or “instead of” is excluded, as here. To me it appears that the precise meaning of *ἐρ. ὑπέρ*, in such a case as the present, can only be “by reason of,” or briefly “by,” and, if motive be made more prominent, “for the sake of,” or briefly “for.” (*Bible Treasury* 11:187)

for [or, for the sake of]: *ἐρωτᾶν περί*, I submit to the Revisers or any competent biblical scholars, is “to beseech touching” (as in John 17); *ἐρ. ὑπέρ* has the different sense of giving the motive or ground of the entreaty. (*Bible Treasury* 18:15)

for [or, for the sake of]: I take the opportunity of stating my conviction, which I have reason to know Mr. Birks shares, that the auth. ver. is quite justified in giving “by the coming (or presence) of our Lord Jesus Christ,” rather than “with regard to.” So it is in the Æthiopic probably, the Arabic, Gothic, Syriac, and Vulgate. Mr. Elliott, and the commentators he follows, have overlooked the most important elements for deciding the true meaning. It is not a question of *ὑπέρ* only, but of *ὑπέρ* with a verb of entreating, which yields regularly the sense “for the sake of” or “by.” (Matthiae’s *Gr. Gram.* vol. ii. § 582; Jelf, vol. ii. § 630.)

Bp. Ellicott avoids the error of Mr. Elliott, who doubts whether *ὑπέρ* ever bears what he calls the “adjurative sense;” but, while admitting that it is “grammatically tenable,” he contends that it is by no means “exegetically probable,” and that it is without precedent in the New Testament. But the latter is an unreasonable objection; because there is no other instance in the New Testament, that I know, of *ἐρωτάω*, or an equivalent word, with this preposition (save 2 Cor. 5:20, which Wahl takes as = *per*, Mr. Green as “on behalf of,” which is inapplicable here; but I wave this as doubtful); and therefore we must be regulated by its ordinary force in such constructions. (*Lect. on Rev.*, p. 299-300)

for [or, for the sake of]: As some have questioned the exact force of the phrase, *ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς π. κ. τ. λ.*, let me take this opportunity of remarking that it is an undoubted case of the genitive of relation after a verb of entreaty. This, with *περὶ* would point to that “in respect of” which one entreated; but with *ὑπέρ* it is rather the motive “for,” or “for the sake of,” “by reason of” or simply “by,” which the appeal was made. This is so true that we find it in so early a Greek

author as Homer, *λίσσομαι ὑπὲρ* (*Il.* xv. 660; xxii. 338; xxiv. 467); and in the same sense without the preposition (*Il.* ix. 451; *Od.* ii. 68). Liddell and Scott say, even in their seventh edition, *ὑπὲρ* in Homer only joined with *λ.*; but even Homer joins it with *γυνάξομαι* (*Il.* xv. 665.), another like verb, as they admit was done later. It is certain therefore that “by” as in the A.V. is no desperate shift but justified from the earliest writings in Greek letters. “In the interest of” might pass if it offered a reasonable meaning, but it seems barely intelligible. But to say that “the day of the Lord” was their hope is a pure blunder and untrue. The fact is that this sense is only a case of a far more general principle, as any student can see in Donaldson’s Greek Grammar, § 453 (*ee*) (a). In the New Testament we have *ἐρ. περὶ* where a person or thing is in question, touching whom or for which one beseeches, as in John 17 *passim*; 1 John 5:16. It is natural to suppose, therefore, that the apostle would have used *περὶ* if he had meant no more here than the subject concerning or touching which he was entreating them. This however he is not doing, but more.

It does therefore seem not quite satisfactory to take *ὑπέρ* here, with Bishop Ellicott, as involving some traces of the idea of benefit to, or furtherance of, the *παρουσία*. It was really the “day,” not the presence, which had been misinterpreted or misused, as we see in verse 2; but, had it been otherwise, is it not vague, if intelligible, that the apostle wished to promote its *commodum*? “On behalf of” is right in 2 Cor. 5:20, but here surely inapplicable. Thus Bp. Chr. Wordsworth develops this idea, as if the apostle here pleaded on behalf of what had been misrepresented by others. But this is just the root error. He is here arguing the presence of Christ as our hope against the misrepresentation. The subject matter of which he had been treating in 2 Thess. 1 was the “day of the Lord”; and of this he again resumes in verse 2 and onward. His “presence” comes in as a distinct though connected point of consolation and joy, by or for the sake of which he besought them not to be troubled by the false alarm about the awful day. He is *not* conjuring them by that concerning which he was about to explain; nor is it a question of doing justice to a misrepresented subject, but of entreating them by their heavenly hope as a motive why they should not be agitated by the baseless rumor that the awful day of the Lord’s judgment of the earth had arrived.

It seems then that the force of the context, and especially the modification rendered necessary by the verb of beseeching, have not been duly weighed by those who contend for “concerning,” or “touching,” a meaning which here leads to the confounding the ground of entreaty in verse 1 contrasted with the subject the apostle is discussing from verse 2 and onward, after having paved the way for it in chap. 1. Besides, is *ὑπέρ* ever so used with a verb of entreaty save in this case? The special instance naturally calls for a rendering equally special. No scholar has treated the question with less exactness than the late Prof. B. Jowett; and the reason was no lack of ability or scholarship, but that he had no perception of the apostle’s meaning. He was misled unconsciously by the confusion of that theology for which he had scant respect: this he too often avenged on scripture. The same defect pervades almost all others who had more respect for the written word than that learned man. (*Bible Treasury* N4:249, N10:232, *Three Prophetic Gems* (2nd art.) p.28-32.)

for [or, for the sake of]: “touching” or “in behalf of” the coming or presence of our Lord Jesus Christ seems to be founded on a misapprehension of the contextual requirement. Nobody doubts that either is a good rendering of the preposition itself. But the connected language may modify, as well as the subject-matter; and all this has to be weighed. Was it not assumed by the Revisers, as in Alford’s Commentary, that the coming of our Lord was the theme which he was about to explain to the Thessalonians? “It is most unnatural,” says the Dean in objection to the rendering of the Vulgate, Authorised Version and many ancient commentators, “that the apostle should thus conjure them by that, concerning which he was about to teach them.” This

however is exactly opposed to the fact; for he is beseeching them ὑπὲρ τῆς π. τ. κ. ἡ. Ἰ. Χ. κ. ἡ. ἐ. ἐ. ἁ. not to be quickly shaken by a false impression about *the day of the Lord*. This, not His presence, is the real subject in hand. They are so distinct, that the apostle entreats ὑπὲρ the one not to be troubled about a wrong view of the other. It is the confusion of the two which led to the wrong rendering, as it also forbids the right understanding of the argument and of the truth in the context. It is impossible to read attentively the chapter before and the following verses without perceiving that the apostle is treating of that day, as the Authorised translators rightly saw in verse 3. And therefore it is that in verse 8 we have, not of the Lord's coming merely, but "*of the manifestation of his coming*," which really for the sense coalesces with His day. The one is for the gathering to Him of His friends; the other, for the destruction of His foes. Hence it is most intelligible to beseech the brethren, for the sake or on account of that blessed hope, not to be soon agitated nor yet troubled by the error that the day of the Lord was there. He begs them by a motive of deepest comfort not to be upset by the delusion that the day was present. How could this be, as the Lord had not yet come and gathered His own to Himself on high? How could it be, seeing that the apostasy and the man of sin were not yet developed in all their matured and manifested lawlessness, as they must be for the Lord to execute His judgment on them when that day dawns? This may serve to convince serious readers that the actual misunderstanding was about the ἡμέρα or day, not the παρουσία or presence, as has been erroneously taken for granted. Accordingly too the rendering with a verb of entreaty as here, is properly "for the sake of," "by reason of," or, more tersely, "by," as in all the well-known English versions (Wiclif, Tyndale, Cranmer, Geneva, Rhemish, and Authorised Version). It is uncritical to confound ἐρωτᾶν περὶ with ἐρ. ὑπὲρ, as the Revisers have done; when it was a question of beseeching for a person or asking about a thing, the former is the constant and correct phrase. We are therefore entitled to infer that ἐρ. ὑπὲρ has its own distinctive force; and as "on behalf" or "instead of" is excluded by the nature of the case, so the bearing of the context most naturally points to some such rendering as is in the Authorised Version, and beyond just doubt disproves "touching" in the Revised Version or any other rendering of like import. (*Bible Treasury* 14:15-16)

for [or, for the sake of]: (See also *Lectures on Revelation*, p. xxviii-xxix, *Lect. on the Second Coming*, p. 212, *Bible Treasury* N4:248, N12:15,63, *Pamphlets* p. 415)

our: In a comparatively minor detail that follows in the verse, the Revisers have shown better scholarship; for neither "by" nor any substitute for it has a right to stand in the last clause. The structure of the phrase not only requires no such insertion but absolutely precludes and condemns any supplement of the kind. . . . The older translation shows that those responsible for it paid no heed to this (the two items as closely associated events), the unequivocal import of the construction; for they have, on the contrary, interpolated a word which, however small, severs the objects, which the form of the original does and could not but intimate to be in the strictest union. The Revisers were therefore at liberty and indeed responsible as faithful translators to expunge the second "by." They thereby represent the coming of the Lord Jesus and our gathering together unto Him as two parts of the joint idea brought before us by the Holy Spirit. (*Epist. to Thessalonians*, p.102)

our: And these two wondrous events are so closely associated by one article in the Greek, that the second "by" in the A.V. is an impertinent and injurious intrusion. (*Three Prophetic Gems* (2nd article), p.58, *Bible Treasury* N4:270).

our: The word "by" has no business there at all. It is printed in italics to show you that it is not in the original, but there is even more than that: the original excludes the word, and, therefore, it was really a

mistake on the part of our translators to introduce it. The particular form of phrase employed by the Holy Ghost brackets the two ideas, and makes them to be one connected whole. The coming of our Lord Jesus and our gathering are the two parts of one great transaction. Now, if you bring in the word "by," it separates them, instead of combining them together. It is remarkable that the translators, who were real scholars, should have overlooked the point; but any person to whom it is pointed out, who knows the Greek language, will see in an instant what I mean. It is one of the peculiarities of that language that one article is used when it is intended to bring in two things. If they mean to separate the two, they bring in a second article. There is no second article in this case. For instance, where it is said, "Our God and Father" there is one article used, because the same person that is God is also Father, and in order to combine the two the one article is used. (*Bible Treasury* N12:46)

our: The Revisers however have correctly expunged the "by" of the Authorised Version in the same clause; for the one article of course forms the coming of our Lord Jesus Christ into one closely connected object of thought with "our gathering together unto him," instead of dissociating them as the unwarranted insertion of "by" does. (*Bible Treasury* 14:16)

our: [See note on 2 Thess. 2:2]

2:2 shaken in [lit., from your]: It would seem scarce credible to intelligent Christians, if happily ignorant of the dreary comments written on Scripture, that Dr. Macknight interprets this as "shaken from any honest purpose which they had formed concerning their worldly affairs." But his translation, popular as the work has been, is as incompetent as his commentary is worldly-minded throughout. (*Epist. to Thessalonians*, p.116)

shaken in [lit. from your] . . . the Lord is present: in the endeavor to be literal have they not missed our own idiom [in the RV]? Dr. Angus ought to be able to say whether "shaken from your mind" is good English. The Authorised Version is at least idiomatic. But they have restored the true reading of "the Lord," not of "Christ," and they have given the correct version "is *now* present" or rather "is present," instead of the misleading "is at hand," which has darkened expositors, preachers, and readers without end. (*Bible Treasury* 14:16)

by spirit, or by word, or by letter: Even if we punctuate with Lachmann, and Theile, &c., or with Webster and Wilkinson, the only real meaning is the claim of a spirit of communication, oral ministry, and a letter, falsely attributed to the apostle. (*Epist. to Thessalonians*, p.121)

the day of the Lord is present: Here one is obliged to differ from the authorized version. For this I am sorry; but at the same time it is inevitable for the truth's sake.

There are two points erroneously given: one in the common Greek text, the other in the common English Bible. "The day of Christ" is not the right reading in this place. All scholars, let them be who they may, Romanists, Lutherans, Calvinists, high, broad, or low church, in short, every competent person, no matter where he may be, acknowledges the truth of what has just been affirmed, which I state thus strongly that no one present may imagine that I insist on any word as a better reading, for which there is not the most satisfactory evidence. It is "the day of the Lord" in the best MSS., &c. Now the "day of the Lord," although closely connected with the "day of Christ," is not absolutely the same. Not that I propose to discuss nice distinctions now, because this would involve details; I confine myself to the notorious fact. "The day of the Lord" means the time when the Lord will deal judiciously with this world, with nations, with living men, with the earth. . . .

Carefully observe, however, that what they taught was *not* that it was "at hand," or soon coming, but that it was really come. Such is the unequivocal meaning of the word (ἐνέστηκε). It occurs in the same form in about half a dozen places in the New Testament. I think it may be

2 Thessalonians Notes

proved to a plain English reader that what I am stating now is certainly correct. Thus, in Romans 8:38, "*things present*" (ἐνεστώτα) is the same word. What makes it more striking is that "*things to come*" (μέλλοντα) is used also, and another word. Now if the former meant "*things at hand*," there could be no contrast; but this there is very decidedly between "*things present*" and "*things to come*." In short, who could set over against each other "*things at hand*" and "*things to come*," if the former word signified pretty much the same thing as the latter? In 1 Corinthians 3:22, the same contrast occurs. In 1 Corinthians 7:26, "for the *present* necessity" is the same word: a necessity "at hand" is not the sense, but one already existing. (Dean Alford says, "*Instant, already begun*;" for this is the meaning of ἐνεστώσαν, not *imminent*, shortly to come." But is this sound English? He means what I do; but his expression seems faulty. "*Instant*" would be generally considered as substantially like "*imminent*," rather than as "*present*.") So again with Hebrews 9:9, we have the same word, meaning the time then *present*, and certainly not a future season. In Gal. 1:4 we read of "this *present* evil world" or age. The world to come will not be evil but blessed. The present age, and the present age only, is evil. It is abundantly plain that in these cases the word not only means "actually there," but it can mean nothing else. The meaning "*at hand*," or just coming, would destroy the sense in all these occurrences of the word. I do not recollect any other in the New Testament. I have named five instances, and this in 2 Thess. 2:2 makes six.

Another form of the verb appears in 2 Timothy 3:1, where it is said that in the last days perilous times shall come. But even here, though future, not perfect, it does not mean "shall be at hand," but *actually there*. The reason why I do not dwell on this last is that the tense is not the same. The same force is found, as far as I know, in every occurrence of the word in other books, as the Apocrypha and the profane authors. I have gone into the matter the more because it used to be alleged, and may be still repeated, that in three or four cases in classic Greek the word has the sense of "*at hand*." But I have examined those instances carefully, and am prepared to show that there the word does not require, and I think will not even bear, the meaning "at hand" any more than in the New Testament. But it ought to be clear that the word of God does not demand such search into a few stray passages in Greek orators or comedians, even if doubtful, for the purpose of deciding its own meaning. The uniform sense in every other place of scripture ought to prevail, and must, I think, in an unbiassed judgment. Thus, then, as there cannot be a doubt that the true text is "the day of the Lord," so "*is present*" is the true translation of the last word. (*Pamphlets*, p.417-20, see also p.436)

the day of the Lord is present: The day of Christ, as in the Epistle to the Philippians 1:10, 2:16, has different associations from the judgment of the quick. . . . I am not aware of any one before Grotius who pointed out the mistranslation. But that learned and able man was too worldly-minded, too disposed to human ideas, in short too unspiritual, to make any effective use of that observation for intelligence of the passage by clearing away the obstruction to the truth created by an error which perverts the true sense.

Here are the two opening verses of the chapter according to the ascertained ancient text, and correctly translated; for in the Text. Rec. and in the A.V. there are faults in both respects: — "Now we beseech you, brethren, by (or, for the sake of) the presence (or, coming) of our Lord Jesus Christ and our gathering together unto him, that ye be not soon shaken in (or, from) your mind, nor yet troubled, either by Spirit, or by word, or by letter as through (or, from) us, as that the day of the Lord is present." As in ver. 1 there is but one article binding together our gathering and the Lord's presence, the second "by" in the A.V. must therefore disappear. Again, in the last clause of ver. 2 "Christ" is read

only in inferior copies and versions; "Lord" is incontestable diplomatically, and alone expresses the true aim. Lesser points we may dismiss.

But there remain the grave questions of rendering ὑπὲρ in the first verse, and ἐνέστηκεν in the second. As to the first, the connection with a verb of entreaty has not been adequately considered, and the connection the peculiar one of a motive from joy and hope to counteract a false alarm. As there is no other instance in the N.T., it is not surprising that the rendering "by" or some equivalent should be unexampled there. So therefore all our older English translations, with the Vulgate and most of the other ancient versions. Wahl in his N.T. Lexicon refers to 2 Cor. 5:20 as another instance of "by;" but the context there favours "for," in the sense of "on behalf of" Christ. Here such a force yields not this sense exactly, but "by" or "for the sake of," as it appears to me for good reason.

As to the true and only legitimate meaning of ἐνέστηκεν, there ought to be no doubt. It was a word every day in Attic use, as we may gather from the Clouds (779) of Aristophanes, where it is said of a suit going on, and not merely close at hand.

Can anything be more decisive, outside the N.T. than the technical phrase ὁ ἐνεστὼς χρόνος among grammarians for the "present tense"? Indeed it is the one and only meaning of the word in the known authors of Greece. Thucydides does not employ this form of the word; but it occurs in Herodotus, Xenophon, Polybius, and Dion Cassius; and in no sense save as actually existing or present. It is the same with the orators Isaeus and Isocrates, Aeschines and Demosthenes. So again the philosophers, Aristotle and Plato, employ it, but in this sense only. It would be easy to add more, but is not this enough? Where is a single instance of "imminent"? It does not occur in the Septuagint save in the Apocryphal writings: but there it occurs in 3 Esdras 9:6; 1 Macc. 12:44; 2 Macc. 3:17; 12:3, in all which it can only mean "actually there," nowhere "imminent." (There is a passage in the Epistle of Barnabas, cap. i. § 7, so decisive of the question that it may interest the reader. ἐγνώρισεν γὰρ ἡμῖν ὁ δεσπότης διὰ τῶν προφητῶν τὰ παρεληλυθότα καὶ τὰ ἐνεστώτα καὶ τῶν μελλόντων δοῦς ἀπαρχὰς ἡμῖν. Here we have τὰ ἐνεστώτα between the past and the future definitely appropriated and distinguished by one of the earliest writers after the apostles. But how is this to be if it could by any possibility mean also what was future, however near? But this is not all. Even as late as Hefele's fourth edition of the Apostolic Fathers so called, and others later still, we had only the old Latin interpretation of the earlier chapters, in which the scripture sentence is thus rendered, Propalavit enim Dominus per Prophetas quae praeterierunt, et futurum dedit nobis initia scire. For some reason, or through carelessness, the translator omitted "things present," which the editor explained in a loose bungling way. Tischendorf discovered at the end of the Sinaitic MS. the missing Greek, which enables us to judge the imperfectness of the version. Of this recent editors, as Hilgenfeld, de Gebhart, Harnack, and Zahn abroad, and others at home, have availed themselves to give the full text. But a similar phrase, with ἐνεστώτα for present things invariably, occurs in Theoph. ad Autol. I. 14; II. 39, and in Hippol. de Chr. et Antichr. 2 (Lagarde, 1858). Abp. Wake was therefore not justified in rendering "instantia" "those things which are near to come" (Barn. Ep. iv.); it means "present things" (or N.T. truths), as in the Vulgate of Rom. 8:38; 1 Cor 3:22, &c. In short, it is so used classically. The Latin word was more vague.)

But say Webster and Wilkinson (G.T.), ἐνέστηκεν everywhere else in N.T. means "present"; here, however, it has doubtless (!) the more ordinary classical meaning, "imminence," to be close "at hand." Now not only "the more ordinary" but the invariable classical meaning perfectly agrees with its uniform sense in the N.T. The instances adduced by Liddel and Scott (even in the seventh edition of their Greek Lexicon) for "pending" or "instant" really mean what was actually begun or

present. And their vacillation in giving both for the same quotation is just like Bengel's, who here says, "great nearness is signified by this word; for *ἐνεστώς* is *present*!" Exactly so; and therefore great nearness is *not* meant. They seem all to have been misled by taking for granted that here "imminent" must be intended to make any tolerable sense.

In short the R.V. has here corrected a sure and evident misrendering, which owed its origin to theological error ancient and modern: the assumption latent and unsuspected, that the misrendering alone makes sense here; whereas it alters the meaning of the text and throws the reasoning into confusion. The sense it imposes is purely traditional, and opposed to the truth intended. The bad exegesis was probably what led to the unsound philology.

I am aware that the American revisers, though often right, here cleave to the misconception, and render it "is just at hand"; but can they point to a single case where any correct Greek writer ever employs the verb in this tense save for "present"? Long as the notion has prevailed, it is without foundation in fact.

Further, it is notorious that there is a quite different phrase (*ἐγγύς*) for "nearness" in the N.T. and in all other writings; and if emphasis were sought, the verb in the perfect was used (*ἤγγικε*); as also *ἐφέστηκε* (2 Tim. 4:6). But one had hoped that no exact scholar would sanction the laxity of supposing that the apostle confounds the meaning of two kindred words, each of which has its own precise sense, *ἐνέστ.* "is present," and *ἐφέστ.* "is close at hand." On the face of it the erroneous rendering makes the apostle contradict himself; for in Rom. 13:12 he tells the saints that the day *is* at hand, meaning no other than the day of the Lord, as all surely must admit. How could the misleaders in Thessalonica be charged with error, if they had only taught that the day of the Lord is at hand?

It is thus evident that these divines, like others before them, venture to conceive that the errorists gave out the substantially same thing that the apostle urged later as the truth of God. (*Three Prophetic Gems* (2nd article), p.20-25, and *Bible Treasury* N4:236,246-247)

the day of the Lord is present: In the first place, it is generally assumed that the day of Christ (or "of the Lord," for that is the true reading) (So all the critical editors known to me, such as Griesbach, Knappe, Scholz, Lachmann, Tischendorf, &c.; and this wholly upon external evidence.) is identical with "the coming (*παρουσία*, presence) of our Lord Jesus Christ" in the verse before. But it is a groundless idea. If it be affirmed, let proofs be adduced. It is quite clear to me that the day of the Lord is a distinct though connected thing. In its full, ultimate sense, and no one disputes that such is its force here, it supposes the presence of the Lord; it is the judgment consequent upon that. But the presence, or coming of the Lord, by no means necessarily supposes judgment. Is there a word of judgment, or wrath, or destruction, expressed or implied in the full description given in 1 Thess. 4 of the Lord's coming for His own? So when the apostle says, "what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy," (1 Thess. 2:19, 20,) where is the word of judgment or evil? On the other hand, when the day of the Lord occurs, it is, whether used in a full or a limited application, habitually connected with judgment and its consequences (compare 1 Thess. 5:2-4; Zeph. 1,2,3; Zech. 14; Mal. 3,4) I conclude therefore that, though the coming of the Lord may include the day of the Lord, as the whole includes a part, the coming of the Lord is in itself presented in an aspect of grace, not of judgment, and that the terms and things are not to be confounded.

In the second place, while it is true that the day of the Lord cannot come before the apostasy and the revelation of the man of sin arrive, which are to be judged in that day, yet is there a serious error in the English rendering of the last clause of ver. 2, "is at hand." The word usually rendered "at hand," "near," or "nigh," is *ἐγγύς*, or *ἐγγίζω* "come near," as is known to scholars. The present word *ἐνίστημι*, on the

other hand, is *never so rendered* in the New Testament, save in the passage before us. On the contrary, occurring several times, it is used invariably in a way which excludes the possibility of such a rendering (more especially when it is, as here, in the perfect tense). The first occurrence is in Rom. 8:38. It is evident that here *ἐνεστώτα* cannot mean things at hand. It is contrasted with *μέλλοντα*, i.e. "things to come." It signifies only and emphatically "things present," and is so rendered in the common Bible. See the same words and the same contrast in 1 Cor. 3:22. Again, in 1 Cor. 7:26, *διὰ τὴν ἐνεστώσαν ἀνάγκην* is properly translated "for the *present* distress." A distress not actually come, but only at hand or coming, would spoil the meaning. The next is Gal. 1:4, "this *present* evil world," the only possible meaning of the word here. The next world, or age, will not be evil, and therefore "at hand," or "imminent," is shut out. Compare also Heb. 9:9, *εἰς τὸν καιρὸν τὸν ἐνεσθηκότα* "for the time then present" (not "at hand," which cannot be the true force). All these, notice, are instances of the same tense as 2 Thess. 2:2. The only other occurrence is 2 Tim. 3:1, *ἐνστήσονται*, in the future middle. Here the English version renders it, "shall come." Still, the meaning indubitably is not "shall be at hand," which could have no point, but "shall be there." To be impending merely was little: the grave thing was, that perilous times should be actually present. It may be concluded, therefore, from an induction thus complete, that in all the other instances the authorised version is right, but in 2 Thess 2:2 it is wrong. It is not conceivable to uphold both; so that, if right in 2 Thess 2:2, the version must be wrong everywhere else. But as we have seen, from the intrinsic meaning of the word, as well as from the sense imperatively demanded by the context, that in all the other cases the translators are justified. They were therefore mistaken here, and the proper rendering, in conformity with their own translation of the word in the same tense elsewhere, ought to be, "as that the day of the Lord is present." (Since the above was in print, I have had the opportunity of examining "Le Nouveau Testament de notre Seigneur Jesus-Christ, traduit en Suisse, par une Société de Ministres de la Parole de Dieu, sur le texte Grec reçu," (seconde édition, &c., 1849,) where the original is rendered, "Que le jour du Christ est là.") So the Revisers give, "As that the day of the Lord is *now* present," adding in italics the adverb, which is needless emphasis. The sense is strong and clear without "*now*."

... Compare, for instance, Is. 13, where God's judgment of Babylon and the Chaldeans is so designated: "Howl ye, for the day of Jehovah is at hand it shall come as a destruction from the Almighty," &c. (The words in the LXX are *ἐγγύς γὰρ ἡμέρα Κυρίου*. Will men defend a version of 2 Thess. 2:2 which makes the Holy Spirit contradict there what He has unequivocally affirmed in Is. 13:6? The Septuagint and the Greek Testament are in harmony here. It is the English version which is at fault.) (See also Joel 1:15, 2:1-11; Amos 5:18,20; Zeph. 1:7,14,15, &c.) (*The Prospect* 1:166, *Bible Treasury* N1:351,365-366)

the day of the Lord is present: Both the Dean of Canterbury and Bishop of Bristol agree with me that *ἐνέστηκεν* means "is already come," not merely "at hand," as very faultily represented in the English Bible. . . . The criticism and the doctrine of the *Horae Apoc.* as to this are unfounded.

Others are no better. Schleusner who is quoted writes loosely; and the words of Hesychius (vol. i. col. 1233, ed Alberti) do not warrant the inference that the same word in the same tense means either present or future; for *προκείμενον* seems only a following up of *παρόντα*, not another variety of signification. The verb is generally used for what lies stretched before, as (meats) ready laid, the question in hand, things already settled and agreed on. I am not aware of its ever distinctly meaning the future. But so emphatically the contrary is *ἐνεστώς* that, as is well known, grammarians have selected it as the proper term for the present tense (*χρόνος ἐνεστώς*). The latest (sixth) edition of Liddell and Scott's *Lexicon* shews their statement modified as to this; as in fact none

2 Thessalonians Notes

of the three instances cited from classical authors (*Ar. Nub.* 779, Isæus, 88.40, Dem. 896.49) necessarily means *impending*, Lat. *imminens*. Dr. Scott has himself acknowledged to me that they *may* all, as I believe they all do, mean “present,” and thus harmonize instead of clashing with the regular force of the word everywhere else, both in the Sept. (including the Apocrypha) and the New Testament. Thus the passage in the *Clouds* means “while one suit was still pending,” *i.e.* actually going on, not impending or future. Again, Mr. E[lliott] does not appear to have hit the force of Isæus on the estate of Hagnias; and here, though I have no doubt whatever, I prefer for obvious reasons to cite from the celebrated Sir W. Jones’s version, p. 139 (London, 1779). “Moreover the inheritance of Hagnias is not yet well secured to me, since some actions *brought* against the witnesses for perjury will make it necessary for me to obtain a second adjudication.” This is a very different thing from an “*impending* trial;” and confirms the general rule instead of being an exception for which we have to account. In the demurrer in reference to Apaturius, the third alleged exception, the suits were already begun when they came to arbitration.

So the argument on *παρεσιν*, John 11:28-30, is invalid for Mr. E[lliott] and rather strengthens what he contends against. For our Lord had actually quitted the place where He was when the news of the sickness of Lazarus arrived, traversed the considerable intervening distance, and was only just outside the village. *Πάρεστιν* is strictly true there, and in no way modifies *ἐνεσθηκεν* in our text. If the false teachers at Thessalonica taught that the Lord had left the right hand of God and begun the judgments of “that day,” without having yet caught up the saints in Thessalonica or anywhere else, it would be quite parallel to the case of John 11. The word therefore retains here also and everywhere its characteristic sense. (*Lect. on Rev.*, p. 300-301)

the day of the Lord is present: It is now pretty generally known that the true text and proper translation of the last clause is “that the day of the Lord is present.” I am old enough to remember the time when scarcely a single person in the world seemed to be aware of this; and now, I am thankful to say, there are only a few prejudiced men to dispute it. It can scarcely be doubted that the present revisers will alter the version here, and alter it for the better too. I was agreeably surprised to see an American divine among the first who bowed to the truth in this passage; and now nobody who can pretend to be well informed of the grounds for a sound judgment on it makes any question about it, unless it be a few individuals committed in earlier days to a strong prejudgment against it. (*Bible Treasury* 9:378)

the day of the Lord is present:

[Dear Mr. Kelly, Sept. 1, 1851

... But what, then, of the *ἐνεσθηκεν*? Is not its proper meaning, “*is present*?” No doubt, just as *παρεσιν*, and such similar words, mean “*is present*.” But they are words which, in every language that I am acquainted with, are susceptible, if the context requires it, of the meaning, *close at hand*. I have little doubt that my friend, Mr. Kelly, when looking out from some height in Guernsey [where we both of us were at the time of the correspondence] for the steamer, in which he was expecting a friend, has sometimes, when he saw her steering into port, made use of the common exclamation, “Here she is!” And what would he have thought, had a friend who heard him looked carefully at every part of the ground within twenty yards of the speaker, and said, “She is not here?” “The Master is here” (*παρεσιν*), said Martha to Mary, in John 11:28; and yet, adds verse 30, “Now Jesus had not yet come into the village,” that is, the village where Martha spoke to Mary. ...

Yours very faithfully,

E.B.Elliott]

... In my opinion his own erroneous system of thought, along with the lack of the habit of expecting in the word of God perfect accuracy and

nice shades of difference, apparently made not the style only but the subject and the evidence difficult to his mind. ...

... [Paul] entreats them, by the coming of our Lord Jesus Christ and our gathering together unto Him (which he presents, not as two distinct objects, but as a united idea before the mind by the one article, *τῆς*), that they should not be soon shaken in mind (“from their mind” may be literal, but is not idiomatic English), nor yet troubled, neither by spirit, nor by word, nor by letter as by us [that is, as if it were by us], as [or to the effect] that the day of the Lord is present. ...

But what strikes one as peculiar is, that Mr. E.’s illustration and use of John 11 proves nothing, save against his argument. For, according to his own shewing, the person or thing had actually removed from the place where either had been, had traversed the space that separated, and had arrived at the place where the person was whom it was proposed to reach, though not to the precise spot on which he stood. To take the case used, my friend would have really steamed from England (or France, as it might be), crossed the sea, and entered Guernsey roads, when one might exclaim of the packet, Here she is! So in the scripture cited: our blessed Lord had left where He staid two days after receiving the message, had traversed the way which constituted the distance thence to Bethany, and had reached the locality or district, though not yet in the village. ... Even if the laxity of common life allowed of our saying, Here he is! when he had not begun to move from a distant land (which is the true way of stating the question, not when he had come to the immediate neighbourhood though not the exact spot), how strange that such looseness of language should be transferred to an apostle’s inspired repudiation of an error! (*Bible Treasury* 11:186-89)

the day of the Lord is present: I wrote to Dr. Scott, who, after taking time to weigh them [the references in Liddell and Scott], as the point was of evident importance, had the candour to answer in the following terms: “On consideration of them, I am disposed to admit that there is none which seems necessarily to refer to a state of things not yet commenced.” ... [Imminence] is the meaning of *ἐφεστώς* (as in 2 Timothy 4), not of *ἐνεστώς*, which Schweighauser (a very different scholar from the slipshod Schleusner) pronounces (in Lex. Polyb., and, of course, in its ordinary classical usage) to mean “*non instans vel imminens, sed qui cæptus est, i.e., præsens.*” He mentions no exception; nor have I observed one. (*Lect. on the Second Coming*, p.209-210)

the day of the Lord is present: Again, it is unfounded that *σαλευθῆναι ἀπὸ τοῦ νοός* and *θροεῖσθαι* have the most distant reference to the excitement of hope, as the ordinary misinterpretation implies; they mean just such disturbance of mind as in Matthew 24:6; Mark 13:7. Mr. E[lliott] says “not as meaning frightened;” but far better scholars than he say the express contrary. “The verb *θροέω*, derived from *ΘΡΕΟΜΑΙ*, and connected with *τρέω*; compare Donalds. [*Cratyl.* sec. 272] properly implies ‘*clamorem tumultuantem edere*’ (Schott), and thence by a natural transition that terrified state (*ταραχίζεσθαι* Zonaras), which is associated with, and gives rise to, such kind of outward manifestations.” (Bp. Ellicott’s Comm. in loc.) To suppose the Christian’s joy in the anticipation of meeting the Son of God, the Bridegroom of the bride, to be expressible by the same terms as those of perturbation or alarm which might be produced by hearing of wars and rumours of wars, affliction, tribulation, &c., is not to me the evidence of a sound judgment in divine things, but of the reverse. (*Bible Treasury* 11:189)

the day of the Lord is present: For the Authorized Version is here wholly astray, and even inconsistent with its own rendering of every occurrence of the word elsewhere. The reader can compare Rom. 8:38; 1 Cor. 3:22; 7:26; Gal. 1:4; (2 Tim. 3:1;) and Heb. 9:9, which form the entire range of the word in the New Testament. Not only does it not convey “at hand” in any one of the other cases, but such a sense would be everywhere absurd and impossible. In the first two references “things present” (*ἐνεστώτα*) are contrasted with “things to come.” This could not

be if the word really bore the sense of “just coming, imminent or at hand.” So again in the third instance the distress was actually “present,” not merely threatening but already come. Just as evidently in the fourth it is “the present age, evil as it is,” ὁ αἰὼν οὗτος or ὁ νῦν αἰὼν as the apostle calls it in Rom. 12:2 and 1 Tim. 6:17, contrasted with “that” or “the coming age” (Luke 18:30; 20:35; Heb.6:5), which is the very reverse, being good, righteous, peaceful, and glorious. . . . So even the different and future form in 2 Tim. 3:1, ἐνστήσονται does not mean that difficult or grievous times “impend,” but shall actually “come.” “Shall be soon coming” would altogether enfeeble the sense and ruin its force. Not otherwise is it with the last reference, where the meaning beyond controversy is “for the present time.” One can hardly conceive any reasonable man construing the phrase of the time soon to come or at hand.

Thus, on the ground of the New Testament usage, the weightiest help of all for our guidance in translating a disputed word, there can be no hesitation that the Revised Version is justified, and the Authorized Version at fault, as to the very important word at the end of the verse, the hinge of all sound exposition of the passage. But what of its use in the Septuagint, of such approved and acknowledged value as being the Hellenistic forerunner of New Testament Greek? The first instance, which Tromm (Concord. Gr. LXX. Interp. i.529) cites from Theodotion's version of Dan. 7:5, is a ridiculous blunder, εἰς καίρους ἐνεσάθη. The Aldine text was not so far wrong, yet reading εἰς μέρους which is hardly intelligible; and it has the same error as to the verb. The Complutensian gave it rightly, εἰς μέρος ἐν ἐσάθη as in the Alexandrian and Vatican MSS. The Chisian copy of the true Septuagint gives ἐπὶ τοῦ ἐνὸς πλευροῦ ἐσάθη. But this effaces the only instance save in the Apocryphal books; where Tromm gives 3 Esdras 5, 72[47], 9, 6; 1 Mac. 12:44; 2 Mac. 3:17; 4:43; 12:3; every one of which confirms the Revised Version in all respects, and the Authorized Version in every case save the unfounded “is at hand” before us, which means, and can only mean, “is present.”

It may be added that the word, and in the perfect too, is used in ordinary classical authors precisely as in the New Testament. See Herod. i.83; Isoc. 82B; Polyb.i.71,4; Plut. Lucull. 13; Dem.255,10, cf.274,6. The three instances, like the rest cited by Deans Liddell and Scott in their well-known Lexicon (Aristoph.Nub.779, Isaeus 88,40, Dem. 896,29), are of the usual import, not “imminent” but “present,” actually begun, literally set in. In each the suit was already commenced, even if still pending. It is the same beyond doubt with ὁ δὲ νῦν ἐνεστηκώς ἄγων, Lycurg, 148, 32; τοῦ ἐνεστώτος μηνός, Phil. Ap. Dem. 280, 12 means the present month, not one soon coming; and so does ἐνεστώς πόλεμος in Aeschin. 35,27. And χρόνος ἐνεστώς means the present, not future tense; as τραυμάτων ἐνεστώτων, Plat.Legg.878 B, means wounds inflicted, not merely threatened; and τὰ ἐνεστηκότα οἱ ἐνεστώτα πράγματα, Xen. Hell. 2.1,6; Polyb.2:26,3, means present circumstances, in no case “at hand.” Not any instance has been produced where the word in the perfect can be shown to mean a state of things not yet commenced. The sense, then, in writings as well profane as sacred, is uniformly “present,” not “at hand.” The rendering was therefore inexcusable.

This may suffice in a well-grounded way to assure the reader that the error so unscrupulously taught by fanatics in Thessalonica was, not that the day is “at hand” (for the apostle himself taught this expressly in Rom. 13:12), but that it had “actually come.” (*Epist. to Thessalonians*, p.110-113)

is present: The Americans [correctors of the RV] are here thoroughly wrong in all Greek, profane as well as sacred; for ἐνείσθ. means “is present,” and not “is just at hand” or “impending.” (*Bible Treasury* 14:380)

the day of the Lord is present: [See also *Lect. Intro. to the Epist. of Paul*, p.355, *Bible Treasury* 1:60, 15:167, 17:139, N9:271, N10:224,230-231, and N12:14-15,63, *Lect. on the Second Coming*, p. 209-213, *Christian Annotator* 3:402.]

2:3 [it will not be]: Not a hint drops as to “the coming of the Lord.” Tyndale's Version of 1534 and Cranmer's of 1539 are therefore inexcusable in supplying the ellipse with the words, “for the Lord shall not come,” &c. Wiclif and the Rhemish avoid the matter by their usual adherence to the Vulgate, which literally reflects the incomplete structure of the Greek. The Geneva and Authorized Versions so far rightly cleave to “the day”; for it is a question of “the” day of the Lord. (*Epist. to Thessalonians*, p.125)

[it will not be]: “That day shall not come” is an insertion of our translators, marked therefore by italics, though substantially correct. (*Three Prophetic Gems* (2nd article) p. 45)

the falling away: Our Authorized translators have utterly weakened the sense by rendering ἡ ἀποστασία “a” falling away. Beyond doubt it is “the apostasy,” and there is no ground whatever for depriving the phrase of its intentionally definite force. Nobody can pretend that it is abstract; and a quality would not have the article in Greek more than in English; so that Archbishop Newcome was as wrong in the principle as in the particular case. In the New Testament the word occurs only in Acts 21:21, and there is anarthrous, which testifies to the emphasis here expressed. There, however, it means “apostasy” though not “the apostasy” as here. This is better than softening it to falling away or forsaking. A verbal form occurs in 1 Tim. 4:1, where “apostatise” should have been preserved both for the sake of consistency, and to maintain the definite expression of religious defection. For this it means, not corruption but abandonment, as politically it expresses revolt from authority. See the Septuagint for its use in both these ways. (*Epist. to Thessalonians*, p.126)

the falling away: . . . not a falling away, as substantially in all the well-known English Versions as well as the Authorized. It is not “discencioun” (Wiclif), nor “a departyng” (Tyndale), as Cranmer's Bible repeats in 1539, and the Geneva in 1557, nor “a revolt”, as in the Rhemish of 1582. It is “the apostasy”, and nothing else (*Exp. of the Two Epist. to Timothy*, p. 249)

the falling away: Who can wonder that the various translators of old softened it down to “a” departing, revolt, or falling away? or that Wiclif and the Rhemish follow the Vulgate in an un-English slurring over the ellipse? (“The Coming, and the Day, of the Lord,” *Three Prophetic Gems*, p.48)

the falling away: [The RV] rightly say[s] “the falling away” or apostasy (*Bible Treasury* 14:16)

man of sin: Tischendorf, in his last edition, and Westcott and Hort follow B, some 9 or 10 cursives, and several ancient versions, &c., in preferring “lawlessness” to “sin” in this phrase. (*Epist. to Thessalonians*, p.124)

2:4 he ἅ sitheth: There is no sufficient warrant for the words “as God” in the Received Text as in our Authorized Version. They rather soften the force, where the true text leaves the assumption in its unmitigated arrogance. (*Epist. to Thessalonians*, p.135)

he ἅ sitheth: All editors of note omit ὡς Θεόν: i.e. “as God.” (*The Prospect* 1:167)

he ἅ sitheth . . . that he is God: [The RV] rightly discard[s] “as God,” though it is hard to tell why they did not render more literally ὅτι ἐστὶν θεός at the end, instead of repeating the English phrase which represents the interpolated ὡς Θεόν. (*Bible Treasury* 14:16)

2:6 now . . . restraineth: There is no real ground of course for such a solecism as taking νῦν with τὸ κατέχον like Macknight and others. It is

2 Thessalonians Notes

simply resumptive with *καὶ*, a particle of transition and not temporal, which is the less necessary as we have subsequently *ὁ κατέχων ἄρτι*. Even if “now” were used temporally as to the Thessalonians, it would *not* imply that there was a time coming when they would cease to know, which is ridiculous, but a contrast of present knowledge with past ignorance. And the logical force of the adverb here, as determined by the order of the words and the context or coherence, does not suppose, more than the false construction, any undue knowledge of God’s ways by His saints. (*Epist. to Thessalonians*, p.146)

Λ restraineth: It is quite a mistake to suppose that verse 6 will bear “and ye know what is now restraining;” for *νῦν* is here a particle of transition, and fairly enough given in the English version. No more is implied than their general knowledge that there was a some one or thing which restrained; but *ὁ κατέχων ἄρτι* in verse 7 does mean that he restrains *now*. Next, *ἐκ μέσου* is correctly rendered “out of the way.” It is its regular known force in sacred and profane authors, whether connected or not with verbs implying separation, as any good lexicon may satisfy any one. Thus, in *ἐκ τοῦ μέσου καθέζεσθαι* (Herod. iii.83) the verb has nothing to do with that sense, which the phrase does carry. See also Dem. 323, 327 (Reiske). Accordingly the authorised version rightly connects *ἕως ἐκ μ. γ.* with *ὁ κατέχων*, while the beginning of verse 8 answers to the beginning of the 7th. If the phrase *ἕως ἐκ μ. γ.* applied to the wicked one, and meant “till he appears,” the force of *καὶ τότε ἅποκ.* would be weakened and useless. (*Bible Witness & Review* 1:283, *Christian Annotator* 2:322-323)

2:7 lawlessness: There is a link of importance missed by the English translators between the mystery of *lawlessness* already working and the *lawless* one who is yet to be revealed. The germ was there in the midst of professing Christianity, which was at last to issue in so portentous a conclusion. (*The Prospect* 1:167 and *Bible Treasury* N1:367)

lawlessness . . . restraineth now until he be out of the way: Not “wickedness” or “iniquity,” or “unrighteousness,” still less “transgression of the law,” is the true reflection, but “lawlessness.”

The rendering of ver. 7 in the older English Versions is simply perplexing. (Some years ago use was made of some such version as this, or even the stronger one of “holding fast,” to oppose any application to the Spirit or the church. It was insinuated that the kind of restraint meant is illustrated by Zech. 5:8, *i.e.*, some secret agent of God forcibly constraining, till in his withdrawal the wickedness rises in its strength and the man of sin is revealed. But this sense seems to be changed now.) Wiclif simply reproduces the Vulgate’s error of “hold” twice, for “withhold” which both the Vulgate and Wiclif gave rightly in ver. 6. The Rhemish follows suite with its usual servility. I confess inability even to conjecture W. Tyndale’s meaning, if he meant what is printed, or to correct the misprint if he did not mean it. “For the mystery of that iniquity doeth he all readie worke which onlie loketh, untill it be taken out of the waye.” (Ed.1534.) That of Cranmer (1539) resembles the rendering of Alford and Ellicott, save that “only” with them precedes “until”: “tyll he which now onely letteth be taken out of the waye.” Geneva led the way in substance for the Authorised Version, save that in both “taken” goes too far. “Till he withdraw” is perhaps unobjectionable, or “be out of the waye.”

But this last and very important clause has of late been questioned, though happily by few. It might have been thought that the last words of ver. 7 were too plain to be misconstrued. Nor are they in any version at all known nor even in G. Wakefield’s, or in Gr. Penn’s. The Vulgate takes it, as all the English from Wiclif to the Revised, to indicate the removal of the restrainer, leaving (as the Bishop of Gloucester says) the manner of the removal wholly undefined. So does the Memphitic; so the Pesch. and the Philox. Syriac Versions; so the Arabic and the Aethiopic of Walton’s Polyglott. Alford and Meyer may be adventurous, but here

abide with the unbroken column of translators everywhere. Here then is a bold suggestion: “For the mystery of wickedness is already working (only there is at present one that restraineth) until it becomes developed out of the midst” &c. (Since writing these words I find that a Dominican, le Père Lambert (in his “Exposition des Prédications et des Promesses faites à l’Eglise pour les derniers temps de la Gentilité,” ii.314-318, Paris, 1806) resorts to a similar distortion of the last clause, “jusqu’ à ce que ce mystère sorte de son secret, ou paraisse au grand jour.” There is no parenthetic interpolation here, but no less violence is done otherwise to the preceding words, which are actually supposed to mean, “Seulement que celui qui salt maintenant en quoi consiste ce mystère, le retienne bien, jusqu’à,” &c. That is *κατέχ.* is taken in three distinct senses in order to banish the true meaning which supposes but one: (1) “ce qui empêche” (ver.6), (2) “celui qui salt,” and (3) “le retienne bien,” the understood supply (ver.7). The alternative for ver. 6, “à quoi il tient,” or “ce qui est nécessaire,” would in no way improve matters. Whether the English writer was indebted directly or indirectly to the older French work is of no moment; but it is of interest to see in both how one false step is apt to involve more, and that the truth is both simpler and deeper than either of these incoherent conjectures.) That is, even when abandoning the old “holding fast” for the sense here intended of “restraint,” he dislocates the sentence in order to avoid the truth of its withdrawal, when it will no longer be the secret working of lawlessness as now, but the lawless one displayed, with whom the Lord Jesus will then deal. There is nothing, says he, in the words *ἐκ μέσου* to signify removal or taking away! which he argues is “derived entirely” from the connected *ἀρπάζω, αἶρω, ἐξέρχ.* (Acts 23:10; 1 Cor. 5:9; 2 Cor. 6:17); whereas *γίν.* has not at all the sense of removal, but rather of origin or of existence. Now, waiving the “half” in Thuc. iv.133, and “in common” in Aristides ii.120 (Jebb), Herodotus over and over again refutes the statement that it is only the connected verb that gives, though of course it may strengthen, the notion of keeping aloof or neutral, a wholly different idea from development (iii.83, iv.118, viii.22, 73 twice). The most fanciful cannot attribute movement to *ἐξέσθαι* or *καθῆσθαι*, to sit or sit down; yet Wesseling, a competent scholar, properly interprets the phrase, *secedere e medio*. The truth is precisely opposed to this objector, for it is *ἐκ τ. μ.* which lends the force of secession to the verb. Compare Eur. Electra 797, where Paley takes *ἐκ μ.* as meaning apart from the company; but probably it is abruptly or in the midst. Wetstein (ii.311) long ago cited Anton. viii.12, *μικρὸν, καὶ τέθνηκα, καὶ πάντ’ ἐκ μέσου* I am dead, and all gone. Let me add Dion C. who in his H.R. says of Lucullus (ed. Sturz, i.188) that he kept aloof from both, *ἐκ μέσου ἀμφοῖν*, and similarly of others (i.686, ii.48, 768), save that in the last the connected word is *δυνατός*, which is akin to *γίν.* In i.388 Nepos is said to have withdrawn himself *ἐκ τ. μ.* away. Now we need not dwell on passages like that of Demosth. de Cor. (Reiske i.323) where *ἀνελόντας* is connected with *ἐκ μέσου*, “putting away,” or laying aside; or again yet earlier, *ἀν. ἐκ μ.* in his Fourth Phil. (i.141) “if we remove or take out of the way.” But two passages of later Hellenistic Greek are the more decisive, as we have the precise phrase contested. Plutarch says of Timoleon (Ed. Bryan, ii.109) *ἐγνώ ζῆν καθ’ ἑαυτὸν ἐκ μέσου γενόμενος*, he decided to live by himself *away from all*. Achilles Tatius, ii.27 (ed. Boden, 186) has *τῆς Κλειούς ἐκ μέσου γενομένης*, submota Clione, “if Clione be removed.” Is it not plain then that the scholarship which could deny to *ἐκ μ. γ.* the force of removal is as bad as attributing the spurious sense of development to a phrase which never bears it in one single instance, nor, I believe, could bear it? The ordinary version is unquestionably correct.

Thus far was written when a third modification from the same source meets us, somewhat more sober, and mainly brought about by a passage in Aeschines’ Epist. xii. (Reiske iii.695), where is another instance, *ἐκ μέσου γενομένων*, referring to men dead or exiled. In either case they

were “gone away.” H. Stephens need not be summoned to inform us that γερόμενος cannot be rendered “taken away” (sublatus), though this sense he unhesitatingly gives to the whole phrase. Every scholar knows the wide range of meanings γ. derives from prepositional phrases attached to it as here. It is uncritical to cite texts like Exod. 24:16, and Deut. 18:18, in view of a wholly different construction. For in all the Septuagint appears no instance of the phrase used absolutely as here with γ. But even so, calling “out of the midst” of the cloud, or raising up a Prophet “from among” (though here it is probably ἐκ only) Israel’s brethren, is in no way development. Removal, destroying, taking, sending, or going out, are among the frequent associations in the Greek Bible.

Take, however, Amos 6:4 as one not so common, where it is a question of eating, and ἐκ represents “out of” and ἐκ μ. “out of the midst of.” Development is never the connexion there. Does it not then seem strange to extract that idea for the latter phrase from Matt. 21:19, Mark 1:11, 9:7, Luke 3:22, 9:25, Gal. 4:4, 1 Tim. 6:4, Heb. 9:3; when not one has ἐκ μ. γ. but γ. ἐκ which last nobody disputes may mean development? And why cite the identification by Hederich of ἐκ μ. γ. (at least in Eur. Iph. in Aul. 342) with ἐν μ., its regular inverse? It is hard to conceive, if it be not to bring doubt or darkness into the question. Even there is it not meant that A. would secure to himself the object of his ambition “apart from others”? In general the one means “in the way,” &c., the other, “out of the way,” &c., somewhat like the stronger ἐμποδών and ἐκποδών. That mind must be singularly constituted which could regard ἔξ. or καθέξ. in Herodotus as giving the meaning of “secession”! quite as much as αἴρω in Col. 2:14 gives “removal.” If the author had said “session,” it would be true but irrelevant. But it is true that the idea of secession from party really does come from ἐκ μ. and not from the verbs, which mark inaction rather. The passage from Aeschines’ supposititious letter must be added to those from Plutarch and Achilles Tatius, clearly proving that the secession implied in the phrase is intrinsic, not contextual, and due to ἐκ μ. rather than to the associated verb, here the very same as in the clause in dispute.

Again, the inspiring Spirit had the best grounds for avoiding ἀρθῆ here, though Chrysostom, who applied it to the Roman Empire, so paraphrases it; and he surely knew his own tongue. Besides, the preceding clause implies only a present constraint, so that its future withdrawal is the natural sequel; whereas the device of enclosing the central clause of verse 7 in parenthesis is not only harsh and uncalled for, but cuts the thread of the truth. And then, what an insignificant parenthesis when you have made it! If the Thessalonians knew that which restrains, did they not know that there is one restraining now? Tautology might be truly said to attach to the desired parenthesis. One would think that the mystery of lawlessness must have been “developed out of the midst,” in order to be already at work. In short, the idea is at all points unfounded. (*Epist. to Thessalonians*, p.152-8)

lawlessness . . . [last half of verse]: [The RV is] quite right in giving us “lawlessness,” and “the lawless one,” instead of the words in the Authorised Version which would answer to ἀδικία and πονηρός. The latter half of verse 7 is also better rendered as a whole; (*Bible Treasury* 14:16)

until he be out of the way: Almost all versions unwittingly add to the word here. For it is not said “taken,” as might well be of an earthly power, or person, that does not vacate but is forcibly removed (ἀρθῆ). Not so the true Restrainer, behind all the visible and varying forms of the restraint; He goes of Himself, and quits the scene, judicially left open for a while to Satan’s abominable pride and mischief. It means “till he become out of the way,” which as I believe precisely suits the Holy Spirit. But it suits no other person so well; still less that traditional impediment, of which some are confident still, though evidently long falsified by the event. Yet the Fathers who furnished that tradition looked

for the personal antichrist, whom the Lord Jesus personally is to destroy. And so Dean Alford and Bp. Ellicott, &c., concede in deference to the terms of plain and positive scripture. (“The Coming, and the Day, of the Lord,” *Three Prophetic Gems*, p. 99, *Bible Treasury* N4:301) [See note to 2 Thess. 2:6]

2:8 lawless: I quite agree with those who take the word “wicked” as altogether too feeble. (*Pamphlets* p. 430)

lawless . . . Jesus . . . destroy: [The RV is] quite right in giving us . . . “the lawless one,” instead of the words in the Authorised Version which would answer to . . . πονηρός. . . and “Jesus” is added on excellent authority, of moment to set aside pseudo-spiritual applications of the verse, as “slay” or destroy is better than “consume,” which is popularly employed to aid false interpretation. (*Bible Treasury* 14:16)

Jesus: . . . the critical addition of “Jesus,” the Lord Jesus, on the authority of A D^{pm} E^{p.m.} F G L^{corr.} P, some cursives, all the ancient versions, and abundant early citations. (*Epist. to Thessalonians*, p.165-166)

Jesus: The critical addition of “Jesus” is put in, because it is certainly genuine; and as it gives more definiteness to the expression, so it excludes any mere dealing in providence. (*Three Prophetic Gems* (2nd article), p. 57-58)

destroy: Neither Daniel 7:26, nor 2 Thessalonians 2:8, implies, as may our English word “consume,” a gradual waning of strength. “Destroy” is the true force of the Chaldee and of the Greek. (*Bible Treasury* 11:256)

destroy: The reading which is so translated here [destroy], even if it really implied gradual waste, which it does not, is very doubtful, and “take away” or “slay” is a variant preferred by many, the Revisers included. But the ordinary text means a sudden consumption, as by fire, in Luke 9:54, and so in our verse, were it certain. Even in Gal. 5:15, it is the result in the climax, not the process. The reader of the Greek Bible can compare Jer. 27:(1,)7; Ezek. 15:4,5; 19:12; 23:25; Joel 1:19; 2:3; where all but the first means destruction by fire. A few other instances more general might be added. But clearly the Sept. refutes the preparatory and slow process no less than the N.T. (*Epist. to Thessalonians*, p.165)

manifestation: “A bright coming” is weak and vague, though no one doubts its awful and penetrating brightness. Probably “illustratione” in the Vulgate helped on looseness of interpretation, which first found expression in Wiclif and last in the Authorized Version, all the intervening English Versions being correct like the Revised Version. (*Epist. to Thessalonians*, p.164)

coming: The word “coming” here, and frequently elsewhere, is παρουσία, which denotes not barely the arrival, (like the verb ἔρχομαι in Scripture, and like the substantive ἐλευσίς in Greek ecclesiastical writers,) but the circumstance or state of being present; that is, “presence.” Nevertheless, as the presence of a person, who is now absent, necessarily supposes his coming, the latter is often and fairly enough given as its English equivalent, though the former is the full meaning. . . . The recent Swiss version renders the entire verse thus: “Et alors sera révéle l’inique, lui que le Seigneur détruira par l’Esprit de sa bouche, et rendra impuissant par l’apparition de son arrivée (our présence).” (*The Prospect* 1:167-168, *Bible Treasury* N1:379-380)

2:10 for: The Received Text has ἐν “in” contrary to the best and oldest witnesses; so also in verse 12, though “in” be meant here. (*Epist. to Thessalonians*, p.170)

those that perish: See Acts 2:47, &c. (*Bible Treasury* 14:380)

perish: How strange that both Bishop Ellicott and the late Dean Alford should so little comprehend the truth here set out as to fancy, because of verse 7 and the present tense, that God’s sending this judicial

2 Thessalonians Notes

delusion is *now*! What about the lawless one's presence in verse 9? It is the ethical, not the historical, present, an usage quite common in all philosophical and indeed other writings, as well as in holy scripture. The error in this case affects, not the translation, but the intelligence of scripture; but it does affect the version in "them that are perishing" as in verse 10 and often in other words elsewhere, where they convert a moral present into a direct or historical one under the illusion that this only is correct. (*Bible Treasury* 14:16)

2:11 sendeth: Remark here that, though undoubtedly the Received Text is wrong, and the best authorities exclude the future, it is simply absurd to say that the verb is present ("sendeth"), *because* the mystery of lawlessness is already working. It is ethical, not historic, as often, and indeed like "is" in verse 9. (*Epist. to Thessalonians*, p.178)

sendeth . . . falsehood: [In the RV,] "sendeth them a working of error" rightly displaces "shall send them strong delusion" in the Authorised Version. But could they not do better for the force of τῷ ψεύδει than perpetuate the old "a lie"? (*Bible Treasury* 14:16)

2:12 in: [See note to 2:10]

2:13 from [the] beginning: It is instructive to weigh the alternative "*as first fruits*" instead of "from the beginning" given by the Revisers on the authority of "many ancient authorities." Indeed, an editor no less celebrated than Lachmann adopted it as the true text in his early as well as his later editions. It differs from that which is generally accepted by but one letter, and is supported by the famous Vatican (B) 1209, the Cambridge (F), the Greek of Boerner's uncial now in Dresden (G) (independent copies probably of an older archetype), and the Porphyrian palimpsest, seven cursives, the Vulgate, and the later or Philoxenian Syriac with several Greek and Latin ecclesiastical writers; as against α D E K L (Alford leaving out E, and adding A which is not legible), the mass of cursives, Syr.Pesch., Memph., Arm., Aeth., with Greek and Latin early citations. And Tischendorf was carried away so as to give ἀπαρχήν in his first edition (Lipsiae, 1841), as well as in the New Test., Greek and Latin, and the smaller Greek text dedicated to Guizot (both of Paris, 1842); but corrected the error in his second of Leipzig (1849) and ever since. I say "error"; for the expression is at issue with the surest facts. Of what could the Thessalonians saints be firstfruits? Not even of Macedonia, the Philippians being earlier. Hence the statement is the more untenable, as the phrase is not even thus qualified, and no agreement of the ancient witnesses could have justified it, for it is opposed to truth. But we learn thereby to estimate more justly the facts: (1) that documents of the highest value may be egregiously wrong, through a clerical slip probably; and (2) that editors of the highest repute are liable to be misled, partly through overweening confidence in favourite witnesses, like the Vatican in combination with the Vulgate, partly through natural love of originality, or rejection of what is common. (*Epist. to Thessalonians*, p.179)

2:14 whereunto ^Λ . . . you: Tischendorf follows α F G P, &c., in adding καὶ "also" as Lachmann reads "us" for "you," with A B D^{pm}. &c., both in my judgment, to the detriment of the force and beauty of the text. (*Epist. to Thessalonians*, p.179)

2:17 stablish ^Λ . . . good work and word: The "you," ὑμεῖς of the Authorized Version as of the Received Text, wants the testimony of the ancient MSS., Versions, &c., which also restore the true order of the last clause, it would seem, though not with the same certainty. (*Epist. to Thessalonians*, p.188)

work and word: "Work and word" rightly take the place [in the RV] of "word and work" in the Text. Rec. and Authorised Version. (*Bible Treasury* 14:16)

3:2 unreasonable: The word here translated "unreasonable," ἄτοποι, meant originally "out of place," and hence strange, marvellous, and in a moral sense worthless, as saying and doing what was unsuitable and out of the way. (*Epist. to Thessalonians*, p.200)

^Λ faith: I know not why "the faith" should be preferred to "faith" in the abstract: the Greek will bear either. (*Epist. to Thessalonians*, p.200)

^Λ faith: [The American correctors of the RV read "Omit mar. ("the faith")":] agreed. (*Bible Treasury* 14:380)

3:4 charge ^Λ : the "you" of the Text. Rec. disappears [in the RV] (*Bible Treasury* 14:16)

3:5 the patience: The omission of the article in the Received Text has no known MS. to warrant it. Erasmus, the Complutensian, and R. Stephens rightly read it; Beza seems to be the bad guide who misled the Elzevirs after the Authorized Translators, who may or may not have noticed it. It is strange that Bishop Middleton did not observe the fact. (*Epist. to Thessalonians*, p.197)

3:6 our . . . they: There is a little good authority (B D L, &c.) for omitting "our" Lord Jesus. There is, perhaps, more ground of doubt whether it be "they," "ye," or "he," received; but "they" has unquestionably the best evidence in its favour, "he" of the Revised Text, the least. (*Epist. to Thessalonians*, p.206)

they: There is a conflict of readings at the end of verse 6, whether it be "he" as in the Authorised Version, "they" as in the Revised Version, or "ye" as in the margin. The singular is ill-attested; "they" has the better claim. (*Bible Treasury* 14:16)

3:8 night and day: It does seem strange that Alford, Ellicott, Griesbach, Scholz, and Wordsworth should cleave to the received reading, which exaggerates, contrary to 1 Thess. 2:9. Lachmann, Tregelles, Westcott and Hort rightly (in my opinion) accept the text of α B F G, etc., against the majority. (*Epist. to Thessalonians*, p.210)

3:12 in [the]: [The RV] rightly change[s] from "by our" to "in the". (*Bible Treasury* 14:16)

3:13 well-doing: It would be unnecessary to say, but for the misleading of great names, that neither the word καλοποιούντες in itself nor its usage admits of the sense of doing good in acts of beneficence to others. This on the contrary might play into the hands of those the apostle censures. We must not confound τὸ ἀγαθόν with τὸ καλόν. They occur in the proper and distinctive sense of each in the same context of Gal. 6:9,10. Honourable and upright practice is the point here. (*Epist. to Thessalonians*, p.221)

3:14 by the epistle: Further, it might seem incredible beforehand, if one did not know it as a fact, that Luther and Calvin, and men from Grotius down to Winer, though the last hesitatingly and with modification as seeking to heed the article, join in the strange misinterpretation, opposed to ordinary grammar, of taking διὰ τῆς ἐπ. as "by an epistle (to me)!" Bengel with the Aethiopic of the Polyglotts connects the word with σημ. in the sense of stigmatizing him by this letter. But this gives a quite unnatural emphasis to these words, which are thereby severed from the true and weighty connexion with "our word," and lend an unusual and (I think) undue force to σημειώσθε. (*Epist. to Thessalonians*, p.221-222)

to keep no company with him: The form of verse 14 "that ye have no company with him" may be right; but in so doubtful a case, does it seem wise or fair to commit the Revision [of 1881] to it? (*Bible Treasury* 14:16)

3:15 but: Again, Professor Jowett is not justified in taking καὶ here, instead of ἀλλά. Unaccountable it might seem that his nice and ripe

scholarship should thus range itself with the older slovenly school which ever imagines that the inspired men use one word for another. But it is mere ignorance; and to treat it as such is the best lesson for the self-exaltation of theologian critics. The copulative [sic] is the true expression; the adversative [sic] would have been a coarse weakening of the love on which the apostle counted. They would know how to temper their correction of the evil-doer. Mr. Jowett would have dealt better with the language of a heathen. His rationalism undermined his respect for Paul, and suggested the self-complacent thought that *he* knew what the apostle intended to say better than the apostle himself. (*Epist. to Thessalonians*, p.222)

3:16 way: There is indeed a singular but easily conceived various reading $\tau\acute{o}\pi\omega$ "place," for $\tau\rho\acute{o}\pi\omega$ "way," in the first hand of the Alex. and Claremont MSS., as well as in the Augian copy (now in Trin. Coll. Camb.) and in the Boernerian (now in the Dresden Royal Libr.) and in two cursives. The Vulgate and Gothic versions represent it; and so apparently Chrysostom, as Montfaucon (not Field) has edited the word. The Greek commentator has in fact as unduly narrowed the meaning of "peace" as the word in question; for the apostle does not limit his wish to harmony among themselves, but embraces peace in a far higher sense and in all its force. It is therefore an instance not without its instruction, that critics like Griesbach and Lachmann should have the least hesitation in endorsing the ordinary and best attested text: Griesbach marking $\tau\acute{o}\pi\omega$ as possible; and Lachmann actually adopting it as his text. The apostle prayed that peace might be given them in every way, with no mere outward thought of "place." (*Epist. to Thessalonians*, p.226)

Notes for I Timothy

1:1 Christ Jesus: Such is the order in κ D F G P, a few cursives, and some of the ancient versions. (*Exp. of the Two Epist. to Timothy*, p.5)

command: The Sinaitic gives the stupendous error of "promise" instead of "command," from assimilation perhaps to 2 Tim. 1:1 in a wholly different connection. (*Exp. of the Two Epist. to Timothy*, p.5)

Jesus \wedge : the omission of italics supplied in the Authorised Version brings out better the force [in the RV] "Christ Jesus our hope;" (*Bible Treasury* 14:29)

1:2 genuine: "true" [in the RV] or "genuine" is better than "own" (*Bible Treasury* 14:29)

\wedge God: "Our" is not in the more ancient and excellent copies. (*Exp. of the Two Epist. to Timothy*, p.5)

1:3 [whole verse]: [The American correctors of the RV] have nothing to say about the best way of dealing with the anacoluthon or absence of the ordinary consequent clause after 1:3, 4. (*Bible Treasury* 15:11)

charge: [See note to 1 Tim. 1:5]

1:4 [whole verse]: [See note to 1 Tim. 1:3]

dispensation: All the older English Versions are wrong from Wiclif to the A.V., misled by the Syriac and Vulgate. The Clermont uncial is doubly wrong, text and correction; Vat 1761 is the only cursive that supports the error. The Complutensian editors and R. Stephens are right; not so Erasmus, Colinaeus, Beza, and Elzevir. (*Exp. of the Two Epist. to Timothy*, p.7)

dispensation: The true reading, represented by κ (*Cod. Sin.*) and all other uncials save the Clermont, and almost if not all the cursive manuscripts, is *οικοδομίαν*, dispensation, in the sense of administration, or stewardship. Even Matthæi joins the rest of the critics, with the *Complutensian Polyglott*, against the received *οικοδομίαν*, which he considers a mere blunder of δ for ν by Erasmus's printers. But this does not account for the Latin, Syriac (save later), Gothic, &c.; even supposing δ was the slip of the scribe. It is evident that "edification" is not the point in question, but the right order of the house of God, and this in faith. Internal evidence is thus as strong as external as to the true reading. (*Lect. Intro. to the Epist. of Paul*, p.369)

dispensation: The misreading of Text. Rec. in 4 is the source of the wrong thought in 4, where the real point is God's dispensation or administration, not "godly edifying," which ought to be an effect of it. (*Bible Treasury* 14:29)

\wedge dispensation: Nor do they [the American correctors of the RV] notice the feebleness of "a" dispensation of God (*Bible Treasury* 15:11)

1:5 \wedge Now: There is not the least need of the parenthesis (here to ver. 17 inclusively) marked by Griesbach, Scholz, Knapp, Lachmann, *et al.* (*Exp. of the Two Epist. to Timothy*, p.10)

charge: [The RV has] well given "charge," as in 3 and 18, where "commandment" misleads, as many ignorantly think of the law, especially as this follows, not seeing the contrast. (*Bible Treasury* 14:29)

charge: [The American correctors of the RV] were right of course in accepting the Revisers' "charge," as against the "commandment" of the A.V. which confounds the thing meant, either with the "commandment" in ver. 1, or still more fatally with the law treated of in ver 7-10; as did the late Dean Alford in the amazing error of talking about "the law of God in the gospel!!" as the true force of τ . π . in 5 even contradicting the true connexion with π . in 3, taken up again in 18. (*Bible Treasury* 15:11)

1:7 desiring: [see note to 1 Tim. 2:4]

1:9 \wedge law: It is not "the" nor "a," but "law" as such; and the *οὐ* negatives any such thing as law being enacted for a righteous person. .

. . . The general form is intended in all cases with or without prepositions, where the article is not. Winer has misled people by his list of words (Pt. iii. sect. 19), which really fall under rule. Bishop Middleton was nearer the truth, though he mistakenly made prepositions exceptional. (*Exp. of the Two Epist. to Timothy*, p.14)

\wedge law: There is no effort [by the American correctors of the RV] to express better than the A. and R. Vv., the anarthrous construction in 9 (*Bible Treasury* 15:11)

smitters . . . smitters: It seems surprising that the Revisers in 9 should consign "smitters" twice to the margin, and give "murderers" in their text. The simple verb certainly means to thresh, or beat, rather than to kill; and the compound in well-known classic Greek is distinguished, as here, from man-slayers or murders. (See Lysias, 116; Plat. Phaed. 114; Aristoph. Nab. repeatedly.) (*Bible Treasury* 14:29)

smitters . . . smitters: surely the margin² of the RV ("smiter") might have well displaced the text ("murderers"). It can scarcely have been forgotten by classical students that Demosthenes uses the term in the broader application of *ill-usage*, and that Plato in a dialogue so well known as the *Phædo* expressly distinguishes man-beaters and man-slayers. (*Bible Treasury* 15:11)

1:10 the: [The American correctors of the RV] have nothing to say to the strange insertion of the English article because the Greek one is requisite in the $\epsilon\gamma\delta$. in 10, a not unfrequent fault in the R.V. (*Bible Treasury* 15:11)

1:11 gospel of the glory: For it is the gospel of God's glory, not the "glorious gospel," as the Geneva Version led the way unhappily for the Authorized, but, as Wiclif, Tyndale, and all others, "the gospel of the glory". (*Exp. of the Two Epist. to Timothy*, p.17)

gospel of the glory: [The RV] rightly present[s] the "gospel of the glory," instead of the unmeaning or wrong-meaning "glorious gospel." The glory of God into which Christ has entered is the true and full standard of judgment by which the apostle, who had beyond any other beheld it, measures that which is unsuitable for God and His own. (*Bible Treasury* 14:29)

was entrusted: . . . as in Gal. 2:7 he says it was and is, the abiding state, and not the fact only which here sufficed. The Authorized Version alone of English versions is accurate in this. (*Exp. of the Two Epist. to Timothy*, p.17)

1:12 \wedge I thank: (Most copies, none first-class, add "And" as in Text. Rec.) . . . Perhaps it was the wish to connect these verses with the foregoing, from lack of spiritual insight to discern their intimate connexion without any outward mark, which added the copulative ("And") of the common text (ver. 12). The most ancient copies and versions do not countenance it. Nor is it needful to begin a doxology . . . (*Exp. of the Two Epist. to Timothy*, p.18)

that: [WK's version reads "That" but "that" in the exposition in loco]

ministry: Nor do they [the American correctors of the RV] remark on the R.V., worse than the A.V. in unduly defining the general expression with which ver. 12 concludes. (*Bible Treasury* 15:11)

1:13 \wedge though: The article in the best MSS. goes with $\pi\rho$. which forbids the rendering "him who" or "me who" as with the common text. (*Exp. of the Two Epist. to Timothy*, p.19)

1:16 those that should: [The American correctors of the RV say] for "hereafter" read "thereafter," where in truth neither is called for, τ . μ . "those that should." (*Bible Treasury* 15:11)

1:17 King of the ages: "King of the ages," in the margin [of the RV], seems preferable to "King eternal" in the text of 17. (*Bible Treasury* 14:29)

^ God: "Wise" is an interpolation here and in Jude 25. In Rom. 16:27 it is right and most suitable. Its omission here Bengel calls "magnifica lectio"; so the oldest and best MSS. and Vv. (*Exp. of the Two Epist. to Timothy*, p.19)

^ God: The Authorized Version is here inaccurate and so is any commentator that carps at Bp. Middleton's just and necessary correction. The article really goes with θεός "God," binding together all between as descriptive. If ἀφθαρτῶ κ. τ. λ. were in immediate concord with τῷ βασιλεί they could not be anathrous. (*Exp. of the Two Epist. to Timothy*, p.23)

^ God: . . . the word "wise" is brought in again in our Authorised Version. There is no reason for it there. So that there is the same error introduced in Timothy as there is in Jude [25], and both of them brought from what we already have in Romans 16, where it ought to be. Here, we find again, what a dangerous thing it is for man to meddle with the word of God. . . . There might be all these pretenders, these gods many and lords many that Paul knew very well among the Gentiles, and Timothy also, and particularly at this very Ephesus where Timothy seems to have been at this very time. There was the famous temple (one of the wonders of the world), called the temple of Diana. Artemis is the proper word, for Diana was a Roman goddess, and Artemis was a Grecian goddess quite of a different nature, although there were kindred lies about the two.

Here, therefore, in Timothy the apostle presented with great propriety and beauty "the only God." Bringing in the "wise" God introduces quite another idea which does not fall in with the context, it does not agree with it properly. (*Lect. on Jude*, p.170-1)

^ God: here He is the only God; not "only wise," as in Romans 16, where the mystery is not revealed, but His righteousness in the gospel of indiscriminate grace, and the law is vindicated yet set aside in Christ dead and risen, and all is conciliated with the fulfilment of His special promises to Israel; none but the "only wise God" could. Here He is the "only God;" He may act in creation or in judgment, in promise, law, or gospel, but He is the only God, whatever be the difference of dealing or dispensation. (*Bible Treasury* 14:29-30)

1:18 charge: [See note to 1 Tim. 1:5]

going before: [The American correctors of the RV] would substitute the margin⁸ for the A. and R. Vv. which seem both wrong in directly connecting προαγ. instead of προφ. with ἐπὶ δέ. The sense is "the foregoing or preceding prophecies as to thee." (*Bible Treasury* 15:11)

by . . . mightest war: There is no necessity, nor sufficient reason, to understand with the grammarian Winer that in these prophecies lay his spiritual protection and equipment, the armor as it were in which he was to wage his good warfare. This is to narrow and emphasize unduly the force of the preposition. The English Authorized and Revised Versions seem to me more simple and correct. So again the transient form of the verb (adopted by Tischendorf and Tregelles on the meager authority of the first hand of the Sinaitic and the Clermont MSS.) does not commend itself in comparison with the ordinary text (as in all other copies) which has the present. Observe also that "faith" as an inward state is different from "the faith" or truth believed. (*Exp. of Two Epist. to Timothy*, p.25)

2:1 first of all: The Authorized Version wrongly connects "first of all" with the making supplications, &c., as both the Syriac, Chrysostom, Theophylact, Erasmus, Luther, Calvin, Estius, Bengel, *et al.* So had Tyndale, Cranmer, and the Geneva; not Wiclif nor the Rhemish (cleaving as usual to the Vulgate) nor Beza. For the apostle means that he thus exhorts, as being first of all in his mind for his present purpose. (*Exp. of the Two Epist. to Timothy*, p.33)

2:3 For: The authority for omitting γάρ "for" is small but ancient — 8 A 17 67^{corr.} Sah. Memph. Cyr. All others accept it. (*Exp. of the Two Epist. to Timothy*, p.30)

2:4 desireth: why should the Revisers give "desiring" (θέλω) in 1:7, and "willeth" (θ.) here, but "desire" (βούλομαι) in 8? In 2 Peter 3:9 they render β. "wishing." Why this looseness and caprice? Buttmann's distinction (Lexil. i. 26), that θ. [ἐθέλω] is not only the more general expression for willing, which is true, but that kind especially where a purpose is included, as compared with β., which implies a mere acquiescence in the will of others, seems to be quite untenable even in Homer. It is β. which is used especially to express mind or purpose if required. Mr. Green is also faulty in giving just the same force to the two different words in 1 Tim. 2:4 and 2 Pet. 3:9; so indeed are the old well-known English versions. (*Bible Treasury* 14:30)

desireth: [The American correctors of the RV] observe "Read who would have all men to be saved," instead of the Revised "who willeth that all men should be saved." It is the expression of desire, not of counsel. (*Bible Treasury* 15:11)

full knowledge: or, acknowledgment (*Exp. of the Two Epist. to Timothy* p. 34)

2:5 [whole verse]: Is not the rendering of 5 [in the RV] clumsy, though close? (*Bible Treasury* 14:30)

2:8 wish: [see note to 1 Tim. 2:4]

the: In 8, 11, the twofold mistake of the Authorised Version is rectified. Read "the men" and "a woman." (*Bible Treasury* 14:30)

holy: of pious integrity, not of a person set apart, ὁσίους not ἁγίους (*Exp. of the Two Epist. to Timothy* p. 45)

doubting: or perhaps "reasoning" (*Exp. of the Two Epist. to Timothy* p. 45)

2:9 ^ women: The Received Text has the article here which all the best MSS. discard; and rightly for "the" women as a class have no such title predicated of them, but they (persons of that sex) are called on individually to please the Lord by heeding His servant's word. (*Exp. of the Two Epist. to Timothy*, p.42)

deportment: it is rather "deportment" than "dress," which follows in 10. (*Bible Treasury* 14:30)

2:10 good works: not here καλῶν (honorable, right, fair) as in Mat. 5:16; Gal. 6:9; 1 Thess. 5:21; but ἀγαθός as in Gal. 6:10; 1 Thess 5:15, of which we have an instance in Dorcas (Acts 9:36). (*Exp. of the Two Epist. to Timothy*, p.47)

2:11 a: [See note to 1 Tim. 2:8]

2:12 to teach: The emphatic place is restored in accordance with 8 A D F G P, many cursives, Vulg. Goth. Arm. etc., and so I imitate in English. (*Exp. of the Two Epist. to Timothy*, p.48)

2:14 quite: The best MSS. sustain ἐξᾶπ. for ἅπ. in Text Rec. (*Exp. of the Two Epist. to Timothy*, p.48)

quite: the emphasis is not expressed in English [in the RV], "quite deceived." (*Bible Treasury* 14:30)

2:15 saved in: It is a mistake to refer 15 to salvation through the birth of Christ. Bishop Ellicott has said what he can in detail as well as contextually for that application, as Dean Alford for "the higher meaning" of σωθήσεται as in the Revision, but I think in vain. To compare it with 1 Cor. 3:15 shows a strange cast of mind. (*Bible Treasury* 14:30)

in: The Authorized Version gives substantially the true sense, which is also maintained by the Revisers, although they effect a more literal closeness, which, tempting as it may be, seems really questionable here and unnecessary. For there is no doubt that in the apostle's usage as well as elsewhere, the preposition with the genitive (as with the accusative also) may mean "in a given state," no less than the more common sense of the instrument used or the medium passed through. (*Exp. of the Two Epist. to Timothy*, p.51)

in ^ child-bearing: [The American correctors of the RV] would have margin to exchange place with the text. Here again both Revisers

I Timothy Notes

and correctors seem at fault, and the A.V. is more accurate; for though the thing child-bearing is well rendered "in childbearing," without "her" which is not intended, still less "the" as if pointing to the virgin Mary's which is wholly foreign to the passage, *pace* Ellicott after Hammond. (*Bible Treasury* 15:11-12)

3:1 oversight: "Bishopric," or "office of a bishop," misleads here; because the modern office, with which most are familiar, so greatly differs from the primitive reality. . . . Hence it appears best and wisest, as well as most consistent, to call the function "oversight" and the functionary "overseer," in accordance with the Authorized Version of Acts 20:28, where the elders of the Ephesian assembly (ver. 17), who met the apostle at Miletus, are so designated. (*Exp. of the Two Epist. to Timothy*, p.58)

3:3 not given to wine: But is there no intended reference to disorder through excess of wine in *πάρουον*, which . . . [the RV gives] simply as "brawler," especially as "striker" follows? (*Bible Treasury* 14:30)

striker _A: Text. Rec. has here the clause, *μη̄ αἰσχροκερδῆ*, "not seeking gain basely," taken apparently from ver. 8 where it is all right, yet more probably from Tit. 1:7. (*Exp. of Two Epist. to Timothy*, p.58)

striker _A: the Revisers rightly omit "not greedy of filthy lucre," which was introduced from Tit. 1. The caution here follows in "no lover of money." (*Bible Treasury* 14:30)

3:6 charge [or judgment]: "Condemnation" is too strong an expression and not the sense intended. (*Exp. of the Two Epist. to Timothy*, p.60)

charge [or judgment]: Is "condemnation" of the devil correct in 6? *κρίμα* was either a suit, the matter for it, or the sentence. Mr. Green takes it as "strong impeachment from the devil;" but it seems rather his charge or fault. (*Bible Treasury* 14:30)

3:8 Deacons: . . . or "ministers" (as some prefer to translate, in order to guard from confounding them with the lower or earlier grade of clergy, so familiar in modern times) (*Exp. of Two Epist. to Tim.*, p.61)

3:15 one: All the English versions from Wiclif to the Authorized refer the call to Timothy only and his personal duty. I cannot agree with the Revisers that the application is purposely left more general. Perhaps however "how men ought to behave themselves" is hardly so happy as "how one ought to behave oneself." It seems too vague, even as preceding English Versions are rather too limited. (*Exp. of the Two Epist. to Timothy*, p.66)

pillar and groundwork of the truth _A: There is not a single good reason to sever the last clause from the assembly, and to connect it with "the mystery of godliness," as is done chiefly by Germans of the 17th and 18th centuries (including even Bengel). Not only do I agree with Alford and Ellicott in their rejection of a dislocation so abrupt and artificial, but I maintain that it would strip the assembly of its essential place which is here defined, and that it would detract from, instead of adding to, the true dignity of the "mystery of godliness." It is a construction therefore burdened with almost every conceivable objection, without one genuine merit, and in my judgment the offspring of not ignorance only but deplorably low and wrong views of the church's place and duty here below. Scarcely better is the reference to Timothy as made by some ancients and moderns. To the assembly alone is the true application. (*Exp. of the Two Epist. to Timothy*, p.70)

pillar and groundwork of the truth _A: [Q. — 1 Timothy 3:15,16. Is there any good ground from a critical point of view for the following reading of this passage?

(15) "But if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is a living God's assembly".

(16) "Pillar and base of the truth and confessedly great is the mystery of godliness, the which was manifested in flesh, was justified in

[the] Spirit, was seen of angels, was preached among Gentiles, was believed on in [the] world, was received up in glory." [The rendering has been made more exact to avoid repetition and discussion save at the beginning of ver. 16. Ed. B.T.]

It is contended by the adherents to this new rendering that the history of the church has proved that it has not abode in the truth, much less can it be said to be the pillar and base of the truth! and that it is a relief to find that the scripture does not say it is, as has been universally supposed . . . Th. R.]

A. — It is a mistake to consider this clumsy, crooked and wholly unjustifiable form of taking the first clause of ver. 16 as a "new rendering"; for so understood several Protestants, for the most part of dubious faith, as Er. Schmid, Limborch, LeClerc, Schöttgen, Rosenm.(the elder), Heinrich, etc., etc. I do not wonder at Dean Alford's saying "if any one imagines St. Paul . . . able to have indited such a sentence," it were useless to argue with him. "To say nothing of its abruptness and harshness, beyond all example even in these Epistles, how palpably does it betray the botching of modern conjectural arrangement in the wretched anticlimax! . . . If a sentence like this occurred in the Epistle, I should feel it a weightier argument against its genuineness than any which its opponents have yet adduced."

Only less tenable is the absurdity of understanding Timothy (and behind him Paul and the other apostles) as "pillar and basement of the truth."

There is no real difficulty in referring it to God's church, which is not the truth, but pillar and basement of the truth responsibly on the earth. Christ is the truth engraven as it were on that pillar here below. . . . Still less difficulty is there in applying the mystery of godliness to Christ's concrete person . . . So far is the notion of making the church part of the "mystery of godliness" that it would import wholesale and deadly error. It is "who," not "which" as the church is. (*Bible Treasury* N6:48)

3:16 He Who: (Dr. Scrivener, though with hesitation from his own first impression with that of others in the past, no longer (second Ed. 552-6) denies A to have read *ὃς* (with *κ* C F G etc. and almost all the ancient Vv.), rather than *θεός* "God," as in most copies followed by the Text. Rec.) . . . Some doubtless will cry out as if "He Who," as in the Revised Version, grievously displaces "God," as in the Authorized Version which follows editions formed on the more modern copies. But weigh well the better attested reading, and soon you may happily learn how much more exact is the relative in this connexion, as it also really supposes the self-same truth in the background. For where would be even the sense of saying that Abram or Abraham, that David, Isaiah, or Daniel, or that any other human being, "was manifested in flesh"? An angelic creature so manifested would be revolting for the end in view, and could no more avail than a man. If only a man, no other way than "flesh" was open to him: the mightiest "hunter before the Lord," the subtlest wit, the most consummate orator or poet or warrior or statesman, "he also is flesh," no less the least born of woman.

Not so the one Mediator between God and men; for though He deigned to become man, He was intrinsically and eternally divine. (*Exp. of the Two Epist. to Timothy*, p.72-73)

He Who: *Cod. Sin.* (*κ*) agrees with the great authorities which give *ὃς* "who" (or others, *δ*, "which") instead of *θεός*, "God." (*Lect. Intro. to the Epist. of Paul*, p. 385)

He Who: In the Revised Version they do not say "God," but "He Who." It matters practically little, though one would not say there is not a shade of difference. If we take the reading "He Who was manifested," there is but one person that can answer to it, the Son of God, our Lord Jesus Christ. It could not be either the Father, nor yet the Holy Spirit of God. Without dogmatizing, we may say that the best authenticated reading is *ὃς*, that is, "He Who" (cf., John 1:1-3). If it be so taken, the

person of the Son is implied; whereas if we read "God," this would look at the Godhead as such. But as the Son was God, and Christ the image of the invisible God, it is substantially true, no matter how it be taken, whether as in the Authorised or as in the Revised form. (*Bible Treasury* 20:331)

He Who: there is little doubt that the true reading is $\delta\varsigma$, He who, rather than $\theta\epsilon\acute{o}\varsigma$, though this be implied. B is wanting, but \aleph A C F G, with some cursives and very ancient versions, support $\delta\varsigma$, as D and the Latins read δ , K L P and most cursives giving $\theta\epsilon\acute{o}\varsigma$. (*Bible Treasury* 14:30)

Λ Spirit: It is well known that some have thought that $\epsilon\nu$ $\pi\nu$. (in Spirit) here does not refer to the Holy Spirit but to the spiritual principle in our Lord as a man. Now admitting that there was this spirit in Him and that $\sigma\acute{\alpha}\rho\chi$ ("flesh") does not express it, anyone subject to scripture may soon satisfy himself that the phrase here employed is not proper to convey any such thought, which would require the article, as in Matt. 5:3; 26:41; 27:50; Mark 2:8; 8:12; 14:38; Luke 10:21 (in the true text); John 11:33; 13:21; 19:30; Acts (18:5); 19:21; 20:22, *et al.* These may suffice to prove that where one's own spirit is meant, the article is the correct form of expression. On the other hand, proof is no less abundant that $\pi\nu$. with or without such prepositions as $\epsilon\kappa$, $\epsilon\nu$, $\delta\iota\acute{\alpha}$, $\kappa\alpha\tau\acute{\alpha}$, does express as regularly the state or power of the Holy Spirit characterizing men, in contrast with mere nature, often of course with $\acute{\alpha}\gamma$. which I do not cite, but also without; as Matt. 22:28; 12:43; John 3:5; 4:23,24; Rom. 8:4,9,13; 1 Cor. 2:4,13; 7:40; 12:13; 2 Cor. 3:18; Gal. 3:3; 4:29; 5:5,16,18,25(twice); *et al.* The real difficulty might rather be when the intent is to present the Spirit objectively, which requires the insertion of the article, as in Matt. 4:1; 12:31; Mark 1:10,12; Luke 2:27 where grammatically Simeon's spirit only might be meant, but we know from the context, as in the other cases very clearly, that the Holy Spirit is the thought. (*Exp. of the Two Epist. to Timothy*, p.74)

4:1 Λ giving: [It appears that in Wecheliu's edition of the Greek Testament, edited, as it is supposed, by Francis Junius, there is the following remarkable addition after the words "some shall depart from the faith," $\epsilon\sigma\sigma\upsilon\tau\alpha\iota$ $\gamma\acute{\alpha}\rho$ $\nu\epsilon\kappa\rho\acute{\iota}\varsigma$ $\lambda\alpha\tau\rho\acute{\epsilon}\upsilon\omicron\upsilon\tau\epsilon\varsigma$, $\acute{\omega}\varsigma$ $\kappa\alpha\acute{\iota}$ $\epsilon\nu$ Ἰσραὴλ $\epsilon\sigma\epsilon\beta\acute{\alpha}\sigma\theta\eta\sigma\alpha\nu$ — "for they shall worship the dead, as in Israel also they were revered;" referring, I suppose, to the worship paid by Israel in the wilderness to Baal-Peor, when, according to the language of the Psalmist, "they ate the sacrifices of the dead," or feasted on the sacrifices offered to the dead and canonized hero. My edition of the Greek Testament (Wetstein's) has a note upon the subject, expressing a doubt as to the MS. on which this additional sentence is grounded. It appears, however, from Macknight's note that the verse is quoted by Epiphanius with this addition; that Beza and Mann thought it a part of the original, but that Mede and Mill view it as a marginal annotation. Perhaps some of your learned readers who are versed in the Codices will say whether it has any claim to genuineness: at all events, Epiphanius's quotation of the passage with this extra clause is curious, and may show that there were those among the Fathers who understood St. Paul as Mede does in his Apostasy of the Latter Times. Arthur Roberts.] (*Christian Annotator* 2:66)

It must, I presume, have escaped the memory of Mr. Roberts, as well as of the Editor, that we have already had our attention drawn to this gloss of Epiphanius, which has so strangely been adopted into the text of Wecheliu's Greek Testament (See *Christian Annotator*, 1:94). It can scarcely be doubted that the addition is unauthorised. I am not aware of a single MS., ancient or modern, which contains the words, nor of any version which supposes them. Origen, Hilary, Lucifer, &c. who confirm the readings of the best MSS. as regards the context, are here, I believe, quite silent. In short, I have never heard of any apparent reason for their insertion, save the alleged testimony of Epiphanius, which ought, on such

a question, and in the face of a counter evidence, to have no weight. The version of Beza, which contains Tremellius' Latin translation of the Syriac, edited by Francis Junius (folio, Hanovix, 1623), omits all notice of such a clause.

Allow me to take this opportunity of correcting a common misapprehension of this and the following verse, the sense of which is inaccurately rendered in the authorised Bible. Many who read it might suppose the Spirit of God meant, that those who depart from the faith, are the same class that speak lies in hypocrisy, &c. This is not the case. The former are the victims of the latter, who are energised by the seducing spirits of which the passage speaks. Thus, the real force is, that in the latter times some depart from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of liars having their own consciences seared, &c. (*Christian Annotator* 2:106)

4:2 legendmongers: The Revisers render aright the beginning of 4:2 so strangely misunderstood in the Authorised Version and elsewhere. Demons might speak lies, of course; but how can we fairly speak of *their* "hypocrisy," or "of *their own* conscience?" It is instructive to see that beside the demons there are the misleaders and the misled. Translate, therefore, "in (or through) hypocrisy of men that speak lies, cauterised in their own conscience," &c. (*Bible Treasury* 14:30)

4:3 [bidding]: This is a case of what the grammarians call Zeugma, where another verb is implied by the context, as in chap. 2:12 of this Epistle. (*Exp. of the Two Epist. to Timothy*, p.78)

4:5 intercession: The word $\epsilon\nu\tau\epsilon\upsilon\chi\iota\varsigma$ is here translated "intercession," in order to keep up its specialty in accordance with its sense elsewhere, as in chapter 2:1. "Prayer," though seemingly less harsh, and as in all the earlier English so still in the Revised, is too vague to express the free intercourse which grace has opened with God for His children. I admit that "intercession" sounds inadequate; but I know no better counterpart in our language and therefore have ventured to explain what appears to be conveyed. (*Exp. of the Two Epist. to Timothy*, p.83)

intercession: $\epsilon\nu\tau\epsilon\upsilon\chi\iota\varsigma$ is not the ordinary word for "prayer." There is a reason for that; because in 1 Timothy 4 it is not the expression of mere want. . . . Suppose now it is what we have actually in the house. Common sense would say, "You cannot ask God for what you have got."

The fact is, it is the expression of a heart open, not only for God to speak to us, which was always true, but for us to draw near to God. It is intercourse with God that is the point, and not only the expression of want: free, simple, happy, communication with God — such is the idea. (*Bible Treasury* N12:35)

4:6 Christ Jesus: The preponderance of ancient and excellent authority favors this order against that of Text. Rec., which has not the support of a single uncial in its primary reading. Other variants in this verse and the three following are not worth recording here. (*Exp. of the Two Epist. to Timothy*, p.83)

4:10 Λ labour . . . suffer reproach: "Both" is not represented in the oldest copies, nor in any ancient versions, contrary to Text. Rec. — But $\acute{\alpha}\gamma\omega\nu\iota\zeta\omicron\mu\epsilon\theta\alpha$ "we strive," or "we combat," is supported by \aleph A C F^g G^g K and eight cursives against the rest which have $\delta\nu\epsilon\iota\delta\iota\zeta\omicron\mu\epsilon\theta\alpha$ as in Text. Rec. (*Exp. of the Two Epist. to Timothy*, p.84)

Saviour: "Saviour" goes too far in 10, which should rather be "preserver" (*Bible Treasury* 14:30)

4:12 love Λ : "In spirit" stands in the Text. Rec., but against the best MSS. and all the ancient Vv. (*Exp. of the Two Epist. to Timothy*, p.88)

4:14 of: . . . there is a difference in the expression the Spirit of God employs, which shows that the communication of the gift depended for

effective agency not in any way on the elders but only the apostle. The particle of *association* (μετὰ) appears where the presbytery are spoken of, that of *instrumental means* (διὰ) where the apostle speaks of himself. (Dr. Crawford ("Presbyterianism Defended," pp. 34,35, note) says that the distinction is groundless, and that the one preposition no less than the other often signifies the instrumental cause of a thing! The University of Edinburgh may blush for such a statement from its Professor of Divinity. In Acts 15:4, μετ' αὐτῶν means "in connexion with them," not "by them," like δι' αὐτῶν in verse 12.) (*Lect. on the Church*, p. 199)

elderhood: The Sinaitic has some slight support against all the rest in the strange blunder of "the elder." (*Exp. of the Two Epist. to Timothy*, p.88)

4:15 to: The Text. Rec. adds "in" as in the margin of the Authorized Version. But "to" is the true reading. Did the Authorized Version owe it to the Vulgate? (*Exp. of the Two Epist. to Timothy*, p.88)

5:4 descendants, let them learn: Among our English translators Wiclif of course is misled by the Vulgate: "But if any widow hath children of sones, learne she first to gouern her hous . . .". Tyndale translated ἐκγονα "neves"; and so it is in the Protestant versions that followed down to the Authorized; which word at that day seems to have been used for grandsons or descendants generally, though now restricted to the issue of a brother or sister. It is no mistake in the common translation, therefore, but only an antiquated usage which seems best replaced by "descendants." The Rhemish Version, as usual, cleaves to the error of the Vulgate: "let her learn first to rule her own house . . ." The true sense we have seen to be the duty, not of the widow, but of her immediate kin in descent, though as usual the apostle puts it in the largest possible form. If the ἐκγονα or descendants were exhorted, it is not merely the χήρα or widow who is to be cared for, but οἱ πρόγονοι, the progenitors.

Only the Geneva Version among the English ones escaped the strange and general error of confounding piety or godliness with ruling one's own house; for which there is no real ground in the phrase or its content. (*Exp. of the Two Epist. to Timothy*, p.95-96)

Λ acceptable: [The RV has] with good reason omitted "good and." To say "acceptable" is just the truth. (*Bible Treasury* 14:30)

5:9 Λ wife: I am aware that the modern German editors connect γεγονυῖα with the clause before, and not with what follows, but I am satisfied that they are wrong, and that our version is right, as it is in harmony with the sense here given. (*Christian Annotator* 1:176)

5:10 good . . . good: These two words are not the same. The first means good in the sense of comely, fair, honorable; the second answers to good in the shape of benevolent acts. (*Exp. of the Two Epist. to Timothy*, p.98)

5:12 as accusation: The old error, "having condemnation," instead of at most "guilt," recurs [in the RV]. (*Bible Treasury* 14:30)

faith: [The American correctors of the RV] only suggest as to 12 to read "pledge" (with margin Gr. *faith*) for "faith," a questionable rendering indeed. (*Bible Treasury* 15:12)

5:14 Λ marry: It seems singular that the English Versions since Tyndale should, after "younger", have supplied "women"; for widows only are meant as Wiclif properly rendered. The Rhemish seems exact by expressing neither; but the Greek form precludes the necessity of adding females, and the context is decisive that the apostle speaks of none but those who had lost their husbands. (*Exp. of the Two Epist. to Timothy*, p.101)

5:16 [man or]: The external authority for the shorter reading (ver. 16), πιστη (≠ A C F G P etc., with some ancient versions and Fathers) is so

decided as to sway the chief modern critics, the Revisers, et al.; but the sense resulting is strange and unsatisfactory. Why should the support and relief of a young widow be cast on a believing *woman* peculiarly? Is this like the sobriety, the largeness, the wisdom, of scripture? That a believing man *or* woman should be appealed to on the behalf of such a needy connexion is very intelligible; and the text which exhibits this is given by D K L and most of the cursives, with some ancient versions and Fathers. (*Exp. of the Two Epist. to Timothy*, p.101-102)

5:17 Let . . . double honour: : But to make "double maintenance" out of the text is as mistaken as to deduce from it two classes of elders — lay elders that shared the government without maintenance, and clerical or ministerial elders that taught publicly as well as privately. (There are cases where τιμή means price (as Matt. 27:6,9; Acts 4:34; 5:2,3; 7:16; 19:19; 1 Cor. 6:20; 7:23); but these are all in the New Testament. Extend it to "maintenance" in 1 Tim. 6:1 or to the verb in 5:3, and see what would result. "Double maintenance" or "price" here would be a heathen, not a Christian, idea.) The truth conveyed is opposed to both of these contending schemes, as divine truth never can really mix with any polity of human origin. But false interpretation begets and fosters pseudo-criticism. Thus even so ripe a scholar and able a reasoner as Bp. Bilson (*The Perpetual Government of Christ's Church*, ed. Eden, Oxford, 1842, pp. 9,191), under the influence of a foregone conclusion, would resolve the participles with the article in verse 17, like the participle without it in verse 18, as if they were alike conditional. "Presbyters if they rule well are worthy of double honor, specially if they labor in the word:" or, "Presbyters for ruling well are worthy of double honor, specially for laboring in the word." To bear such a sense the construction ought to have been anarthrous: with the article as it stands in each clause, it is a described or defined case, and not a conditional one, and the true force is given in the Authorized Version as well as the Revised. (*Exp. of the Two Epist. to Timothy*, p.108-109)

honour: [Q. It is alleged that in 1 Tim. 5:17 the word "pay" should stand instead of "honour," and that those who were charged with the care of a local church received stipends. Is this correct? S.B.]

A. The word τιμή in the text does not mean "pay," but "honour" as its radical and primary signification, that is, the due expression or payment of esteem or worship as the case might be; hence the dignity, or prerogative, of one so honoured; and even the office, authority, or rank; and the present, or offering, commonly given in such cases. It was also used for the worth or price of a thing; for an assessment or even penalty, compensation or satisfaction. But "pay" in the sense of stipend or wages as expressed in general by μισθός, which, in strict application, would have been scouted by every christian heart, is used in a free or simple way by the Lord in Luke 10, and by the apostle in 1 Timothy 5, not as a standing fee. (Cf. John 10.) Later Greek such as in the LXX or the Greek Testament, gives ὀψώνιον, military pay or rations, as may be seen in Luke 3, Romans 6, 1 Corinthians 9 and 2 Corinthians 11, to which the curious can add Esdras 4:56, 1 Macc. 3:28, and 14:82. As to the phrase, see what Josephus (*Antiq. IV., iv. 114*) says of Balak, ἀποπέμπει τὸν Βάλαμον μηδεμίαν τιμὴν ἀξιώσας, and in classic Greek we read in Dem. *περὶ στεφ.*, ed. Reiske, 297, 16, ἀπαντας ὁμοίως ἢ πόλις τῆς αὐτῆς ἀξιώσασα τιμῆς.

It cannot then be fairly doubted that the English version is justified, and that salary or pay is not the prominent or even true idea, but "honour." Still that there is included every loving consideration of the elders taking the lead or presiding well seems plain from what follows, but this rather as *honorarium* than as *stipendium*. On the one hand it is degrading to the service of Christ when it is made a question of the earnings of a trade or profession; but on the other it is a dishonour to the saints who reap the fruit of unremitting and unselfish care in spiritual things if they do not mark their sense of it, not merely where the servants

are needy, but in the reciprocity of loving regard where no such want exists. The payment of "honour," nay, "double honour," might be questioned where there was not the apparent desire to prove it. The apostle had enjoined on Timothy, in the preceding verses, to "honour widows;" here he claims honour doubly for elders that take the lead well. That "double" was used for indefinitely great in good or evil, one sees in Matthew 23, Revelation 18:6, as in Isaiah 40:2. The "especially" (μάλιστα) that follows is incompatible with a fixed salary, as indeed is all scripture. The general principle is equally true of those who teach (Gal. 6:6), and of those who preach (1 Cor. 9). Acts 28:10 seems to distinguish the attentions paid during the stay at Melita from the provision of requisites on departing. (*Bible Treasury* 11:240)

5:18 an: Why should they not have said "an" ox when treading out corn? The Authorised Version is doubly at fault, "the ox that," &c. (*Bible Treasury* 14:30)

5:19 at [the mouth of]: The earlier English Versions had "under," probably influenced by the Vulgate. The Pesch. Syriac seems nearer the mark. "Before," as Winer prefers, suits magistrates better than witnesses with whom the accused were confronted. This however is the textual rendering of the Authorized Version, with "under" in their margin, as in Wiclif, Tyndale, Cranmer, and those of Geneva and Rheims, which is at least better. For the point pressed is not "before," or "in presence of" witnesses, though Dean Alford says it is literally, which would be ἐνώπιον, ἐμπροσθεν or ἑπ' ἐναντί according to the shade or emphasis required, and hence not "confronted with" as Mr. T. S. Green has it, but at the consenting testimony of two or three. In Heb. 10:28, it is the dative (not genitive as here), and hence with a slight increase of force, where again the older English Vv. give "under" save Wiclif who has "bi". The sense is that the despising transgressor died without mercy, but on the testimony of two or three. Were it judges, dicasts, or the like (as in 1 Cor. 6:1), ἐπί might well bear the sense of "in presence of," but hardly with "witnesses." "To" Titus well gives the sense in 2 Cor. 7:14. [N.B. — "Dicasts" were Greek officials of the law.] (*Exp. of the Two Epist. to Timothy*, p.112)

5:20 ^ Those: (Lachmann and Alford insert in brackets δέ "But," with A D, some Latin copies, Gothic, &c.: but all other MSS. and Vv. reject.) . . . It would seem that the conjunctive δέ was inserted chiefly by Western influence under the prejudice that the passage as a whole has that narrow, instead of the general, reference with which last its absence from the best and most authorities falls in. (*Exp. of the Two Epist. to Timothy*, p.113)

have: The Authorized Version like the other Protestant English versions weakens the effect by omitting the verb "have," which adds to the permanence of the fear produced. (*Exp. of the Two Epist. to Timothy*, p.113-114)

5:21 ^ God: There is but one article in the first part of the apostle's ground of appeal, not because it is one person, as Gr. Sharpe hastily supposed, but to mark their entire association, which could not be unless they stood on the same level of divine nature and glory. The one article τοῦ simply identifies the two persons in a common object, as the τῶν following marks off the "elect angels," however exalted, as having no title to be so identified. Christ Jesus could be and is put with God as on the same ground: not so the elect angels, though introduced connectedly, yet apart, as witnessing now, not merely in the future scene of glory. (*Exp. of the Two Epist. to Timothy*, p.114)

prejudice . . . partiality: It may be well to notice also that the Authorized Version seems to lose the distinction between προκρίματος and πρόσκλησιν, words, as far as the New Testament is concerned, only found here. For the former refers naturally to "prejudice" which condemns a case before hearing or duly hearing it; as the latter expresses

an undue inclination or "favor" for one side, even if one should hear both. Timothy is admonished by the most sacred associations to watch against any bias either way. Now "preferring one before another" is partiality; whereas "prejudice" (the marginal alternative of the Authorized Version, not "preference" as in the Revised Version's margin) is the true counterpart. (*Exp. of the Two Epist. to Timothy*, p.114-115)

5:23 Be no longer a water-drinker: [The RV] rightly give[s] "Be no longer a drinker of water." The Authorised Version, "Drink no longer water," goes too far. (*Bible Treasury* 14:30)

use a little wine: Calvin . . . dares to hint that a marginal note may have found its way into this passage through the mistake of transcribers! What! where not a single MS., uncial or cursive, not a single Version of east or west, not a single early ecclesiastical writer, Greek, Latin, or ought else, attests either an omission or an insertion in this passage? It is therefore demonstrably Paul's; or else we have absolutely no certainty for the genuineness of anything the apostle ever wrote. (*Exp. of the Two Epist. to Timothy*, p.118)

5:25 also the good works are openly manifest: ought they not to have rendered it [in the RV] "the good works also [are] manifest" (or evident beforehand, &c.) (*Bible Treasury* 14:30)

6:1 bondmen under yoke: It is not often the Rhemish Version can justly lay claim to exactness, but here through adhering to the Vulgate it may. All the older English seem to me to have failed, as well as the Authorized Version, in not regarding "servants" or slaves as part of the predicate. And so I understand the Pesch. Syr., though somewhat vague, whilst the Philoxenian reflects the more ordinary view. This gives undue prominence to "being under yoke," whereas the true force is but complemental. . . It is needless to remark that the Rhemish with Wiclif is nearer the truth, not the other English translations which since Tyndale treat the last clause as part of the predicate [i.e. in the end of v.2].

This beyond just controversy the article forbids, the force of which they overlooked. On the other hand Beza, Bengel, et al. are quite mistaken in the thought that the article with ἐνεργείας points to God's beneficence in Christ, which would make here the poorest sense possible. The article is really by implication due, as often happens, to the previous phrase, μάλλον δουλεύετωσαν. (*Exp. of the Two Epist. to Timothy*, p.125-126)

the: "The" teaching or doctrine is right (*Bible Treasury* 14:30)

6:2 [latter part]: the close of 2 should be, "they that partake in (or profit by) the good service are believing and beloved." (*Bible Treasury* 14:30)

^ These: But it seems a strange division which severs that which follows from the foregoing, by taking "These things teach and exhort," either as the beginning of a new paragraph, like Green, Lachmann, Tischendorf, Tregelles, Webster and Wilkinson, Westcott and Hort, Bengel, Matthaei, or as the end of the previous one, like Ellicott and the Revised Version. It is better with Alford, Bloomfield, et al., to regard this as an unbroken context; and the more as the denunciatory warning which now commences stands in more evident contrariety to the exhortation just concluded. (*Exp. of the Two Epist. to Timothy*, p.126)

6:3 accede: Bentley's conjecture is singularly confirmed by the Sinai MS. which reads προσέχεται (with an itacism). Still there is no sufficient reason to abandon the common text supported by all other authorities. (*Exp. of the Two Epist. to Timothy*, p.127)

6:5 gain ^: The last clause of verse 5 in the common text and the Authorized Version is rejected by all critics as destitute of adequate authority, though the Syrr. et al., favor the insertion. It seems to correspond with the last clause of 2 Tim. 3:5, which is unquestionably

genuine, though not exactly the same terms. (*Exp. of the Two Epist. to Timothy*, p.131)

gain _Λ: There need be no question about the last clause. Apart from the following verse, and the bearing of the context, it is impossible rightly to render νομιζόντων πορισμὸν εἶναι τὴν εὐσεβειαν, as the authorised version does. The Greek article requires "that godliness is gain," not the converse. (*Christian Annotator* 1:207)

gain _Λ: The Authorised Version of 5 is opposed to all intelligence of the usage of the article. It should be that godliness is gain, or a way of gain, as in the Revised Version, where "from such withdraw thyself" is rightly omitted. (*Bible Treasury* 14:30)

6:6 contentment: The Peschito Syr. seems to take ἀνταρκείας in the objective sense of "our sufficiency," or the use of it, a sense no doubt possible, and as in 2 Cor. 9:8 legitimate, but here inconsistent with the scope of this passage. (*Exp. of the Two Epist. to Timothy*, p.133)

6:7 _Λ we: This is urged with such characteristic brevity and compressed ruggedness that one need not wonder if words once brought in to explain have crept into the text of not a few manuscripts. These apparent interpolations differ. In one of the earliest (D. or the Clermont MS.) which contains an addition prevalent in the West, "[it is] true" appears; and so it substantially stands in the Vulgate, Gothic, et al. among the Greek early writers as in several late uncials and the mass of cursives, "(it is) manifest" is the word ("known" in the Syr. being perhaps fairly equivalent). The oldest authorities do not allow καὶ or ἀλλά for ὅτι but give as the text what is here translated; . . . (*Exp. of the Two Epist. to Timothy*, p.134)

_Λ we: the Revisers are probably right in excluding "it is manifest" (δηλον), or the equivalent, in the various MSS. (*Bible Treasury* 14:30)

6:8 food . . . covering . . . shall: The words translated food and covering are both in the plural which may indicate the variety in each case provided of God. The "covering" too is not limited to clothing, and should not be so translated, as it takes in dwelling as well. The future seems more forcible than the exhortatory tense, and better suits the passive voice. Little reliance can be placed even on the oldest and best MSS. which too often interchange the long with the short vowels, as in this case. The critics generally of late incline to the future. (*Exp. of the Two Epist. to Timothy*, p.135)

6:9 wish: [The American correctors of the RV] would read "are minded" for "desire." (*Bible Treasury* 15:12)

snare _Λ: Not a few MSS. (three of them uncials), versions, etc., add "of the devil:" but this is superfluous if not narrow, no doubt due to chap. 3:7. (*Exp. of the Two Epist. to Timothy*, p.138)

6:10 a . . . all: the Revisers properly say "a root of all kinds of evil," or of all evils. "The root," as in the Authorised Version, is good neither in doctrine nor in fact nor in grammar. (*Bible Treasury* 14:30)

a root: Still it is hardly exact, I think, to say "the" root, though one knows what has been pleaded on its behalf; because "the" implies naturally an exclusive force, and the love of money, deep and wide as it may be, is not the only root of all men's evils. But our language hardly admits of a simple anarthrous usage like the Greek, and therefore we make use of the indefinite article, though it may be feeble. (*Exp. of the Two Epist. to Timothy*, p.140-141)

6:11 meekness of spirit: The older reading πραῦπάθειαν seems stronger than the ordinary πραοτήτα meekness. (*Exp. of the Two Epist. to Timothy*, p.141)

6:12 _Λ called: καὶ "also" only in some inferior witnesses. (*Exp. of the Two Epist. to Timothy*, p.141)

_Λ called: "also" only encumbers the sense (*Bible Treasury* 14:30)

didst . . . the: The Authorized Version is doubly wrong in "hast" professed, and "a" good confession. The Vulgate may be supposed to have influenced all from Wiclif downwards. (*Exp. of the Two Epist. to Timothy*, p.143)

6:13 thee: σου "thee" is not in the best copies. (*Exp. of the Two Epist. to Timothy*, p.141)

keepeth all things alive: Authorities are divided between two words that are like, the Sinaitic with the less weighty witnesses supporting the Text. Rec., but A D F G P the critical text. (*Exp. of the Two Epist. to Timothy*, p.141)

keepeth all things alive: It is surprising that the Revisers should in their text confound the sense of ζωογονούντος (A D F G P, &c.) with that of the Text. Rec. ζωοποι. (K L, the cursives in general, &c.) . "Preserving alive" is admirably in keeping with the Epistle: cf. Ex. 1:17, 18, 22, Jud. 8:19, Luke 17:33, Acts 7:19. To suppose a reference as Alford, to "eternal life" above is outrageous, any more than to resurrection with Chrysostom or others. (*Bible Treasury* 14:30)

keepeth all things alive: Here all the older English versions like most others have followed the received reading; not that which suits the context, which has also the better authorities. How Dean Alford could adopt the right reading but give a rendering which suits the wrong, seems unaccountable; but so it is. The usage in the New Testament as in the LXX distinctly points to saving alive or preserving; and here "all things", not persons, are in question, though some go so far as to teach the contrary. (*Exp. of the Two Epist. to Timothy*, p.143-144)

6:17 on the _Λ God: "Living" is here added by inferior authorities (and so Text. Rec.), which favor ἐν also, rather than ἐπί. (*Exp. of the Two Epist. to Timothy*, p.149)

on the _Λ God: [The RV is] justified in omitting "living" (*Bible Treasury* 14:30)

6:18 to do good, to be rich in good works: There is an important shade between the two acts, although it is not easy to express the difference except in a paraphrase. By the first (ἀγαθοεργεῖν) is meant doing, works of kindness or goodness to others; by being "rich in good works" (πλουτεῖν ἐν ἔργοις καλοῖς) is meant abounding in fair, upright, works, comely in themselves: the first relatively, and the second absolutely, good works. And very important it is to note how both are pressed in close connexion here and elsewhere, for men in general laud the one which affects man, and forget or disparage what is of yet greater moment, what is good in itself before God. (*Exp. of the Two Epist. to Timothy*, p.152-153)

6:19 real: The ordinary reading is "eternal" as in the lesser witnesses and Text. Rec.; the primary (Vv. as well as MSS.) give "that which is really life." (*Exp. of the Two Epist. to Timothy*, p.149)

real: it is "that which is really life," rather than "eternal life" after the Text. Rec. (*Bible Treasury* 14:30)

6:21 you: The critical reading (the plural) seems confirmed, contrary to what at first sight would appear natural, by the end of the Second Epistle, where after the benediction to Timothy individually, we certainly close with ἡ χάρις μεθ' ὑμῶν without question of σοῦ. Those with him if not all the saints at large are in view. (*Exp. of the Two Epist. to Timothy*, p.154)

you: . . . so the most ancient copies say, though one might have expected "thee" as in most manuscripts and some of weight. But compare the closing words of the Second Epistle. There it is the more striking, because they follow a strictly individual prayer that the Lord should be with Timothy's spirit. Yet I am not aware of a single MS. there that favors the singular, and scarce any version save the Peschito Syriac. The comparison appears to confirm the judgment of Lachmann,

Tischendorf, Tregelles, Westcott and Hort, as to the close of the First Epistle. (*Exp. of the Two Epist. to Timothy*, p.159)

2 Timothy Notes

Notes for 2 Timothy

1:2 beloved child: "Beloved child" in 2 [in the RV] displaces "dearly beloved son," (*Bible Treasury* 14:30)

1:3 supplications: "supplications" stands in lieu of "prayers" (*Bible Treasury* 14:30)

1:6 stir up: "Stir up" still appears [in the RV] in 6, instead of "stir into flame" (or "rekindle") in the margin. (*Bible Treasury* 14:30)
by: [See note on 1 Tim. 4:14]

1:7 sobriety of mind: It is hard to see why "discipline" [in the RV] should supplant "a sound mind" (*Bible Treasury* 14:30)

1:8 suffer hardship with the gospel: the truer force appears [in the RV], "suffer hardship with the gospel," &c. (*Bible Treasury* 14:30)

1:9 everlasting: I have given "everlasting" rather than "eternal" as in the Revised Version, because it fairly admits of a modified sense when applied to "times," as in Rom. 16:25, and Tit. 1:2, as well as here; just as "for ever" when spoken of living man on earth is similarly used. Others who hold the same sense prefer "age-times" or "ages of times." "Eternal" though certainly the unmodified meaning, hardly consists with "times." (*Exp. of the Two Epist. to Timothy*, p. 163)

everlasting: What is the meaning of "before time eternal," in 9? (*Bible Treasury* 14:30) [See note to Mat. 12:32]

1:10 incorruption: this, as far as "immortality" is concerned, is notoriously a mistaken version, known for many years to all scholars, and now corrected by the Revisers, who properly say "incorruption" for immortality. (*Bible Treasury* 20:137)

incorruption: "incorruption" is right [in the RV], the body being in question, not the soul, life for the soul and incorruption for the body brought to light by the gospel. (*Bible Treasury* 14:30)

incorruption: [The American correctors of the RV] would reverse the Revised "incorruption" and restore A.V. "immortality" as the rendering of ἀφθαρσίαν. Very probably they were misled by Drs. Alford and Ellicott, or by others who misdirected them. For it is an error that the body is not in question here. Life refers to the soul, as incorruptibility to the body, both brought to light by Christ through the gospel. His resurrection was victory over death, which annulled its power; as the gospel brings us even now by faith into that which will be finally displayed in full at His appearing in glory. "Immortality" is a fatal step backwards. (*Bible Treasury* 15:12)

1:11 [of Gentiles]: Some few high and varied authorities (¶ A 17) omit "of Gentiles," which from the character of the Epistle seems to be probably right; and the rather as the copyists were profoundly insensible of such a trait but disposed to assimilate the second letter to the first, where "of Gentiles" has its suited and certain place. (*Exp. of the Two Epist. to Timothy*, p.194-195)

[of Gentiles]: The omission of ἐθνῶν Gentiles or nations in 12 rests on the meagre testimony of ¶ A 17, contrary to all other authority; but no doubt the Cambridge professors favoured the omission, though Lachmann read the word in his later edition, while Tischendorf in his eighth edition joined Tregelles, swayed overmuch as usual by the Sinaitic, as well as by the idea that it may have been borrowed from 1 Tim. 2:7. But the context would incline me to its acceptance. In the former Epistle it falls in with the testimony of grace: the glad tidings of a ransom for all could not but go forth to the nations. So here, the power of Christ in death and resurrection gives occasion to the manifestation of eternal counsel, wholly above the course of dispensation to Israel; and accordingly the gospel meets men universally in the grace and power of God, and hence in a life superior to death, and a love which no sufferings could daunt or quench. (*Bible Treasury* 14:30-31)

1:13 outline: Why should the Revisers repeat the inaccuracy of the Authorised Version in 13? Hold "the pattern" misleads, as if Timothy had some well-known formula distinct from apostolic teaching. (*Bible Treasury* 14:31)

1:17,18 diligently . . . very well: It is the comparative in both verse 17 and 18, not the positive nor the superlative: a favorite Greek idiom, which if the ellipse were expanded would express, "more diligently than could be expected" (ver. 17) and "knowing better than to require more said of it." (ver. 18). (*Exp. of the Two Epist. to Timothy*, p.205)

1:18 very well: [See note to 1:17]

2:3 ^Δ Take: The Text. Rec. σὺ οὖν (as in the Authorised Version, "Thou therefore," &c.) crept in early, as it is found in a few uncials, most cursives, and some ancient versions; but it is a mere clerical blunder. (*Bible Treasury* 14:31)

Take thy share ^Δ of suffering hardship: The best authorities give συν- (or συγ-) κακοπάθησον for the common reading σὺ οὖν. (*Exp. of the Two Epist. to Timothy*, p. 164)

Take thy share ^Δ of suffering hardship: the Revisers rightly adopt the ancient reading συγκακοπάθησον, but their margin gives a sense preferable to their text. (*Bible Treasury* 13:31)

share ^Δ : Here too, but without any such prominence, Timothy is exhorted to take his share in suffering hardship, but not "with me" as many understand besides the Revised Version. Really it narrows and spoils the force. The Greek warrants only the general thought of sharing ill with his comrades, Paul or any other. It is left purposely large. This association is lost by the false reading of the Received Text, followed by the Authorized Version, as already alluded to. Not personal emphasis but general share is the thought rather than with Paul in particular. Nor does the particular passage in chapter 1:8 warrant "with me," but expressly "with the gospel" which is personified by the great apostle. There is the difference however that our verse does not express with whom he was called to share affliction, nor should we supply it. The construction evidently differs from that in the preceding chapter, and the sense is best left in the vague of the original. (*Exp. of the Two Epist. to Timothy*, p.212)

good soldier: The "fellow-soldier" of the Clement MS. goes too far, if it be not also irreverent. (*Exp. of the Two Epist. to Timothy*, p.212)

2:4 service: Hence the apostle does not speak simply of a "man that warreth" as in the Authorized Version, but of one on actual service, and therefore he can stamp the truth with an absolute negative. . . . It is surprising that the Revised Version follow the Authorized alone of all the English versions in the needless qualification of "this life". It is more improper, because scripture had already appropriated the demonstrative pronoun not to βίος but to ζωή (Acts 5:20). (*Exp. of the Two Epist. to Timothy*, p.213)

2:6 labouring husbandman must first partake: The notion of a transposition of κοπιῶντα πρῶτον is unworthy of Wakefield's Silva Critica i. 155 and not confirmed by Winer's reference to Xenoph. Cyrop. I.iii.18. And the Ethiopic V. exhibits a loose paraphrase, not a real rendering. The old expositors are as uncertain as most moderns. (*Exp. of the Two Epist. to Timothy*, p.214)

2:7 shall give thee: it is correctly "shall give thee" [in the RV] (*Bible Treasury* 14:31)

2:13 for: "for" is rightly added [in the RV] (*Bible Treasury* 14:31)

2:19 firm foundation: The Alexandrian uncial has the strange error of "the foundation of God standeth to the firm." (*Exp. of the Two Epist. to Timothy*, p. 165)

firm foundation of God: [Q. A correspondent questions both the translation and the meaning of "the firm foundation of God," as given in the new version published by G. Morrish. He would render it substantially as the Authorized: "yet still the foundation of God stands firm," and argues that it can be nothing else than the resurrection of Christ, because of the contextual reference in verses 8 and seq.]

A. But, in the first place, the proposed rendering, like that of the English Bible which it repeats in its faultiness, offends against ordinary grammar. The position of the article proves that *στερεός*, "firm," cannot be a predicate, but is an epithet forming an integral part of the definition. The only possible meaning, therefore, is, "the firm foundation of God stands." Secondly, the notion that the fundamental doctrine of the resurrection is meant, was that of Cocceius, as well as of some since his day. Theodore held a similar but wider view, considering the foundation to be the basis of the truth, of which the hope of resurrection is the seal. But I see no reason for giving it a special application, believing, with the translator referred to, that the figure is used abstractedly. (*Bible Treasury* 5:128)

firm foundation . . . [the] Lord: [The RV gives] quite properly, "the firm foundation standeth," and "the Lord," instead of "Christ" in the last clause (*Bible Treasury* 14:31)

God: Very few and poor cursives give "of Christ." (*Exp. of the Two Epist. to Timothy*, p. 165)

2:21 ^Λ serviceable: The copulative is wrongly inserted by many authorities, as in the text. rec. (*Exp. of the Two Epist. to Timothy*, p. 165)

2:22 peace, : I cannot agree with a German's suggestion (followed by Alford, Ellicott, et al.) to remove the comma after "peace," so as to separate "with those that call . . ." from the verb, "follow", and connect it only with the substantive "peace", immediately preceding. Heb 12:14 has no real analogy with the clause; for to limit the pursuance of peace to those that so call on the Lord would give the poorest possible sense, as being such as presented the least strain. (*Exp. of the Two Epist. to Timothy*, p.238)

^Λ those: Even Lachmann edited "all" here, on considerable authority, but not the best. It is a gloss from Acts 9:14; 1 Cor. 1:2. (*Exp. of the Two Epist. to Timothy*, p. 165)

2:23 ^Λ foolish: The article is here apparent, though it cannot well stand in an idiomatic English version; it supposes the well-known custom of those alluded to, fruit of their will and self-confidence. (*Exp. of the Two Epist. to Timothy*, p.240)

2:25 ^Λ truth: [see p. 33-34]

2:26 taken as they are by him, for His will: This is a remarkably complicated sentence, and saints eminent in godliness and scholarship have understood it very differently. Thus the Authorized Version stands by no means alone in treating the words as referring only to the enemy; so the Syr. and Vulgate, followed by Wiclif, Tyndale, Cranmer, and the Rhemish. The Revised Version on the other hand, with Wetstein, Bengel, Wakefield, and Mack, though slightly differing otherwise, supposes not one agent to be in question, but three, the devil, the Lord's servant, and God. Their version accordingly of verse 26 is, "And they may recover themselves out of the snare of the devil, having been taken captive by him (the Lord's servant) unto the will of God." In their margin they give that which appears to be the truer sense, "by the devil" (not the Lord's servant) unto the will of God; and so the Geneva Version, Alford, Ellicott, Hammond, Wells, et al. The two pronouns in the Greek, being different, naturally, though not necessarily, point to two parties: but to bring in "the Lord's servant" here seems as forced as the reference to the enemy is simple and consistent, though Dr. Bloomfield, I see, thinks "so violent a construction is utterly inadmissible"! So Beza prefers (in his note to the fourth edition, 1588), though he translated as

others, lest he might seem somewhat bold in the matter so sacred, "ne videri possem in re tam sacra audaculus." In his fifth edition, 1598, he corrects his translation thus, "et sanitate mentis recepta ex diaboli laqueo, ab eo captivi facti, *convertantur* ad illius voluntatem." All doubt henceforward disappears from his note. (*Exp. of the Two Epist. to Timothy*, p.243-244)

taken as they are by him, for His will: the last verse affords an extraordinary sample of boldness in the Committee [of the Revisers of 1881], which can hardly have been satisfactory to the Bishop of Gloucester and others. It is the sense preferred by Wetstein and G. Wakefield, and, singular to say, Bengel. It seems to me distinctly ungrammatical on the face of it, that a past act in contrast with present state should be represented by *ἐξωγρημένοι*, which really implies the present result of what has been done. To bear the sense given, the former ought to have been *ζωγρηθέντες*, as another has justly remarked. Doubtless the pronouns are distinguished, but it seems harsh indeed to refer *αὐτοῦ* to the Lord's servant with so much intervening. Beza's proposal seems best — "that out of the snare of the devil, having been taken captive by him, they may awake for [or, unto] His will," that is, to do God's will. In the margin they do give substantially this alternative; but does it not seem extraordinary that the Committee was found pliant enough to endorse the actual text? (*Bible Treasury* 14:31)

taken as they are by him, for His will: [The American correctors of the RV], as in the A.V., prefer it all to refer to Satan, "having been taken captive by him unto his will," with the margin slightly modified. The manifest objection to the A.V. lies in the reference of the two different pronouns to God. Hence Beza led the way in taking *αὐτ.* of the devil, *ἐκ.* of God. Bengel's notion of spiritual captive by the Lord's servant, adopted by the committee, appears highly unnatural. G. Wakefield has the extraordinary turn "after being rescued alive," and so far differs from the Revisers; but this was to forget the perfect and give an aoristic sense rather to the participles, besides the etymological force. To wake up to God's will after having been captive to Satan is simple enough. (*Bible Treasury* 15:12)

3:1 [the]: Winer (Greek Gr. N. T. iii. xix.) attempted to account for the omission of the article as usual, by setting it down as one of a most miscellaneous class of words which dispense with its insertion. One is surprised to see how easily men like Dean Alford and Bp. Ellicott are satisfied with an evasion so irrational and transparent. For that long list of words comes under the invariable principles of the language; and insertion of the article in each instance can be shown no less than omission; so that the statement of the case is not only partial, but misleading. The true solution is that Greek regularly, far more than English, exhibits that anarthrous form when the design is to designate a characteristic state rather than a positive fact, place, condition, person, or date. The article here would have made the period too restricted; its absence enlarges the sphere, as the Holy Spirit intended, Who knew the end from the beginning. We in our tongue can hardly avoid saying, "The last days"; but the Greek could express himself more accurately than those who are compelled to use the same expression for what may be less or more definite. (*Exp. of the Two Epist. to Timothy*, p.246-7)

3:2 unholy: not *ἀγίος* (separate from evil to God), but *δαίος* (holy in the sense of gracious and merciful) (*Exp. of the Two Epist. to Timothy*, p. 266)

3:3 without natural affection: It is singular that the Authorized Version, alone of the old English translations, gives the simple, full, and unambiguous meaning of *ἀσποργοι*; which in Wiclif's Version and the Rhemish, following the Vulgate as usual, is rendered by the feeble phrase "without affection". Tyndale, followed by Cranmer, has "unkinde", as the Geneva "without charitie". But beyond controversy

2 Timothy Notes

these representatives lack precision of rendering. (*Exp. of the Two Epist. to Timothy*, p.267)

without natural affection, implacable: Some few authorities of all kinds invert their relative order; but this would seem strange disorder morally, compared with the true place of each as represented by the best witnesses, though the Sinaitic is not alone in omitting the first of the pair, nor the Peschito Syr. Version in dropping both: all these variations being plain errata. . . . ἄσπονδοι goes beyond the breaking of truce attributed to the word in the Authorized Version and other translations, and expresses rather the lawless state which refuses to incur any such obligation. (*Exp. of the Two Epist. to Timothy*, p.268)

3:5 from: Yet I am grieved to notice the strange error of one (J. A. Bengel in his *Gnomon of the New Testament*) who has written on the subject with surpassing ability. He will have it that the apostolic injunction, rightly translated, means that Timothy was to "turn these away." How any one with any real, however moderate, knowledge of the Greek tongue could so misunderstand a very simple phrase, it is hard to explain or conceive; but such is the fact. No version known to me sustains any such view. The Authorized Version is substantially, the Revised Version quite, correct, unless it be in giving "also" for "and", verse 5, as is done here in connexion with "know" in verse 1. (*Exp. of the Two Epist. to Timothy*, p.274-5)

3:6 captive _Λ: The article appears in Text. Rec. on very poor evidence, against the mass of the oldest, best, and even most numerous witnesses. (*Exp. of the Two Epist. to Timothy*, p. 166)

3:9 folly: The Alexandrian has for ἀνοία the strange various reading of διάνοια "thought," or "purpose." (*Exp. of the Two Epist. to Timothy*, p. 166)

3:10 hast followed: The main witnesses \aleph ACFG support the aorist; the majority give the perfect, as in 1 Tim. 4:6 (with but small exception), which has a greater present force. (*Exp. of the Two Epist. to Timothy*, p. 166,280)

hast followed: the Revisers appear to me rightly to read the aorist with \aleph A C F G 17 rather than the perfect of the Text. Rec. with the mass of inferior authority (which probably slipped in through 1 Tim. 4:6): "But thou didst follow up my teaching," &c. (*Bible Treasury* 14:31)

3:14 whom: τίνων (plural) \aleph AB^{ms}F^{ec}GP, etc.; τίνος (sing.) as in Text. Rec., with the majority of uncials, cursives, versions, and Fathers. (*Exp. of the Two Epist. to Timothy*, p. 166)

whom: If the plural form (τίνων) be preferred, which certainly rests on very good and ancient witnesses, it was Paul not alone but with the rest of those whom the Lord chose to bear testimony to the grace and truth which came by Jesus Christ. (*Exp. of the Two Epist. to Timothy*, p.287)

whom: [The RV decides] for the plural, as the margin explains, and so the most ancient MSS., though the ancient versions lean with slight dissent to the singular "whom," as in the Text. Rec. (*Bible Treasury* 14:31)

3:15 the: The article does not appear in \aleph C^{corr}D^{ms}FG, etc., contrary to the great stream of authority, Lachmann bracketing, and Tischendorf omitting in his eighth edition. (*Exp. of the Two Epist. to Timothy*, p. 166)

3:16 [first part]: The version of 16 [in the RV] is questionable. As it stands it might imply that some scriptures are not divinely inspired, which is certainly opposed to the scope. "Every scripture, being divinely inspired, [is] also profitable," &c., differs from the more usual rendering in the margin only in assuming, instead of asserting, divine inspiration. In any case it is "every" scripture, which would apply in due time to what was yet to be written as well as to what had been already. It is purposely thrown into axiomatic form. If assumed to be God-inspired,

it seems needless to say that it is useful or profitable. I therefore prefer in this the construing of the Authorised Version. (*Bible Treasury* 14:31)

Every: . . . the apostle, while upholding God's ancient oracles as "sacred writ" (ἱερὰ γράμματα), is careful to affirm in the most comprehensive terms the divine authority of all, or rather "every," scripture, not old merely but new. For he reserves the due appropriated word, γραφή, which he declares in its every part to be inspired of God, or God-breathed, as is no other writing. It runs through the four Gospels, the Acts, and the apostolic Epistles in this sense alone, singular and plural. (*God's Inspiration of the Scriptures*, p.27)

scripture [is] God-inspired, and: The more general sense was expressed by γράμμα, a writing, which might mean a "bill" (Luke 16:6,7), or "letter" in the abstract (Rom. 2:27, 29, 7:6; 2 Cor. 3:6), "alphabetic characters" (Luke 23:38; 2 Cor. 3:7; Gal. 6:11), "epistles" (Acts 28:21), "letters" or learning (John 7:15; Acts 26:24), or "writings" (John 5:47), which needed the epithet ἱερὰ, sacred, &c. to stamp them as scriptures. But γραφή in Greek N.T. usage means nothing else, even without the article here or elsewhere, as our idiom also bears.

. . . The Revisers, like some others, take "inspired of God," not as the predicate but as qualifying the subject; and the clause would then run, "Every scripture inspired of God [is] also profitable." But who will say that this is the natural meaning? who can deny that it involves a twofold awkwardness, . . . both by withholding the understood copula where one cannot but look for it, and by supposing it where it jars with the flow of the sentence? None of the constructions within or without the N.T. cited by Dean Alford approaches the one before us. One near in some respects is 1 Tim. 4:4, where it would be intolerable to make καλὸν (good) part of the subject. Still nearer perhaps is Heb. 4:13, where nobody doubts that "naked and laid open" is the true predicate, if so, "God-breathed and profitable" ought to be thus taken here.

The truth appears to be that the conjunction καὶ though indubitably genuine was overlooked by early versions, as the Memphitic, Peschito-Syr., and many of the Latin copies, besides the Clem. Vulgate: so too some fathers Greek and Latin. This error necessitated, one may say, the view that "God-breathed" belonged to the subject. Other Latin copies, with the Gothic, Harklean-Syr., Arm. and Aeth., interpreted καὶ in the sense of "also" as introducing the predicate. Taken thus, καὶ is here feeble, and so superfluous that it was easily forgotten; whereas, wherever it is correctly so taken, it has an emphatic or supplementary force, as in Luke 1:36, Rom. 8:29,34, Gal. 4:7. It would certainly become those who contend for their construction to produce a sentence where a like severance occurs, or indeed can be, between two adjectives ostensibly connected by a conjunction.

But, if possibly allowed as grammatical, can this rendering be counted tenable on internal grounds? For if θεόπνευστος be treated as part of the subject, it must be taken either as an assumption, or as a condition. If it be assumed that scripture is God-inspired, nothing is gained by those who favour so harsh a construction. The sense is substantially alike, whether you assume or assert the inspiration of every scripture. But if the aim be to understand a condition (i.e. "if divinely inspired," rather than "being divinely inspired"), you are confronted with the acknowledged fact that γραφή in the N.T. is appropriated to scripture and spoken of no other writing. Hence the conditional construction, in order to apply, contradicts the known usage, and would require the wholly unauthorised sense of mere "writing:" "every writing, if inspired of God, is also profitable," &c. If we understand γ., as we must, in the sense of "scripture," and take the epithet with the subject, we gain nothing but a strangely incoherent phrase, yet in substance agreeing with its natural sense: "every scripture, being inspired of God, is also profitable," &c., as in fact Origen long ago took it, but not Athanasius, nor Greg. Nyss, nor Chrysostom, who held as the A.V.

The R.V., whether intentionally or not, is ambiguous: "every scripture inspired of God [is] also profitable," &c. If it was *not* meant to raise a doubt, why was it so left? If it *was*, is it possible to conceive an object more opposed to the context? For the Spirit of God is furnishing the invaluable and needed safeguard against the difficult times of the last days; and after dwelling among the rest on the fact of Timothy's privilege in knowing from a babe the sacred writ of the O.T., he crowns all with the universal principle (which applies to the N.T. no less than to the O., and to what might yet be written as well as to what was), "every scripture [is] God-inspired, and profitable for teaching," &c. . . . One can scarce doubt that a rendering so halting and strange tempts to a hesitating interpretation, even though not a whisper be given that they hold any scripture to be *uninspired*. Yet it is a plain and peremptory utterance of the apostle, calling for a version and a comment of no uncertain sound. (*God's Inspiration of the Scriptures*, p.27-32)

Every: First, it is important to observe that the subject of the opening sentence is anarthrous. The sense therefore is not "all", but "every", scripture. If the article had been inserted, the words which follow would have predicated that which is said of the known existing body of holy writ. The absence of it has the effect of so characterizing every part of the inspired word to come, as well as extant. Is it scripture? Then it is God-inspired and profitable, etc. This is affirmed of every atom. (*Exp. of the Two Epist. to Timothy*, p.289-290)

and: Next, it is known that versions and critics of reputation differ somewhat where the unexpressed but necessarily implied copula should be inserted. It is not always seen that this is a comparatively slight difference. The substantial sense abides. The Revised Version, with several, prefers to render thus: "Every scripture inspired of God *is* also profitable . . ." The Authorized Version with others have it thus: "All scripture *is* given by inspiration of God, and *is* profitable . . ." I have no doubt it is more correctly translated above: "Every scripture (is) God-inspired and profitable . . ." What is common here to the Authorized Version and mine is that the apostle asserts inspiration to God and profitableness about scripture; whereas, according to the Revisers, divine inspiration is assumed, and its profit seems rather awkwardly asserted, "*is* also . . ." After all, the difference is practically small. In the Revised Version that is assumed for divine inspiration which in the other is directly affirmed in the first place, with defined and varied profit following after. (*Exp. of the Two Epist. to Timothy*, p.290) [See also *God's Inspiration of the Scriptures*, p. 598, *Bible Treasury* 15:120, N6:13, N8:65 and *Pamphlets*, p. 288]

conviction: The Greek witnesses differ slightly as to the form of the word. (*Exp. of the Two Epist. to Timothy*, p. 167)

4:1 Λ I . . . Christ Jesus . . . and by: Here there is no small discrepancy, not only as to the right reading among the ancient witnesses, but also as to the just reflection of the original text. That text which has been vulgarly received accredited a connecting particle with the preceding chapter, or at least with its closing topic. This, a more careful examination, or certainly a more spiritual judgment, would have shown to be uncalled for and out of place; as well as the personal emphasis of the subject. On the contrary, Paul evidently desired rather to put forward God Himself and the risen Man, Who is to deal with mankind supremely in the coming day. The order of His name, and the omission of "the Lord", are sustained by the best authorities of every kind, and fall in admirably with the context. It would seem also that the conjunction before $\tau\eta\nu$ ἐπιφάνειαν was not understood, and got supplanted by the preposition in order to ease the construction; which really had for effect to alter the connexion of the sentence by severing "His appearing and His kingdom" from the verb at the beginning, and attaching them to the judging of the quick and dead as a date.

So it stands in the Authorized and other Versions; but if we connect "His appearing and His kingdom" with the verb, a choice of version lies open to us. For we may regard the accusatives as the complement of διαμαρτύρομαι and translate as in Deut. 4:26, which some prefer, in the sense of calling Christ's appearing and His kingdom to witness against Christendom. But this seems far from a just analogy. Heaven and earth we can easily apprehend as thus invoked; but how about summoning Christ's appearing and His kingdom? It would be harsh indeed. How could Paul call Christ's future appearance and His kingdom to witness then, as Moses invoked heaven and earth that day to witness against Israel? The construction is therefore not really the same.

Christ's appearance and His kingdom are therefore suited and most impressive grounds of appeal by which he was solemnly charging Timothy, or others like-minded and responsible, to preach the word. The accus. objective appears thus quite untenable. Hence most prefer, with the Revisers, to understand the apostle to testify earnestly, without specifying Timothy, before God and Christ Jesus, and by His appearing and His kingdom, as that which gave the charge incalculable weight and awe. If κατὰ be read, it is hard to see how it can be connected with the verb; for where is the sense of "I charge (thee) at His appearing and His kingdom"? The preposition compels us to make these words dependent on the participle. (*Exp. of the Two Epist. to Timothy*, p.296-7)

Λ I . . . Christ Jesus Λ . . . by: [Q. What is the true text and the right version of this solemn scripture? The explanation even of the wisest seems unsatisfactory in consequence. ENQUIRER]

A. Almost all agree that the οὖν ἐγὼ ("I therefore") of the Text. Rec. is uncalled for accretion, and "the Lord" too before "Jesus Christ" or rather Christ Jesus. The present κρίνειν expresses the long continuity of the judgment, instead of the brief act on the great white throne to which κρίναι would tend to confine the process. But the great defect is not only the allowance of κατὰ "at" (EKLP, 37, 47, and the Syrr.), but the failure to take the accusatives with καὶ repeated as the direct and simple object of the verb. The older Latin copies have no "per," but say loosely "adventum" for ἐπιφάνειαν. "I testify earnestly, in the sight of God and Christ Jesus that is about to judge living and dead, both his appearing and his kingdom." It is a fresh charge in which the apostle urges this twofold, however closely connected, object as the special ground of responsibility for Christian walk and service. Then will shine forth not only the Lord but those that are His, each in the position awarded by the righteous Judge according to the things done in (or, through) the body (2 Cor. 5:10). It is not simply His coming, His παρουσία, to receive us to Himself for the Father's house, which is sovereign grace, but when He appraises the fruit of each one's reward according to his own labour (1 Cor. 3:8). This the apostle earnestly testified, that Timothy too might believe and act on it in preaching urgently, with every duty of ministry, looking for the glorious result, as one who also loved Christ's appearing when righteousness shall reign and therefore His Kingdom. . . . The words are plain. (*Bible Treasury* N4:160)

Λ I . . . Christ Jesus Λ . . . and by: the Revisers reject οὖν ἐγὼ and τοῦ Κυρίου of the Text. Rec. as well as κατὰ, followed by the Authorised Version, though sustained by the later uncials, almost all the cursives, and all the old versions, even the Latin and Coptic. The testimony of Chrysostom is perplexing, for he seems to support καὶ (N A D F G., &c.) as well as κατὰ. But assuming the critical reading, ought we not to render "I charge both by His appearing and His Kingdom?" (*Bible Treasury* 14:31)

Λ I . . . Christ Jesus Λ : The Text. Rec. gives οὖν ἐγὼ, as do most cursives, and two or three uncials (D^{corr}KL), etc.; but the great preponderance of authority in MSS. and Vv., not to speak of careful citations of old, excludes the particle of reference as well as the emphatic subject, which really weaken the solemnity of the protest intrinsically.

2 Timothy Notes

So too the order Χριστοῦ, Ἰησοῦ is better supported than the inverse in the Text. Rec., not to speak of the addition τοῦ κυρίου, or, as some in better accordance with usage, omitting the article before κυρίου, while others add ἡμῶν. (*Exp. of the Two Epist. to Timothy*, p. 167)

by: Text. Rec. has κατὰ ^{scot.}D^{scot.}EKLP, most cursives, and ancient Vv. But καί is best sustained, and by the western versions, Aeth. being altogether loose. (*Exp. of the Two Epist. to Timothy*, p. 167)

4:2 rebuke, encourage: The order in ^{scot.}FG, etc., etc., differs in putting παρακάλεισον, (encourage) before ἐπιτίμησον, (rebuke). (*Exp. of the Two Epist. to Timothy*, p. 167)

4:4 will be turned aside: [has the RV] reflected justly or fully ἐκτραπήσονται? (*Bible Treasury* 14:31)

4:5 sober: Vigilance (γρηγορεῖν) is not the thought as in the Authorized Version, nor yet a sound mind (σωφρονισμός), however nearly allied, but sobriety of judgment. The Greek answers fully to the English usage, and from the primary sense of drinking no wine comes to the ready metaphor of being sober, or wary, in all things. (*Exp. of the Two Epist. to Timothy*, p.311)

suffer hardship [evils] . . . fully perform: It is the aorist here and in both the exhortations that follow — the simple act when the occasion arises, not the constant duty as in νῆφε “be sober,” which precedes. (*Exp. of the Two Epist. to Timothy*, p.312)

fully perform: To translate with Beza, to “give full assurance of thy ministry,” may sound more literal but hardly suits the subject before us, which wholly differs from faith, hope, or understanding. For these mean subjective enjoyment, the other would be objective proof; neither of which can rightly apply here, but filling to the full the measure of his service. (*Exp. of the Two Epist. to Timothy*, p.314)

4:6 already being poured out: The Authorized Version by no means conveys correctly the form; “now ready to be offered” is in several respects different from “am already being poured out,” which exactly reproduces the original. (*Exp. of the Two Epist. to Timothy*, p.315)

all but come: Again, ἐφέστηκεν is hardly the same as ἐνέστηκεν though the difference be the merest shade, which is sought to be expressed in “is all but come,” as compared with “is present,” or “come”. “Is at hand,” as in the Authorized Version, is the true rendering of neither, but of ἐγγύς or ἡγγικεν. (*Exp. of the Two Epist. to Timothy*, p.315)

4:8 the: Of course they correct [in the RV] “a” into “the” crown, &c. (*Bible Treasury* 14:31)

4:10 Galatia: And it is well to note now that two of the earliest uncials (the Sinaitic and the Rescript of Paris) read here Gaul for Galatia, as do several cursive manuscripts, the Ethiopic Version of Rome, and other authorities. So early did ignorance or evil intent tamper with the copies of holy scripture. (*Exp. of the Two Epist. to Timothy*, p.321)

4:12 But: The Revised Version is right, the Authorized Version wrong; for the apostle draws a slight distinction here, which is expressed by “but”, rather than by “and”. The others had proceeded on their own responsibility. Tychicus was sent by the apostle to Ephesus. (*Exp. of the Two Epist. to Timothy*, p.323)

4:14 will render: Yet one cannot but feel that the critical text, which follows on the highest authority, is a great relief to the spirit: . . . That this verb should be turned into the optative, as in the common text, with a few uncials, most cursives, and many of the ecclesiastical writers, et al., one can understand; for man readily falls in with Jewish feeling. On the other hand, that the Lord will render him according to his works is a certain truth which every Christian conscience must feel; while it also is truth in special accordance with these pastoral Epistles which bring into

distinctness the Lord’s appearing. (*Exp. of the Two Epist. to Timothy*, p.326)

4:15 withstood: [The RV adopts] the reading “withstood” for “hath withstood.” (*Bible Treasury* 14:31)

4:18 ^Λ The Lord: The copula is not found in the highest authorities, but was probably inserted later to make the passage more flowing. (*Exp. of the Two Epist. to Timothy*, p. 168)

^Λ The Lord: [The RV drops] the initiatory copulative (*Bible Treasury* 14:31)

4:22 [Jesus Christ be]: There is good and ancient evidence for “the Lord Jesus Christ” in the last verse (22), the Alexandrian and two cursives adding “Jesus” only. Though one or two cursives may omit the clause as a whole, there is no doubt of the “Lord”, which, it may be noticed, is the prevailing designation throughout, save where special reasons have “Christ Jesus.” (*Exp. of the Two Epist. to Timothy*, p.334)

[Jesus Christ be]: [The RV reads] only “the Lord” (*Bible Treasury* 14:31)

you: “grace be with you” for those in general with Timothy, which is marred in the Pesh. Syr.’s making Timothy the only object in the second wish as in the first. (*Exp. of the Two Epist. to Timothy*, p.334)

Notes for Titus

1:1 according to: There is another peculiarity here which has greatly perplexed the learned. As is too usual in a difficulty, they have departed from the plain and obvious meaning of the text, not by a daring conjecture in the way of emendation as a substitute for it, but by a version, to say the least, of an arbitrary nature, which is quite uncalled for in the context. Two of the ablest recent commentators have joined in discarding "according to," and in adopting "for." But this is to lose the peculiar force of the scripture before us, and to construe *κατὰ* as equivalent to *εἰς*. To be apostle of Jesus Christ "for" the faith of God's elect is a commonplace. As in all such proposals, it is no doubt an easy way of understanding the clause; but the truth intended vanishes. "According to faith of God's elect" has the same ground as, and no less reason than, "according to piety" just afterwards, with which these commentators do not all tamper, though one at least deals in the same latitude here also. It is safest to translate correctly, even if one is obliged to feel or own we have no exposition to offer of which we are assured. The Revisers, therefore, as well as the Authorized translators, have acted more faithfully. Very possibly they might not have been able to explain the propriety of the phrase; but at any rate they have done no violence to the text in their respective versions. They have left the word of God for others to explain in due time, according to their measure of spiritual insight. (*Exp. of Titus and Phile.*, p.11-12)

1:2 the ages [or everlasting]: This is a phrase peculiar in itself and difficult to transfuse well and truly into English. "Eternal" is clear, as said of God, life, punishment of sin, &c. But in combination with "times" it appears harsh, as in Rom. 16:25, and still more where *πρὸ* precedes, as in 2 Tim. 1:9 and here. Mr. T. S. Green gives "in all time" and "before all time" respectively, which seems weak or worse for the first case. Mr. Darby for Rom. 16 prefers "in (the) times of the ages," and for 2 Tim. and Titus "before the ages of time." But why invert thus? Would it not be better to adhere to the same order in all three, "times of ages?" Perhaps indeed "times everlasting" might be admissible; for although the A.V. uses "eternal" and "everlasting" interchangeably, the latter is not necessarily so absolute as the former. We might say "before times everlasting" but hardly "before times eternal," and for more reasons than one. It is unfounded to conceive a difference of sense between its use in 2 Tim. 1 and Titus 1; and the wish springs from misunderstanding of the truth. (*Exp. of Titus and Phile.*, p.15-16)

the ages [or everlasting]: [The American correctors of the RV offer] the strangely loose "long ages ago" for margin [of the RV] "before times eternal," the singular rendering of the Revisers. But it is easier to disapprove than to do well. The meaning is before the ages of time, though it seems not very satisfactory as a version. (*Bible Treasury* 15:12) [See note to Mat. 12:32]

1:4 grace Λ : According to the oldest MSS. and Versions, "mercy" is omitted in the verse; but Chrysostom is quite wrong, followed by Damasus, in asserting that "mercy" is only spoken of in 1 Tim. 1:2, for it is equally found in 2 Tim. 1:2. Here also Lachmann stands with the Received Text in giving it as found in the mass of the junior MSS. and the Versions, supported by the Alexandrian and a few other uncial copies. It is difficult however to resist the overwhelming external evidence; (*Exp. of Titus and Phile.*, p.25)

grace Λ : the Revisers on first-rate authority read "grace and peace" instead of "grace, mercy, peace," as in Text. Rec. and Authorised Version. "Lord" is also omitted. (*Bible Treasury* 14:31)

1:5 left: It is remarkable that the form of the word "left" has been changed from rather earlier days; and that this change falls in with permanence. So it stands in the commonly received text; but the best authorities followed by the critics agree that the original form quite

coincides with the temporary character of the mission of Titus. (*Exp. of Titus and Phile.*, p.26)

appoint: [see note to Mk. 3:14]

1:8 holy: The overseer, it is added in due course as a higher call, must be "pious," or "holy" in that sense, "*δαίος*." It is not separate from evil, but gracious and upright, and is so used particularly of Christ in the Old Testament, as well as in the New. (The reader can consult Pss. 16:10, 89:18,19, &c., and Acts 2:27, 13:34,35, with application to others also.) It is the character of piety which appreciates God's mercy, and is itself merciful. This was looked for in an elder, while he and all believers were *ἄγιοι* or saints. (*Exp. of Titus and Phile.*, p. 36-37)

1:10 many Λ : The first copulative is left out on high authority in 10. (*Bible Treasury* 14:31)

1:12 Cretans: It is one of the little inaccuracies of the Auth. V. that we find here [in Acts 2:11] "Cretes," and in Titus 1:12 "Cretians" without any reason. The only correct form of course is "Cretans." (*Exp. of Titus and Phile.*, p.26)

2:5 workers at home: The Text. Rec., following many witnesses, and followed by the A.V., &c., has *οἰκουρούς*, "keepers at home"; which differs only by a letter easily omitted from *οἰκουρούς* which most of the later critics prefer, as it is apparently the best reading. . . . It cannot be questioned fairly that the most ancient and best MSS. are in favor of this word, though we have no instance of its use in classical or even Hellenistic Greek, and the verbal form occurs only in Clem. Rom., perhaps derived from our text. Still it is a perfectly legitimate formation. The common word "keepers at home" is far inferior in moral force. (*Exp. of Titus and Phile.*, p.58,63)

workers at home: [The RV has] "workers at home," not merely "keepers" there, as the Authorised Version following Text. Rec.: a letter easily omitted makes the difference. (*Bible Treasury* 14:31)

2:7 gravity, Λ : "Sincerity" too appears in the A.V. None should wonder that this is an addition resting upon rather slender authority. (*Exp. of Titus and Phile.*, p.67)

gravity, Λ : the true text is "uncorruptness, gravity," *ἀφθορίαν*, *σεμνότηα*, not *ἀδιαφθορίαν*, σ., *ἀφθαρείαν*, which last even the Elzevirs and Griesbach, with all modern critics, reject, though Stephanus received it in his edd. of 1546, 1549, and 1550, misled by the Complutensian editors, not Erasmus. (*Bible Treasury* 14:31)

2:8 us: It will be noticed that the critical reading is "*us*" rather than "*you*": a confusion very frequent indeed in the MSS. In this case "*you*" is out of the question. It would have been "*thee*," if it had referred to Titus; but the general application to the family of God is the better sense. The vulgar or T.R. reading was a change from "*us*" to "*you*," which is wholly unsuitable. "Concerning us" (*i.e.* Christians generally) seems evidently the word which the apostle wrote and of course meant. (*Exp. of Titus and Phile.*, p.69)

2:13 appearing of: the Revisers translate rightly "the appearing of our great God," &c. (*Bible Treasury* 14:31)

our great God: [The American correctors of the RV] would make the text and the margin of the Revision exchange places. Either way the person of Christ shines in glory. The context seems here to favour the text as better than the margin. (*Bible Treasury* 15:12)

3:1 principalities Λ : The more ancient MSS. omit the copulative. (*Exp. of Titus and Phile.*, p.83)

to obey: Next, Titus was to remind them to be obedient in a general way. That this is the force of the words is plain from the New Testament usage (Acts 5:29,32; 27:21). There is no sufficient reason to translate "to obey magistrates," as in the A.V. On the contrary this is to lose an

exhortation by making it a mere repetition of the former clause. (*Exp. of Titus and Phile.*, p.84-85)

to obey: *πειθαρχεῖν* = obey, in general, and not the particular case supplied by the authorized version, which is rather the bearing of the preceding clause. (*Christian Annotator* 2:339)

to obey: [The RV] is right, "to be obedient," not "to obey magistrates," which is already implied. (*Bible Treasury* 14:31)

3:3-7 It is impossible to take verses 3-5 as parenthetical, nor 3-7 either, though that might be less difficult. *Πιστὸς ὁ λ.* refers to what immediately precedes, at least as much as to verses 1 and 2. (*Christian Annotator* 2:339)

3:4 when: "When" is, of course, the literal rendering of *ὅτε*; but our translators gave "after that" here, as in Matt. 27:31, to make the sense clearer. (*Christian Annotator* 2:339)

the . . . the: The A.V. rather fails in that it merges "the philanthropy" of God in His kindness; whereas, by a distinct article to each, the two things are presented separately, however closely associated otherwise. Next, God's love toward man is a single word, *φιλανθρωπία*, whereas the absence of the article in the English makes its natural meaning to be His kindness toward man in His love. Now this is not really the thought expressed by the apostle, which appears to be as one has here endeavored to represent it. (*Exp. of Titus and Phile.*, p.93)

3:5 washing: It is well known that some are disposed to understand here "the laver of regeneration." The A.V. did not recognize this; the margin of the Revised Version does. It is well that the Revisers did not venture farther. The notion is absolutely unfounded; for *λουτρὸν* never means laver but washing, or the water for the washing (in the sense of bath), as is notorious. Never in the N.T. occurs *λουτήρ* which is the proper word for "laver." They are both found in the Septuagint, and even *λουτρῶν* a place for washing or bathing-room. It is strange indeed that a commentator of learning could say that *λουτρὸν* is always a vessel or pool in which washing takes place, here the "baptismal font." Liddell and Scott do, it is true, give "a bath, bathing place," but not a solitary instance of such usage. Their abundant references are to hot or cold bathing in the sense of washing, or water for it, or even libations to the dead; but *λουτήρ* is the tub or laver, as *λουτρῶν* is the place or bath-room. Bp. Ellicott and Dean Alford misrepresent the LXX., of course only through haste or pre-occupation. The word is correctly translated "washing" in our text. There could be no question about the matter, unless there had been a prejudice to warp the mind. The wish was father of the thought. (*Exp. of Titus and Phile.*, p.102)

washing: [The RV] rightly follow[s] the Authorised Version, and give[s] "washing." "Laver ought not to be even in the margin. (See Eph. 5:26) (*Bible Treasury* 14:31)

Ghost _λ : [See note to 3:3]

3:7 life: [See note to 3:3]

3:8 Faithful [is] the saying: The A.V. like some others is at least ambiguous, if not misleading; for one might infer from it that the faithful saying was merely the call of believers to maintain good works. This however is a rather unworthy sense; which the text, as well as the truth generally, disproves. (*Exp. of Titus and Phile.*, p.114)

believed God: Tyndale is right here, and Wiclif, for with the latter "believen to" is equivalent to our "believed" simply. It is strange that the Rhemish did not cleave to the Vulgate which is correct, but errs with the later English Versions. Believing "God" means receiving His testimony, especially in the gospel, as just laid down, no less incumbent on and needed by Jews than by Gentiles. Besides this, we believe on (*ἐπὶ*) God and in (*εἰς*) Him, as made known to us in raising Christ from the dead

(Rom. 4:24; 1 Pet. 1:21). But this goes farther, and we have to distinguish things that differ. (*Exp. of Titus and Phile.*, p.113)

3:10 heretical: "Heretic" as in the Auth. V. gives a misleading sense; for in modern usage it means "heterodox." This is not intended, but one forming a party or sect *outside* to which schism ever drifts. (*Bible Treasury* N2:63) [see note to Acts 24:14]

heretical: "factious" is certainly less equivocal than "heretical," which is apt to be taken as heterodox; whereas a leader of a sect or party outside is meant in contra-distinction from a schismatic within. The true meaning is of moment, as in other ways, so in utterly overthrowing De Wette's unbelieving effort to deny the apostolic and inspired claim of the Epistle by assuming the later ecclesiastical usage for this word. In reality, it proves the contrary, and thus its true Pauline sense here confirms the fact that he who wrote 1 Cor. and Gal. wrote this letter to Titus. 2 Pet. 2 allows of debate as to the precise shade of meaning, but there can be no just doubt of the same sense in the epistles of St. Paul; and it is *not* the later or ecclesiastical sense. (*Bible Treasury* 15:12)

3:11 self-condemned: Nor does *αὐτοκατάκριτος* mean "condemned by his own conscience," but self-condemned, *i.e. ipso facto*, without saying a word of conscience. (*Exp. of Titus and Phile.*, p.123-124)

Notes for Philemon

v.1 our beloved and: Possibly “the beloved and our fellow-worker” (*Exp. of Titus and Phile.*, p.142)

v.2 the sister: The reading of the Received Text (“the beloved” as in Tyndale, Cranmer, and “our beloved” as in A.V.) rests on inferior witnesses. Wiclif and the English Version of Rheims follow the later copies of the Vulgate, which mix the wrong and the right (“most dere sister,” “our dearest sister”). But ancient manuscripts, followed by such copies of the Vulgate as the Am. Tol. and Harl., give the true and only appropriate reading “the sister.” (*Exp. of Titus and Phile.*, p.143-4) [See also *God’s Inspiration of the Scriptures*, p. 518]

the sister: ἀγαπητή, “beloved,” of the Text. Rec., followed by the Authorised Version, is properly excluded, and ἀδελφή, “sister,” takes its place on ancient and ample authority. The internal superiority of the critical reading is obvious. (*Bible Treasury* 14:31)

v.6 fellowship: the rendering of 6 seems very dubious in every English version save Tyndale’s, the worst perhaps being the Rhemish and the Authorised Version, followed by the Revisers for the sense, though with the change of “fellowship” for “communication.” I believe it ought to be “thy fellowship (or participation) in the faith.” (*Bible Treasury* 14:31)

us: Here the MSS. differ, ὑμῖν “you” in ⋈ F G P, many cursives, and most ancient versions, &c.; while A C D E K L, about 50 juniors, several good ancient versions, and some fathers read ἡμῖν “us.” (*Exp. of Titus and Phile.*, p.146)

us: . . . which is [not “in you,” which really gives no sense in the passage, but “which is] in us” (according to the best and most ancient authorities) . . . (*Lect. Intro. to Epist. of Paul*, p. 446-447)

us: [The RV appears] to me no less unhappy in the perpetuating of the Text. Rec. ὑμῖν, “you,” . . . though supported by ⋈ F G P, many cursives, &c.; but ἡμῖν, “us,” has the excellent authority of A C D K L, about fifty cursives, and other authorities. This would involve the alternative rendering of “acknowledgment” rather than “knowledge.” (*Bible Treasury* 14:31-32)

us: not “in you,” which though true is commonplace and feeble, but “in us” according to the best authorities (*God’s Inspiration* p. 519)

v.7 we have: I had [the true reading] (*God’s Inspiration* p. 519)

joy: χάριν is the clerical error of K L P, and many cursives and fathers, one of whom says χάριν ἔχομεν τουτέστι χάραν ἔχομεν. Tischendorf only discarded it in his eighth edition. (*Exp. of Titus and Phile.*, p.148)

joy: the true reading seems to be, as [the RV prefers] . . . χαράν γὰρ π. ἔσχον, “for I had great joy.” Even the Elz. (1624) has χαράν instead of the Stephanic χάριν, though both gave ἔχομεν, “we have.” (*Bible Treasury* 14:32)

bowels: The Revisers seem to have yielded to bad taste in discarding here and elsewhere the strong scriptural word “bowels” for the feebler “hearts,” which has its own expression. How came they to retain “belly” in the good sense of John 7:38? Had it been the suggestion of the American Committee, it would be less surprising. (*Exp. of Titus and Phile.*, p.146)

v.10 ἅ bonds: The Text Rec. adds μου but the best are adverse. (*Exp. of Titus and Phile.*, p.149)

v. 11 now ἅ : [See note to v. 12]

v.12 to thee . . . ἅ that: The Text. Rec. followed by A.V. as being supported by many copies departs singularly from the older witnesses. It omits καὶ “both” before the first σοι as well as the second σοι itself, and instead of this gives οὐ δέ and adds προσλαβοῦ from ver. 17, whereas

αὐτὸν is really in apposition with the object preceding. (*Exp. of Titus and Phile.*, p.149)

ἅ that: The peculiar emphasis of αὐτόν instead of the vulgar οὐ δέ is well given [in the RV]. προσλαβοῦ in the Text. Rec. was borrowed from verse 17, though many good authorities supply it here. (*Bible Treasury* 14:32)

v. 15 for ever: [See note to Mat. 12:32]

v.19 write: Our idiom can hardly bear “I sent”; so in ver. 19 we must say, “write.” It is the epistolary aorist, as they call it, the writer going on to the time of reading. (*Exp. of Titus and Phile.*, p.153)

v. 20 Christ: “Lord” should disappear from the end (*Bible Treasury* 14:32)

v.23 fellow-captive: It is not exactly δέσμιος “prisoner,” as Paul speaks of himself in this and in other Epistles. . . . Yet is it a word of force, and means a captive, or war prisoner. Certainly we hear of no external event in the conflicts of the gospel that furnishes a ground for such a title. Meyer after Fritzsche suggests the idea that certain of the apostle’s companions voluntarily shared his prison by turns: and that it was the turn of Aristarchus when he was writing to the Colossians, of Epaphras when he wrote to Philemon. By this he would explain why Aristarchus is here συνεργός and there συναικχμάλωτος, whilst Epaphras is there σύνδουλος and here συναικχμάλωτος. This is ingenious no doubt; but Rom. 16:7 presents no small difficulty to receiving it. (*Exp. of Titus and Phile.*, p.165)

Notes for Hebrews

1:1 in many measures . . . many: "sundry times" . . . "divers". Neither phrase of the A.V. conveys the force of πολυμερῶς καὶ πολυτρόπως. The common translation is borrowed from the Version of Geneva in 1539. Wiclif, in this not faithful to the Vulgate, had dropped altogether the first words, though he rightly gave "in many manners." Tyndale and Cranmer unite in "diversly and many ways," as does the Rhemish with a change in the order. "In times past," or "of old," πάλαι is the sole expression of time. . . . Then He spoke "in many parts." His word was but fragmentary, perfect in its object, but in no wise that fullness which it was in His purpose to bestow when the due moment arrived. (*Exp. of Heb.*, p.2-3)

many . . . many: The opening of this Epistle seems to me unworthily represented in the Revised Version. In ver. 1 "Divers" twice is to make bad worse, though not so incorrect as the "diversely" of Tyndale, the one being obsolete for more than one, the other really meaning differently. (*Bible Treasury* 14:44)

measures: [The RV has] avoided the error of "times" instead of parts or portions. (*Bible Treasury* 14:44)

1:2 [whole verse]: [The American correctors of the RV] say nothing of the Revisers' departure from their rule as to the rendering of the aorist in 1:2 (*Bible Treasury* 15:29)

at [the] end: "In these last years" (as Tyndale began, followed by all the Protestant English) is too vague a rendering, and apt to be confounded with the different phraseology of 2 Peter 3, Jude 18, or even the more distant phrases in 1 Tim. 4 and 2 Tim. 3. Still more objectionable is the Rhemish text following the Vulgate. Wiclif is nearer the mark, "at the last in these daies," though not quite right. "At the end," or (the) last of these days is the literal and true force, the close of these days of the age under the law, when the Messiah comes. (*Exp. of Heb.*, p.3)

at [the] end: [The RV has], of course, substituted ἐσχάτου for the Text. Rec., ἐσχάτων, which has not the support of a single uncial (*Bible Treasury* 14:44)

a [or, the] Son: The omission of the article has to do neither with the preposition going before nor with emphatic position, as many learned men have said. That there was intention is obvious; for ἐν τοῖς προφ. would naturally call for ἐν τῷ υἱῷ. Yet the phrase is anarthrous and does not present the person as an object before the mind, but brings character into prominence. . . . Our language does not so well bear the absence of the article; but it is regular in Greek, and at once the most forcible and the most accurate form of expressing character, which is precisely what was wanted here. (*Exp. of Heb.*, p.3-4)

a [or, the] Son: [This] expression is evidently the truth of especial weight; and here the Revisers conspicuously fail. Indeed the anarthrous construction is their habitual stumbling-block, as is the abstract usage of the Greek article, which requires the absence of the definite article in English. Their text is wrong in bringing in "his," which is not at all the idea here, though, of course, true in itself; whilst their margin, "a Son," is yet worse in every way, as being liable to grave misconstruction anywhere, and peculiarly at issue with a context which has for its aim to set forth His sole, intrinsic, and unapproachable glory as son of God. The true idea is as Son, or in the person of Him who is Son, contrasted with His servants the prophets. Our tongue, however, does not admit of this characterising style of speech, like the Greek, after a preposition, but only in the nominative; and hence we must insert our article or even paraphrase it. But can there be any doubt that here, as too often in such cases elsewhere, the Revisers have missed the mark in a very essential point of truth? (*Bible Treasury* 14:44)

a [or, the] Son: [The American correctors of the RV] say nothing of the Revisers' departure from their rule as to the rendering of the aorist

in 1:2, or the remarkable expression ἐν υἱῷ, where "in His Son" gives the idea inadequately, though it is difficult to represent it well in our tongue. For "as Son" is too vague, and "in the person of the Son," or "in the Son," would answer to ἐν τῷ υἱῷ, as in the contrasted phrase ἐν τοῖς προφ., the meaning is that God spoke to us in One so nearly related to Him as Son. Very poor is Chrysostom's comment, Ἰδοὺ πάλιν τὸ, ἐν υἱῷ διὰ τοῦ υἱοῦ φησι, πρὸς τοὺς λέγοντας τῷ πνεύματι τοῦτο ἀρμόζειν. Ὁρᾷς ὅτι καὶ τὸ, ἐν, διὰ ἐστι; (Interpr. Epp. Paul. vii. 9. Field. Oxon. 1862). So among the Latins Primasius, followed by a crowd down to our day, though not without a numerous and weighty protest. 15:29-30)

worlds: τοὺς αἰῶνας in general "the ages," but also beyond just dispute used by Hellenistic Jews for the universe (perhaps as the theatre of the divine dispensations or ages) as here and in chap. 11:3. See Eccles. 3:11 in the Sept., and elsewhere. (*Exp. of Heb.*, p.8)

1:3 substance: And it is scarcely needful to say that "person," borrowed in the A.V. from that of Geneva, is a mistake. It is "substance" or essential being, as in Wiclif, Tyndale, Cranmer, and the Rhemish from the Vulgate. (*Exp. of Heb.*, p.9)

substance: [The RV gives] rightly the very image, or impress, "of His substance." "Person" is quite wrong, not only in translation, but in doctrine. (*Bible Treasury* 14:44)

made: Nor is there the least hint of the middle voice in the aorist participle, the more striking as the purification made was of the sins of others — assuredly not His own. The favourite Vulgate (factus) is here out of the way false, as it is in the next word, and often to the subversion of the truth in this epistle. (*Bible Treasury* 14:44)

[by himself]: Nor is the omission of δι' ἑαυτοῦ ["by himself"] by any means so sure as to justify not even a notice in the margin. E K L M are no doubt inferior to A B P, D^m, giving δι' αὐτοῦ, but both the Syriac, the Æthiopic and the Coptic are at least equal to the Vulgate and the Armenian. Indeed, Theodoret in his comment expressly says that δι' αὐτοῦ should be read with an aspirate for δι' ἑαυτοῦ (δασιῶς ἀναγινώσκειν προσήκει, ἀντὶ τοῦ, δι' ἑαυτοῦ, B. Theod. Opp. ed. Sirmond. v. 549). (*Bible Treasury* 14:44)

[by himself]: . . . the dynamic sense of personal agency in π. is unnoticed [by the American correctors of the RV], if the reading of the three oldest copies prevail against the mass in the omission of "by Himself." It is curious to see how Ebrard over and over discusses π. as if it were active, and the Vulgate renders it as a present, instead of a past and completed act. (*Bible Treasury* 15:30)

our: For a wonder [the RV is] . . . right about purification "of sins," perhaps to avoid the appearance of reading ἡμῶν as in Text. Rec. contrary to A^m. A B D^m. all and many other witnesses. They ought to have translated similarly in Eph. 1:7, Col. 1:14, where they have ruined the sense by treating the article as a possessive four times in error. (*Bible Treasury* 14:44)

1:4 having become: the Revisers have improved on "being made" of the Authorised Version, which is very objectionable, but "having become" is not much better. (*Bible Treasury* 14:44)

1:6 again: As to the second text there has been little discussion among orthodox men. Not so in the third, which stands in our Epistle identical with the Vatican (not the Alexandrian) Septuagintal text of Deut. 32:43, and in substance with Psalm 97:7). But it has been keenly urged as to the prefatory words that "again" (πάλιν) belongs to εἰσαγάγη, and denotes a new and second introduction of the Messiah, instead of being as in the A.V. and many others the mark of another citation. Not a few ancients, mediævals, and moderns have so understood, though they differ widely as to the alleged second introduction. But the Pesch. Syr. found no such difficulty as the Vulgate; nor did Erasmus, Luther, Calvin, Beza, Bengel, Wolf, any more than the fullest of modern commentators, Bleek. It is

assumed that *πάλη* would not stand where it is in the Greek if it introduced another citation; yet the good scholar who so speaks allows that in point of interpretation the rendering of the A.V. is much to be preferred! Is this really safe? That a false version yields better sense than the true? That the true is not justifiable grammatically?

The fact is that the collocation stands alone, as far as I can see, in the N.T., and that there is nothing either way in the LXX. Now in the other instances of the N.T. there is no case precisely like this before us, not only no *ὅταν* *δὲ* but nothing analogous. I do not admit (until a real case is produced adverse to what is confessed by a candid and competent man, Canon Humphry, to be a much preferable resulting sense) that we are driven to deny an elasticity to the Greek, of which our tongue is perfectly susceptible. Englishmen are certainly not tied down to such an order, as "Again, when he bringeth in." What proof is there that the far more pliant Greek is more restricted? Not infrequently there are solitary examples of collocation or construction even in the N.T. as in other writings. If we may say, "And when, again, he bringeth in." etc., I know not why the writer may not with equal liberty have adopted a corresponding order, even though there be no other instance of or call for such a variety.

What then is the grammatical principle or the usage which is supposed to be traversed here? "In this epistle, when it is joined to a verb, it has always the sense of a *second time*, e.g. chap. 4:7, 5:12, 6:1,6." Is it not unfortunate that the very first is adverse? It is no more joined to a verb there than in the verse debated. It means "Again, he limiteth," not, "He limiteth a second time." No one doubts that in verse 12, like 6:1,6, it means *iterum* (not *rursus*, particularly when used as a sort of parenthesis, as in Chap. 1 and often elsewhere). Indeed, the very first occurrence in the N.T. refuses this imaginary canon of grammar. Our Lord said (Matt. 5:33) *πάλην ἠκούσατε* of which the unequivocal and universally allowed sense is, Again, ye heard, and not, because a verb follows, Ye heard a second time. To say "joined to a verb" begs the question. Is it really so? We may be assured it may not be.

The fact is that the apostle's object appears to be, not defining time . . . but . . . proving the universal homage of all God's angels to the glory of the Son. . . . At the same time it is frankly allowed that the fulfillment of Deut. 32 or of Psalm 97 as a whole awaits the Lord's second advent. (*Exp. of Heb.*, p.16-17)

again . . . firstborn: The doubtful point of 6 is the Revisers' adoption of the margin of the Authorised Version, and consigning its text to their margin; the improvement is "first-born" for "first-begotten." (*Bible Treasury* 14:44)

again: Nor is their a word [from the American correctors of the RV] on the questionable place of "again" in 6 (*Bible Treasury* 15:30)

angels: [Q. Deut. 32:8,43, Ps. 97 (or 6), Heb. 1:6. Are not "angels" in Sept. V. of the first scripture text, and can this stand? Is it not so in the Psalm, cited in the N.T.? How are we to understand all this? H.]

A. The Epistle to the Hebrews quotes verbally from the Greek Version of Deut. 32:43, at least in the Vatican copy. The same truth is revealed in Ps. 96(7):7 substantially but as a direct address. . . . Thus there is no real difficulty. (*Bible Treasury* N3:32)

1:7 as to: In 7 and 8 and 13 it is better to assimilate if not render the same (for the first *πρός* is indirect, the second direct), instead of giving "of" and "unto," as in the Authorised Version. Whether "of" in both cases is better than "as to" seems doubtful. (*Bible Treasury* 14:44)

winds: their first counsel [of the American correctors of the RV] is to omit marginal ("*spirits*"), which seem to be on just ground; for why "make" angels "spirits," seeing that they are all assumed so to be in 14? The parallelism also points to "winds" here. The notion of making the winds His angels, and a flame of fire His servants, is ungrammatical and

inadmissible in both Hebrew and Greek. The Lord really causes His angels to assume the shapes He sees fit. (*Bible Treasury* 15:30)

1:8 as to: [See note to Heb. 1:7]

O: [Q. . . . Which is more exact, in Hebrews 1:8, "Therefore God, [even] thy God," &c.; or, "Therefore, O God, thy God," &c.? And why? C.]

As far as grammar is concerned, I think there need be no question that both the Hebrew and the Greek are capable of either construction. Compare Ps. 50:7; 67:7 for the nominative; and Psalm 43:4 for the vocative, as noticed by another. In verse 8, *ὁ θεός* is unquestionably used in a vocative sense; but this is no way necessary here. The context must decide; and to my mind the anointing would not be congruous with the vocative force in verse 9, so that I incline to the Authorized Version. (*Bible Treasury* 7:271)

1:9 lovedst: [The RV has] not adhered to the preterite rendering of the aorist, though there seems no reason why they might not have said, "Thou didst love righteousness and hate iniquity (or lawlessness). Therefore God, thy God, anointed," &c. And so in 10 "didst say," &c. (*Bible Treasury* 14:44)

God, thy God: [Ought not the 9th verse to end thus: —

Therefore, O God, thy God has anointed thee, &c.

It is almost impossible for the Greek to bear the present meaning of "even thy God." Such a meaning would require *ὁ σὸς θεός*. While in the present text we find *ὁ θεός σου*. *σου* here being merely enclitical, and the emphasis on *God*, not on *thy*. C.H.W.] (*Christian Annotator* 1:272)

It is evident from his punctuation, that Tischendorf must have taken the clause as C.H.W. proposes; for he has *ἐχρίσεν σε, ὁ θεός, ὁ θ. σου, κ. τ. λ.*, as also Kunivel, Rosenmuller, and Stuart, not to speak of translators such as Beza, Osterveld, &c. It is, however, too strong to say that the Greek will not bear "God, (even) thy God," &c. The fact is, that either construction is allowable grammatically: the question is really one of the sense best suiting the context. (*Christian Annotator* 2:352)

God, thy God: "or, *O God*." Certainly many have so supposed, though Ps. 50:7 proves the analogy to the A.V., and the context (to my mind) is consistent with this alone. It is as man, not as God, that the Lord could be said with any propriety to be anointed. . . . The Authorised and Revised Versions were right as they are. (*Bible Treasury* 15:30)

companions: In the aspect of divine glory we should not hear of "Thy fellows." The Authorised and Revised Versions, were right as they are. (*Bible Treasury* 15:30)

1:12 thou shalt roll: It is a wonder that they [the Revisers of 1881] did not heed Tischendorf's reading *ἀλλάξεις* for *ἐλίξεις*, which adheres to the Hebrew, though resting only on *ḥ^{am}*. *D^m*, Latin auxiliaries, &c., "as a vesture wilt thou *change* them, and they shall be changed," but the Vatican does not favour this. (*Bible Treasury* 14:44)

up _A: it does seem strange that the advocates of the Vatican and a few others (MSS. *κ* A *D^m*. &c.) should have induced the Company [of Revisers of 1881] to adopt *ὡς ἱμάτιον*, which reads so unmeaningly in the second clause of 12. Even Tregelles bracketed, and Lachmann alone adopted the gloss. (*Bible Treasury* 14:44)

1:13 as to: [See note to Heb. 1:7]

a: why not "a" rather than "the" footstool? (*Bible Treasury* 14:44)

2:1 carried [or, slip]: The real force of the verb is intransitive, not transitive as in the A.V. Prov. 3:21 (LXX.) means, "Do not slip away," not "Let them not pass from thee." Though the context modifies that rendering a little, the usage is uniform. Wiclif seems nearest ("*Fleten meie*"), Tyndale and Cranmer "peryshe," Geneva the worst of all. The margin is far from satisfactory. (*Exp. of Heb.*, p.25)

carried [or, slip]: "lest haply we drift away" is a better rendering than in either the text or the margin of the Authorised Version, both of which are ungrammatical. (*Bible Treasury* 14:44)

2:2 retribution: is "recompense of reward" well here, because it suits, though cumbrously 10:35, 11:26? Would not requital or retribution in our text, and recompense elsewhere be better English? The Authorised Version misled the Revisers' Version in this unusual excess of sameness. (*Bible Treasury* 14:44)

2:4 [whole verse]: it is hard to see why the Authorised Version should be followed in the text and the margin [of the RV]. (*Bible Treasury* 14:44)

2:6 [whole verse]: The version of Ps. 8:4 is kept in 6 [of the RV], not quite in unison with 13:3; but the preterite which prevails in 7 was forgotten in 6. (*Bible Treasury* 14:44)

2:7 [and didst set him over the works of thy hands]: B, etc., omit this clause, for which \aleph A D P etc. vouch. (*Exp. of Heb.*, p.30)

2:9 [whole verse]: It will be observed that they [the American correctors of the RV] do not comment on the concatenation of 9, where the Revisers join some of the moderns against the ancients, nor on its close where an interesting question arises, excluded by all the English Versions; though it is well-known that the Greek fathers take it as neuter, which enlarges the scope and is in keeping with what has gone before, whereas we hear of "many sons" in what follows, not all mankind. (*Bible Treasury* 15:30)

Λ angels: why should we have "the" angels in 9 as in 7, where it is no question of the whole class but of beings thus characterised? Our language allows of corresponding precision. (*Bible Treasury* 14:44)

thing [or, one]: And is it certain that $\acute{\upsilon}\pi\epsilon\rho\ \acute{\alpha}\nu\tau\omicron\varsigma$ means "for every man?" Why not for every [thing]? We have just heard of $\acute{\alpha}\nu\tau\alpha$, $\tau\acute{\alpha}\ \acute{\alpha}\nu\tau\alpha$, $\tau\eta\nu\ \acute{\omicron}\iota\kappa.$, and afterwards in ver. 10, but these of men also, not as $\acute{\alpha}\nu\tau\alpha\varsigma$ but as $\pi\omicron\lambda\lambda\omicron\upsilon\varsigma\ \nu\iota\omicron\upsilon\varsigma$. It is not that there is the least dogmatic difficulty as to all mankind, at least for one who applies Christ's death for all in 2 Cor. 5:14, as His death through and for sin, rather than to it, which last is exclusively true of believers. It is a question only of what best suits the context. (*Bible Treasury* 14:44-45)

2:11 sanctified: It may be well to observe how that $\omicron\iota\ \acute{\alpha}\gamma\iota\alpha\zeta\acute{\omicron}\mu\epsilon\nu\omicron\iota$ here does not mean the process going on, although the phrase in itself is quite capable of such force. The present in Greek, as in other tongues also, can express character apart from time, as every scholar knows and every person of intelligence must own on reflection. This is rendered certain of "the sanctified" here by comparing Heb. 10:10,14, which could not be said at the same time if sanctification were here viewed as only in progress. . . . It is not true, as Dean Alford said, that the perfect expresses God's purpose respecting these objects. It is on the contrary present standing, the actual result of a past action. (*Exp. of Heb.*, p.39)

sanctified: I would add that it is incorrect to say that the present ($\omicron\iota\ \acute{\alpha}\gamma\iota\alpha\zeta\acute{\omicron}\mu\epsilon\nu\omicron\iota$) means necessarily a process going on, the perfect God's purpose respecting them. The present participle is often used with the article for a person or persons in any given way designated, apart from the question of time. But when the perfect is employed, as $\acute{\eta}\gamma\iota\alpha\sigma\mu\acute{\epsilon}\nu\omicron\iota$ in Hebrews 10:10, it is expressly *not future* purpose or potentiality, but *present* application and character founded on a *past* fact — in this case the actual result of the finished work of Christ to the believer. Dean Alford is in every respect mistaken here. (*Bible Treasury* 6:79)

all of one: "All of one" is purposely abstract ($\acute{\epsilon}\xi\ \acute{\epsilon}\nu\omicron\varsigma\ \acute{\alpha}\nu\tau\epsilon\varsigma$). The phrase is fairly rendered in the Authorized Version. The reference to God the Father is set aside by what follows; for if the point were a common Fatherhood in the higher sense, where would be the propriety of adding, "on which account he is *not ashamed* to call them brethren?" It would

then be a necessity of relationship. On the other hand, there is the most careful guard throughout against such an undue enlargement of the sphere as would associate Christ with all the human race in its actual state. It is a question of *real humanity* in both the Sanctifier and the sanctified, not of the *state* in which He took it or they had it. They were "all one-wise," but not all in a condition exactly identical. (*Bible Treasury* 6:79)

2:12 congregation [or, church]: "the congregation" is decidedly [in the RV] better than "the church," as in the Authorised Version. (*Bible Treasury* 14:45)

2:13 gave: [The RV deserts] their preterite, perhaps owing to the Authorised Version of Is. 8:18. (*Bible Treasury* 14:45)

2:14 blood and flesh: The great weight of the best MSS. supports the less usual order (\aleph A B C D E M P, some cursives, and many ancient versions and fathers). The same order occurs in Eph. 6:12, and even in Polyaeen. Strag. iii. 11. (*Exp. of Heb.*, p.37)

blood and flesh: [In the RV,] is it not strange to consign the true order "blood and flesh" to the margin, and to adopt the other and commoner order in the text? (*Bible Treasury* 14:45)

in like manner: "Likewise," "in like manner," "similarly" (as I have rendered it), is the true force of $\pi\alpha\rho\alpha\pi\lambda\eta\sigma\acute{\iota}\omega\varsigma$. It is not correct to say that the rendering in our common Bible is not sufficiently strong. Bengel gives *similiter* and remarks, not that it is equivalent to but "idem fere atque mox *κατὰ πάντα per omnia* v. 17, c. iv. 15." The Docetae may have perverted the word to their own wicked folly; but no scholar who examines the matter can deny that $\pi.$ does *not go as far as ὁμοίως* or *ἴσως*; but as Alford justly remarks, it expresses "a general similitude, a likeness in the main: and so not to be pressed here, to extend to *entire identity*, nor on the other hand to imply, of purpose, *partial diversity*; but to be taken in its wide and open sense — that He Himself also partook, in the main, in like manner with us, of our nature." The Docetae did not believe that Christ really *μετέσχευεν τῶν ἀνθρώπων*, which words do predicate sameness in essence. It is ignorance to found this on $\pi\alpha\rho\alpha\pi\lambda\eta\sigma\acute{\iota}\omega\varsigma$, which simply asserts similarity of manner: while on the other hand, even this could not have been truthfully said, had not the Word been made flesh $\omicron\upsilon\ \delta\omicron\kappa\eta\tau\acute{\omega}\varsigma\ \acute{\alpha}\lambda\lambda\prime\ \acute{\alpha}\lambda\eta\theta\iota\nu\acute{\omega}\varsigma$, $\omicron\upsilon\ \phi\alpha\nu\tau\alpha\sigma\tau\iota\kappa\acute{\omega}\varsigma\ \acute{\alpha}\lambda\lambda\prime\ \acute{\omicron}\nu\tau\omega\varsigma$. (Comp. Phil. 2:27.) (*Bible Treasury* 6:79)

2:16 For: "For" is the only right sense, not "moreover" as Macknight says, nor "besides" with M. Stuart. The word $\delta\acute{\eta}\pi\omicron\upsilon$ was quite mistaken by those that followed the laxity of the Vulgate. The Syriac Versions early and late pass it by altogether. It occurs nowhere else in the Greek Testament nor yet in the Septuagint, But its force is unequivocally in the ordinary usage of the language, as "doubtless," "I presume," "forsooth." We have already seen that "to take up" or "undertake the cause" is the meaning of the verb. . . . (*Exp. of Heb.*, p.46)

doth . . . take hold: Wiclif, following the Latin, says simply "He took"; Tyndale, better still, "He taketh on Him," though wrongly giving "in no place": so Cranmer. The Geneva V. gave the past tense and "in no sort" wrongly. The A.V., though right as to "verily," went farther astray by inserting "the nature of." (*Exp. of Heb.*, p.44)

doth . . . take hold: The rendering of verse 16 is faultily given in many versions, in none perhaps worse than our own A.V. The sense is totally changed, and a preterite form assigned to the verb, instead of the present tense, the natural consequence of such a change of sense. "He took not on *Him the nature of angels*, but He took," etc. This, it is evident, $\acute{\epsilon}\pi\iota\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\tau\alpha\iota$ cannot bear. It is expressly a present. Again the word means to lay hold of, especially when with a genitive as here in the middle voice. Such is its force, even when uncompounded; and the preposition defines or emphasizes. Never does it mean to take a nature, though the A.V. seems to have been led into this, partly by Beza, chiefly

by certain Greek commentators, for whose mistake no excuse can be made. (The substance of his annotation I transcribe from the fifth and last edition of his N.T., dedicated to Queen Elizabeth, 1598. "Angels, that is, angelic nature. . . He a little before said *κεκοινῶνῃκε* instead of *κοινωνεί*!, so now on the other hand he employs the present for the past!! which exchanges of tenses everywhere occur with Hebrews. Vulg. *apprehendit* not badly, but a word unusual in setting out the hypostatic union of the two natures. *Abraham's seed*, that is, the real nature of man, especially of Abraham's family. . . Wherefore the more to be execrated is the audacity of Castalio, who renders *ἐπιλαμβάνεται* by *opitulatur* [helpeth], an interpretation not only false but irreverent, since *ἐπ.* never expresses this among the Greeks," etc., etc. Now it is true that Dean Alford, etc., who agree with C., go too far. With the dative the verb does mean to help. But the fact is that the French divine was blinded by theological prejudice, to say nothing of feeling against a rival translator, who here, if not quite accurate, was nearer the truth, would not swerve from grammatical requirement, and gave the sense substantially. There is on the one hand no enallage, as Beza says, but a clear and correct statement of a manifest and indisputable truth; on the other, it is untrue that Castalio invented a meaning new and unheard of, but pertinent to the unfolding argument of the chapter, whereas Beza offends against correct language, and destroys the truth here intended, confounding it with what was already laid down.) They were occupied with controversies which misled them to catch at straws. (Take the best of them, J. Chrysostom, who comments as follows on the passage: "What is this he says? He took up an angel's nature, not a man's. But what is, He layeth hold? Not that nature of the angels, says he, did He seize, but ours. And wherefore did he not say, He took up, but employ this expression, He layeth hold? From the metaphor of those that pursue persons that turn away and do everything so as to catch them though they flee, and lay hold of them though bounding off. For He pursued closely and caught human nature in its flight from Him and flying far, for we were far off. He showed that this He has done by kindness to man alone, and love and guardian care" (In Epp. Paul. vii. 63, ed. Field, Oxen. 1862). Theodoret adds nothing of real value, as he repeats the same exegetical mistake. He notices the peculiarity of Abraham's seed in such a connection, and tries to explain it as a reminder of the promise. Quite true; but incarnation and promise are wholly distinct, though this could not have been without that.) . . . The uncertainty that has prevailed is extraordinary as to almost every word. (*Exp. of Heb.*, p.45-46)

doth . . . take hold: The English version of verse 16 is false in itself and destroys the connection. For of course (*δῆπου*) it is not angels He takes up (i.e. helps), but He takes up Abraham's seed. It is not a question here of assuming a nature, but of the reason why He did so; and this is His undertaking the cause of the seed of Abraham — not of Adam, as such. The ancient expositors (Chrysostom, Theodoret, Ambrose &c.) and "great divines" (as Luther, Calvin, Beza, &c.) misled the authorised translators and the error in sense led to the further error in form; for they could not adhere thus to the present tense of *ἐπιλαμβάνεται* and hence were forced into the monstrous blunder of rendering it, "He took," &c. Next, the thread of sense is cut, and a mere and feeble reiteration of the truth of verse 14 is imported into verse 16 — a needless denial that angelic nature was assumed. Whereas, the affirmation of His special interest in Abraham's seed links on with the previous statement of His incarnation and His death for redemption purposes, and most fitly leads into the inference that follows. (*Bible Treasury* 6:79)

doth . . . take hold: . . . that is, He does not espouse their cause, which is the true meaning. (*Bible Treasury* N1:44) [See also *Bible Treasury* 20:220)

doth . . . take hold: there is a well-known correction of the Authorised Version adopted [in the RV]; for it is a question not at all of

having taken the nature of man, but of interest and succour for Abraham's seed, not angels. (*Bible Treasury* 14:45)

doth . . . take hold: [The American correctors of the RV] propose for the text, "doth he give help to," instead of "take hold," which they would relegate to the margin. It comes really to the same sense, the one being the literal meaning, the other derivative. . . . The Authorised Version was a huge blunder — physically, grammatically, contextually, and dogmatically. . . . So that Chrysostom who made a similar mistake had to desert the text, and puts it as the nature not of angels but of men that He took up; just as King James' translators got farther away from the truth than the versions which preceded theirs. (*Bible Treasury* 15:30)

2:17 be: Their [the American correctors of the RV] only reference is to 17, where they with Alford, Green, the Rhemish, &c. prefer "become" to "be" a merciful &c. Those who adhere to "be" as in the Authorised and Revised Versions, do not differ in sense, believing that our Lord only entered on His proper priestly functions when He ascended on high. If He were on earth, He would not even be a priest, there being those who offered the gifts according to the law. His is a heavenly priesthood. (*Bible Treasury* 15:30)

to make propitiation: The English versions are various, and none of them exact, yet there is no uncertainty as to the sense. Wiclif is the most paraphrastic — "that He schulde be made merciful and a feithful bischop to God, that He schulde be merciful to the trespassis of the puple." Tyndale is closer, "that He myght be mercifull, and a faythfull hye preste in thynges concernynge God, for to pource the peoples synnes." And so Cranmer and the Geneva Bible. The Rhemish has the barbarous latin servilely reproduced, "that He might repropitiare," etc. The A.V. gives "to make reconciliation for the sinnes of the people": an awkward misrendering. (*Exp. of Heb.*, p.48) [See note on Rom. 5:11, and *Bible Treasury* 6:79, N1:45]

to make propitiation: "reconciliation" gives place [in the RV] very properly to "propitiation" (*Bible Treasury* 14:45)

3:1 Jesus χ : "Christ" of the Authorised Version, following Text. Rec. disappears [in the RV] rightly. (*Bible Treasury* 14:45)

3:2 as he was: why in 2 "who was" or "who is"? "As being" is more correct. It is hardly to be supposed that Mr. Green meant to omit *ὅλω* with the Vatican, especially as he gives "all" in his version. (*Bible Treasury* 14:45)

3:6 α Son . . . the . . . the: surely it is Christ as "Son over His house," not "a Son." Nor is there ground to say "our," but "the" boldness and the boast, rather than boasting and glorying, which would be rather *καύχησις*. (*Bible Treasury* 14:45)

α Son: Had they [the American correctors of the RV] remarked on the too common dilution of the Revisers which re-appears in 6, there would have been true ground for exception; for surely "as Son" is the sense, not "as a son." (*Bible Treasury* 15:30)

3:7 Wherefor: Is not the connection of *διό* (7) with *βλέπετε* (12)? If so, it is neglected in the Revised as much as in the Authorised Version. (*Bible Treasury* 14:45)

3:9 when . . . [me], proved [me]: [The RV has] "wherewith," not "when," or "where," also "by proving," *ἐν δοκιμασίᾳ*, rather than *ἔδοκ.* as in the LXX. and Text. Rec., which adds *με* twice. (*Bible Treasury* 14:45)

when: the points noticed [by the American correctors of the RV] are of the slightest, "where" for "wherewith" (9) as in margin¹⁸ [of the RV] . . . It is curious that all the older English versions were right and had "where" till the Authorised Version. (*Bible Treasury* 14:30)

[me], proved [me]: Text. Rec. follows the later copies, as they with the Septuagint add *με* and read *ἐδοκιμάσάν με*. The more ancient give the

text adopted in this version ["tempted (me) by proof"]. A similar remark applies to "this" rather than "that" as in the common text. (*Exp. of Heb.*, p.56)

3:10 this: [The RV has] ταύτη, "this," not ἐκείνη, "that." (*Bible Treasury* 14:45)

this: [See note to 3:9]

3:11 as: the points noticed [by the American correctors of the RV] are of the slightest, . . . "so" of the Authorised Version (as an alternative in the margin, in 11 where the Revisers have "as" — in 4:3 also. (*Bible Treasury* 14:30)

3:12 See: [See note to Heb. 3:7]

3:14 companions: The word often translated ["partakers"] is the same as is quoted from the Greek version of Psalm 45 in chap. 1:9. "Companion" would be more modern English . . . (*Exp. of Heb.*, p.61)

companions: as "partakers of Christ" has quite a different meaning, would it not have been better to have adopted throughout, as in 1:9, a more suitable rendering? "Fellows" from Ps. 14 is scarcely desirable. Partners or companions might be used. (*Bible Treasury* 14:45)

companions: [The American correctors of the RV] might have well pointed out also the loss of connexion in 14 with 1:9, which all the old English Versions fail to keep up; not to speak of marking in the best way the links of the closing verses. (*Bible Treasury* 15:30)

3:16 who: The A.V. followed the indefinite pronoun, not the interrogative as is here preferred with the R.V. (*Exp. of Heb.*, p.63)

who: for τινές of the Text. Rec., they read [in the RV] with most critics τίνας. For who when they heard, or in hearing, did provoke? (*Bible Treasury* 14:45)

3:19 unbelief: the disobedient means those who did not listen to the word. Hence in 19 it is "unbelief." (*Bible Treasury* 14:45)

4:2 not having been mixed with faith in: I am aware that the mass of ancient MSS. favors the strange reading adopted by the Revisers, as well as by most modern critics, "because they were not united by faith with them that heard." So almost all the uncials and cursives and many ancient versions. Here I cannot but agree with Tischendorf that the Sinai MS. (8) is right, as are a few cursives, the Peschito Syriac, and some good copies of the Vulgate, etc. The externally best-supported reading seems hardly sense, if not wrong doctrine. And this is no solitary instance. (*Exp. of Heb.*, p.67)

not having been mixed with faith in: [The RV of] 4:2 presents a notable instance of temerity. I do not speak of the clumsy literalism of the word "of hearing," but of what follows, "because they were [in the margin it was according to some] not united by faith with them that heard." No doubt Alford, Tregelles and Lachmann were blinded by their fidelity to the more ancient MSS. Tischendorf, strengthened by the Sinaitic which rejects the pl. acc. form, corrected his early change from the Text. Rec. because of the paucity of witnesses in its favour, save the Syriac and some of the Latin. But a more monstrous result than the sense flowing from that which pleased the ancient copyists and the modern critics, as well as the Revisers, it is hard to conceive. Besides, even the marginal alternative fares hardly at their hands. What is the sense from "it was?" "Because the word was not united by faith with them that heard." How greatly inferior to the Authorised Version! If the ordinary reading, or its form in 8 had a place in the margin, the Revisers ought to have given it a decent rendering, not one which sounds almost ridiculous. Nothing can be more confused and incoherent with the argument than the sense attached to the favourite reading; and even most modern commentators who adopt it on diplomatic grounds give it up, save the late intrepid Dean of Canterbury, who will have no special

reference to Caleb and Joshua, yet fairly owns that his own interpretation does not satisfy himself. (*Bible Treasury* 14:45)

not having been mixed with faith in: (No wonder that [the American correctors of the RV] . . . would have the text and marg.⁵ [of the RV] change places, reading in the margin, "many ancient authorities," &c.) [The American correctors] are right about the singular text of the critics, adopted indeed on most ample diplomatic authority but with the strangest resulting sense, in the face of the great corroboration of the common text lent by the Sinaitic copy to the three known cursives, backed up by the Vulgate and other Latin MSS., the Pesch. Syr. &c. (*Bible Treasury* 15:30)

4:3 enter: The present tense of verse 3 is not historical but absolute, a usage most frequent in Scripture and in ordinary speech too, especially as to principles of truth. Believers are the enterers into the rest of glory: not all men, nor yet all Israel, but "we that believed." (*Exp. of Heb.*, p.68)

the rest: [The American correctors of the RV] do not object to the unfounded emphasis given to "that" rest in 3 [in the RV] (*Bible Treasury* 15:30)

as: [See note to Heb. 3:11]

4:7 [middle of verse]: [The American correctors of the RV] would read in 7, "To day, saying in David, so long a time afterward (even as hath been said before), To-day if ye," etc. (*Bible Treasury* 15:30)

4:10 rested: It is an error that the aorist has really a perfect force in [v. 10]. It is ethical and suitable as an aphorism. (*Exp. of Heb.*, p.72)

rested: Without dwelling on minor points, 10 [in the RV] appears to be only in part corrected. The Authorised Version was misled by Tyndale and that of Geneva, and the rendering falls in with the evangelical misapplication of the chapter to a present rest for the soul by faith, instead of the rest of God, which we are to enter at Christ's coming, a stimulus to present labour and to fear of taking our rest now. It ought to be "ceased from his works as God from His own." It is clear that it can be no question here of Christ giving rest to all those that labour and are heavy-laden, but to those who already believed in, or at least professed, His name; else they would have been called to believe, not to fear, still less to diligence in every good work. One need say nothing of Owen's wild idea adopted by Ebrard and Alford that so describes Christ. No so; it is the general statement that he who has entered into God's rest has himself to rest from his works — a truth which applies even to God, who rested after His works in creating. It is no question of bad works: God's own were certainly good. It is a mistake that this view converts the aorist into a perfect or present. For if any tense but the aorist were used in Greek, it might, nay must, have misled. Believers now are viewed as εἰσερχ. and in no way as εἰσελθόντες, and the finite verb is properly in the same tense. It is the case supposed when the rest is entered, not at all the present result of a past act in the perfect. If the present had been used, as often expressive of a general principle, it was obviously liable to mislead the reader, for the entrance is unquestionably future. (*Bible Treasury* 14:45)

own: [The American correctors of the RV] do not object to the enfeebling of 10, by withholding "own" at the end. (*Bible Treasury* 15:30)

4:14 passed as he hath: ["passed as he is":] I know not how better to represent two things apt to be overlooked; the absence of the article and the perfect tense of the participle. "Who," or "That" hath passed implies the article and is designative; "Passed" simply would answer to the aorist. (*Exp. of Heb.*, p.76)

the [or, our]: is not "the" better than "our" confession? (*Bible Treasury* 14:45)

4:15 [^] apart: Here the introduction of the word “yet” into the clause (printed in italics) is a very great blemish, calculated to ruin the sense. If you read it without that addition, you may apprehend what the Holy Ghost means a great deal more distinctly and correctly. As it stands now in the Authorised Version (and also in the work of the Revisers too, certainly of many individuals in our own day), the deduction is that the Lord was tempted, but never yielded, never sinned. This is not at all the point. The Holy Spirit was teaching quite another truth, more worthy of Christ’s glory, and needed by the believer. Of course, it is true that Christ never did sin; but it is far below the truth here intended. What is revealed goes a great deal farther. (*Bible Treasury* N1:61) [See also *Bible Treasury* 20:222]

[^] apart: But the close of 15 [in the RV] is more serious. To say “yet” as in the Authorised Version, following others since Tyndale, leaves the door open to misconstruction of the true meaning and even to heterodoxy. Indeed, not a few have drawn, what they scarcely could have done from *χωρίς ἁμαρτίας*, that it means the Lord, however tempted, never sinned; whereas the true sense is that He has been in all things tempted in like sort, sin excepted. He never had our sinful temptations from a fallen nature such as James (1:13-15) speaks of. For this He suffered on the cross, and now sympathises with us in our dangers, difficulties, and weakness. He knew these trials incomparably more than we; but there was no sin in Him, no evil proclivities in His nature as in ours. (*Bible Treasury* 14:45)

[^] apart: Not even the serious error of “yet” in 15, imported from the Authorised Version into the Revised, draws out a word of remonstrance [from the American correctors to the RV]. “But yet” in Tyndale was a slight guard; the Rhemish is the best, for it has no supplement, as none is needed, and any such as is here insinuates the heterodoxy of its merely meaning that He did not sin. The statement however goes farther incalculably, and teaches that He was tempted, or tried, in all things in like manner, or according to our similitude, sin excepted — not sinning merely but “sin” excepted. In Him was no sin: it is that not only He did not sin, but there was nothing of the kind in Him. He knew no sin. (*Bible Treasury* 15:30)

4:16 seasonable: why not “for seasonable help”? “Time of need” limits the succour too much to the moment of trespass; the former is the larger and more worthy sense, as it is the most faithful version. (*Bible Treasury* 14:45)

seasonable: [The American correctors of the RV] are silent as to the last verse where “to help us in time of need” is freer even than the Authorised Version which omits the “us:” “for seasonable help” is surely better than Alford’s “for help in time.” To limit it to “to-day” is not warranted. (*Bible Treasury* 15:30-31)

5:4 but [^]: the first thing we would note is the right omission of *ὁ* in 4, which would make it not hypothetical, but actual, which really is in the clause following. It is not therefore “he that is,” as in the Authorised Version, following the Text. Rec., but, “as” or “when” called. (*Bible Treasury* 14:45-46)

5:7 having offered up: In 7, as in 11:17, *προσφέρω* is confounded [in the RV] with *ἀναφέρω*, which does mean offer up as well as bear. (*Bible Treasury* 14:46)

because of his godly fear: Not only Calvin and Beza of the Reformed, but the old Latin versions, followed by Ambrose, and by moderns, especially Lutherans, strangely render this “delivered from fear,” or the like. (*Exp. of Heb.*, p.93)

5:8 though being [^] Son: “though He were Son,” or “Son as He was,” is better than “a” Son (*Bible Treasury* 14:46)

[^] Son: we have again [with the American correctors of the RV] the worse than needless “a” Son after the quotation in 5 (*Bible Treasury* 15:31)

learned: Dr. Whitby fell into the perversion of rendering the verb “taught”! (*Exp. of Heb.*, p.93)

5:9 there is no need of “the” before “author.” (*Bible Treasury* 14:46)

5:12 have become dull of hearing: not simply “are” as in the A.V. (*Exp. of Heb.*, p.95)

beginning: “the rudiments” do not go well with “the first principles” as may be made plainer by 6:1, where our Revisers [of 1881] give us “let us cease to speak of the first principles of Christ.” There is nothing better than “the beginning.” First principles are never to be left; but the word of the beginning of Christ might safely be left to go on to the knowledge of His redemption and glorification, which are the true power for acting by the Holy Ghost on the new man. Without this is no “full growth” to which one is pressed on in 6:1. (*Bible Treasury* 14:46)

5:14 perfect [or, full-grown]: The word translated “full-grown” is literally “perfect,” and given in the A.V. so repeatedly that some lose the true force, which is simply those come to maturity. (*Exp. of Heb.*, p.97)

perfect [or, full-grown]: Solid food is for “full-grown men,” (*Bible Treasury* 14:46)

6:1 [first part of verse]: The various English versions are disappointing. Wiclif seems to have read or mistaken “immittentes” for “intermittentes” in the Vulgate, for he has the strange error of “bringing in,” etc., instead of leaving off. And Tyndale is loose indeed: “let us leave the doctrine pertaining to the beginning of a Christen man.” In result it is not far from the general sense, though intolerable as a translation. Cranmer’s Bible and the Genevise followed Tyndale less or more closely. The Rhemish, save in its servile adherence to the Latin, is more exact than any; for even the A. and the R. Vv., as we have seen, might mislead in the text, though precise in the margin. The Revisers rightly gave “full grown” for perfect in chap. 5:14; consistency would therefore demand “full growth” here. For it is not the quite ignorant who fail to understand that “perfection” means only this, the adult standing of the Christian as compared with the infancy before redemption. But the enemy has a hand in keeping believers back now, while this Epistle chides the Hebrews for the same culpable dullness in early days. (*Exp. of Heb.*, p.101-102)

[first part of verse]: It is an unhappy rendering to say “first principles:” for these we never “leave.” It is really “the word of the beginning of Christ” — what was known before His death, resurrection and ascension. (*God’s Inspiration of the Scriptures*, p.524)

[first part of verse]: we have again [in the American correctors of the RV] “first principles” instead of simply “beginning.” We may and ought to go on to full growth or “perfection,” but should never leave first principles.

Hence in 6:1 they fail to put the case in its full force, though quite justified in rejecting the strange paraphrase of the Revised text. The margin⁷ is preferable; and “full growth,” or margin⁸, should have displaced “perfection” in what follows, for it is equivocal if not misleading, and 5:14 should have prevailed with the Revisers as to our verse. (*Bible Treasury* 15:31)

6:2 washings: [“washings (not baptisms — see Greek) . . .” . . . the doctrine of cleansings and of transfer of sinfulness to the sacrificial victim. . . . W.P.]

I do not accept the proposed rendering and still less the exegesis. There is no allusion, so far as I see, to the washings of and laying hands on the victim, but to the ordinances of purification and the imposition of hands in the case of men. (*Bible Treasury* 3:16)

6:6 and have fallen: "If they shall fall" in the Authorised Version is brought back to the true and literal force [in the RV], "and have fallen." It was a fact described. (*Bible Treasury* 14:46)

6:7 ground [or, land]: It is not "the earth" as a whole as in A.V., nor yet as in R.V. "the land," etc., as that particular one objectively viewed, but characteristically "land"; for here English idiom as often coincides with Greek. (*Exp. of Heb.*, p.108)

ground [or, land]: it is ground, or land, not "the" land. (*Bible Treasury* 14:46)

ground [or, land]: was it not worth their [The American correctors of the RV] notice that, it is "land," not "the" land? (*Bible Treasury* 15:31)

6:9 connected with: "Next" is a frequent sense of the term (ἐχ.) employed. Here it is modified by the context, as often in ordinary Greek, and means not "following," but "pertaining to" or "connected with" salvation. (*Exp. of Heb.*, p.109)

connected with: [The American correctors of the RV] are warranted (9) somewhat more than marg.¹ "near to" and preferring "belong to" perhaps. (*Bible Treasury* 15:31)

6:10 ^Λ love: The Text. Rec. adds "labour of," probably from 1 Thess. 1:3. The best authorities (A B D S P 6, 17, 31, 37, 47, etc., and almost all ancient Vv.) are adverse. (*Exp. of Heb.*, p.108)

^Λ love: [The RV omits] "the labour" on high and ample authority. (*Bible Treasury* 14:46)

6:11 desire earnestly: Is not "desire" defective unless more strongly qualified in 11? (*Bible Treasury* 14:46)

assurance: [See note to Heb. 10:22]

6:20 ^Λ forerunner: There is no need of "a" forerunner (*Bible Treasury* 14:46)

7:1 the: I know not why Dean Alford spoke of the second article here omitted "with B"; for the Vatican gives it as all do, save a few cursives. The Complut. omitted it, followed by Beza and the Elzevirs; but Erasmus, Colinaeus, and R. Steph. duly inserted it; and so the modern editors. (*Exp. of Heb.*, p.115)

that: Ὅς is read by the great Uncials, and so one cursive known to us; yet ὁ seems right (C L and most) and to have got the σ from the word following. The relative supposes a needless anacoluthon. No wonder that Tischendorf and Westcott and Hort here desert Lachmann and Tregelles. (*Exp. of Heb.*, p.115)

7:2 also: The "also" or "even" is doubtful, though it has good and ancient evidence. (*Exp. of Heb.*, p.120)

7:3 continuously: not a word [from the American correctors of the RV], not even on the interesting difference of εἰς τὸ διηνεκές, here and in 10:1 rendered "continually," in 10:12, "for ever," as compared with εἰς τὸν αἰῶνα, "for ever," Heb. 5:6, 6:20, 7:17,21,28. It means without interruption or break, continuously, or in perpetuity whether relative or absolute; a precision of the utmost moment both as to Christ and as to the Christian, as may appear farther on. The difficulty raised by Commentators as to eternity has no real ground in the phrase. (*Bible Treasury* 15:31)

7:4 a: there is extremely little to criticise [in Heb. 7 of the RV]: a particle struck out in 4, the article in 5, 10, change of form in 11, 16, 18, and priests instead of priesthood in 14, a quotation curtailed a little in 21, and a particle added in 22, are almost all. (*Bible Treasury* 14:46)

7:5 have ^Λ: [See note to Heb. 7:4]

7:10 [whole verse]: [See note to Heb. 7:4]

7:11 [whole verse]: [See note to Heb. 7:4]

said: "called" [or "said to be"]. (*Exp. of Heb.*, p.124)

7:14 priests: [See note to Heb. 7:4]

7:16 [whole verse]: [See note to Heb. 7:4]

7:18 [whole verse]: [See note to Heb. 7:4]

7:19 [first part of verse]: Only it is well to observe that the A.V. of the passage is untenable, and so are the various antecedent translations. Thus Wiclif muddles the entire context, though he is right as to the last clause. It is the more curious as the Vulgate is correct, which helped the Rhemish, though their English is here clumsy and their punctuation cuts all thread of sense. Tyndale, by failing to see the parenthesis, led the way into the strange error of understanding (seemingly, for it is preposterous) that "the law made nothing perfect: but was an introduction," etc. Cranmer followed in his wake. The English version of Geneva erred in another way of like misapprehension by giving, "the law made nothing perfect: but the bringing in of a better hope *made perfect*," etc. The A.V. followed this by inserting "*did*". The truth is that no verb is needed other than the text supplies in the beginning of verse 18, which stretches over to verse 19 also. (*Exp. of Heb.*, p.131-2)

[first part of verse]: . . . in verses 18, 19 of our chapter, we must take "for the law made nothing perfect" parenthetically, and suppose an ellipse of γίνεται (not of ἐτελείωσεν) with ἐπεσαγωγῇ. In other words, "did" ought to be left out of the authorised version. (*Bible Witness & Review* 1:263, *Christian Annotator* 2:28-29)

[first part of verse]: Of course, the mistranslation in the Authorised Version of ver. 19 is avoided by the Revisers [of 1881]. The Old English Versions in general treat it wretchedly, from Wiclif down, Rhemish and all. Not one seems to have heeded the plain fact that 19 is the correlative of 18, marked carefully by the regular μὲν . . . δέ, with the first parenthetic clause at the beginning of 19, which explains why the foregoing commandment was annulled. Think of Tyndale making 18 a period, so as to predicate of the law, that it not only made nothing perfect, which is true, but was the introduction of a better hope, which is not only untrue but utterly false. Cranmer follows him in this; but even Wiclif had avoided it, as the Geneva Version more. The Rhemish is, as often, ambiguous, and suggestive of wrong more than of right, probably the fruit of sheer blank ignorance of the truth. If the Authorised Version kept clear of positive error in the text, they brought it into their margin. The parenthesis of which they did not think would have proved a safe-guard, as well as seeing the contrast between the fore-going commandment and the better hope, the one abrogated and the other brought in. Of the ancient version[s], the Peschito Syriac is perhaps the nearest, save the Philoxenian, which is closer still. Lachmann, in his early and later editions, punctuates the Greek correctly, but not the Vulgate, which may, if rightly divided, intend the true thought. Theophylact is more distinct than Theodoret or Chrysostom. (*Bible Treasury* 14:46)

7:21 oath-swearing: The very term employed in this case, swearing of an oath, is more full and formal than the short and familiar word previously and generally used. It would seem that the utmost weight of solemnity is expressed thereby. The only occurrence in the Septuagint is in Ezek. 17:18,19, where was decided the lot of the profane prince. The Apocrypha has it once (3 Esdr. 8:93(90)). In Acts 2:30 the phrase is composed of the two words here combined. The critic Julius Pollux has the word in his Onomasticon (1:38), not Plato, who uses the plural form differently accentuated therefore, for asseverations on oath (Phaedr. 241 a, ed. H. Steph.), a form also expressive of the accompanying sacrifice among the heathen like ὀρκία as the Lexicons cite. (*Exp. of Heb.*, p.132-3)

[according to the order of Melchizedek]: The best copies and versions omit the rest of the citation here; as κ B read $\kappa\alpha\iota$ in 22. (*Exp. of Heb.*, p.132)

[last part of verse]: [See note to Heb. 7:4]

7:22 much \wedge : [See note to 7:21]

\wedge surety: [See note to Heb. 7:4]

covenant: "Testament" is here quite out of place; for what has a giver of security to do with making a will? Heb. 9:16, 17 is the sole passage of scripture which requires or even admits of such a sense; and it is there due to "eternal inheritance" in the verse immediately preceding. The word in itself is capable of either sense, meaning in human relations a disposition, especially of property by will, and in divine things a covenant, which naturally predominates in the LXX. and the N.T. The context decides with certainty. Thus in Matt. 26:28, Mark 14:24, Luke 22:20, remission of sins is expressly bound up with the "new covenant" (not testament) as in Jer. 31:31-34. Even the Vulgate has here "novum foedus," not testamentum, which ought to have sufficed to have kept Jerome right in the Gospels. And what has "blood" to do with a "will"? That it should be the basis of a covenant is a familiar truth. A will or testament is unknown to the O.T. Not less clearly is it the God of Israel's "holy covenant," as it is rightly rendered in Luke 1:72: testament can have no relation to the oath sworn to Abraham; though the Vulgate gives that word followed by Wiclif and the Rhemish translators, as it misled all the English in the three texts first referred to in the synoptic Gospels. Acts 3:25, 7:8, are equally plain for "covenant"; and there all the English versions are correct, save Wiclif and the Rhemists, servile as usual to the Vulgate. But they were all inexcusable, particularly as to Acts 7:8, which directly alludes to Gen. 17, where the Vulgate has uniformly "pactum," never once "testamentum."

The Epistles are just as unambiguous. Thus in Rom. 9:4, "the covenants" (cf. Gal 4:24 and Eph. 2:12) can be the only right sense, referring to Jer. 31:31 for the new, and to Exod. 24:8 for the first or old. Here the Vulgate follows the erroneous singular, as in BDEFG, etc., against the true text in κ and the mass of uncial and cursive copies, etc. (save that A and L omit so as to be out of court), and all critics except Lachmann, who, great a scholar as he was, can never be reckoned on for a spiritual judgment. The English are right, save Wiclif and the Rhemists and the margin of the A.V. In Rom. 11:27 the meaning is beyond doubt "covenant," as in the English with the same exceptions; where the error of the Vulgate is the more flagrant, because in Isa. 59:21 it gives "foedus" rightly, yet mistranslates as usual in the N.T. citation. 1 Cor. 11:25 falls under the remarks on the Lord's Supper in the Gospels, as already seen. 2 Cor. 3:6-14 can only mean "a new covenant" and "the old covenant," the reference being indisputable; yet here the influence of the Vulgate misled all the English discreditably. Even Beza had corrected himself; for while wrong in his editions of 1559, 1565, and 1582, he abandons "test." and substitutes "pactum" in his last two editions of 1588 and 1598, though without a reason given in his notes. The connection of Gal. 3:15 is conclusive for the more general "covenant" even though human only, rather than the narrower "testament," which is here more excusable in the Vulgate, Wiclif, Tyndale, Cranmer, and the version of Rheims, while the Geneva rendering of 1557 led the A.V. to "covenant," with "testament" in the margin. This is confirmed by verse 17, where a last "will" or "testament" cannot rightly be understood, though here again we have the same parties similarly ranged. In chap. 4:24 the A.V. alone of English is correct, with the marginal alternative for which there was no good reason. In Eph. 2:12 the Geneva V. was the forerunner of the A.V., Beza being right all through.

This brings us, according to the usual arrangement, to our Epistle, and to this the first mention of the word, where "covenant" has been shewn to be right. In Heb. 8:6,8,9 (twice), and 10 it is unmistakably and

uniformly "covenant"; for what has a "mediator" to do with a testament? Other proofs are so obvious as to need no further pointing out. So in chap. 9:4 the ark was of the "covenant," with which a will or testament had no congruity: and with the "tables" too in the same verse. It has been remarked also that "a mediator" goes with "a covenant," not a testament (verse 15), and the bearing of the "first covenant" is determined by the O.T. reference. "Testament" it cannot be. But the inspiring Spirit, in the parenthesis of verses 16, 17, avails Himself of the signification so familiar to all who spoke or read Greek, in order to impress the place that death has for introducing and giving effect to the blessing of the Christian. A covenant does not imply in any case the death of the covenanter to give it validity; a testament invariably supposes the testator's death to bring it into operation. All learning or argument to set aside "testament" and "testator" here is but beating the air. Equally vain is it to establish "testament" in verse 15, or in 18 and 20, where "covenant" alone suits and [is] alone warranted by the O.T. God enjoined a covenant, not a testament, and that by blood. The same proof applies no less stringently to chap. 10:16-29, 12:24, and 13:20; as also to Rev. 11:19.

Now these are all the occurrences in the N.T.; and the sum is that "testament" is out of place everywhere save in Heb. 9:16, 17, where alone special contextual bearing gives occasion to that sense; whereas the universal O.T. force prevails in every other. The question is here gone into fully, that no reader may allow the unbelieving notion of the least uncertainty hanging over the usage. It is in vain and even injurious to parade a crowd of the learned men opposed to another crowd not less learned, save to prove that our faith ought in no case to rest on man but on God's word and Spirit. Thus regarded, the uncertainty of men confirms the believer in the value of the provisions of God's grace and word. (*Exp. of Heb.*, p.134-136)

7:24 untransferable: It is ἀπαράβατος. Theodoret and other Greek fathers interpret it as "unsuccesional," which makes excellent sense. But usage points rather to "unchangeable" or intransmissible, untransferable. (*Exp. of Heb.*, p.136)

7:26 priest \wedge . . . us: A B D E, and both Syriac versions, add $\kappa\alpha\iota$ "also." It may be noticed that by a misprint Tischendorf gives ὑμῖν "you," instead of ἡμῖν "us." By a similar inadvertence heaps of various readings arose among the copyists of old. (*Exp. of Heb.*, p.139)

holy [or, pious], guileless, undefiled, separated from sinners: The word "holy" should be considered. In Greek as in Hebrew two expressions are employed: one (ἅγιος) to imply separateness for God from evil, the other (δσιος) graciousness, which said of God means His mercy, said of man means his piety. It is the latter term which is here rendered "holy," a holiness full of loving-kindness. Next, ἄκακος is poorly translated "harmless" as in the A.V.; and "guileless" as in the Revision answers to ἄδολος . . . Appropriately therefore is He next said to be "separated from sinners," not from sins only, as the Pesch-Syriac says, but from sinners. (*Exp. of Heb.*, p.140)

7:28 Son perfected: "Son" is characteristic, and hence has not the article. . . . Its insertion would make Himself prominent rather than His near relationship to God. The perfect participle passive here as in verse 26 points to the permanent character acquired, and not to the simple fact as the aorist would express. . . . it is the lasting result of . . . [a] terminated act. (*Exp. of Heb.*, p.141)

8:1 [first clause]: "as a summary on what is being said" (*Exp. of Heb.*, p.142)

a: there is no need to say more than "a" chief point or summary. (*Bible Treasury* 14:46, cf. *Bible Treasury* 15:31)

8:2 the holies: why "sanctuary" in text or "holy things" in margin [of the RV]? Surely it should be uniformly the holy [place] or holies here, 9:8, 12, 24, and 10:19. (*Bible Treasury* 14:46)

Λ not: A needless "and" is rightly excluded [in the RV]. (*Bible Treasury* 14:46)

8:4 then: the γάρ, "for," of the Text. Rec. and Authorised Version yields to the οὖν of the Revisers, or rather of the best ancient witnesses. (*Bible Treasury* 14:46)

then . . . those . . . Λ law: The Text. Rec. has γὰρ but the critics οὖν on ancient authority: so also τῶν ἱερῶν is rightly dropped, and the article before νόμον. (*Exp. of Heb.*, p.145)

those: It will be noticed that τῶν ἱερῶν of the Text. Rec. with its counterpart in the Authorised Version disappears [in the RV] as the mere gloss of inferior and later copies. (*Bible Treasury* 14:46)

Λ law: here again the article is no more desirable in English than in Greek, though it might have been used in both. It is not that it is optional for the same shade of sense; on the contrary, it is due to exactness in expressing character rather than mere fact. But the Revisers seem not at all alive to this refinement in either language. (*Bible Treasury* 14:46)

8:8 to them: 8:8 [as given by the American correctors of the RV] has little to recommend it; for among the ancients it was expressly noticed that the apostle spoke of blaming, not it, but them; and it seems the natural construction to take αὐτοῖς with μ. rather than λ. (*Bible Treasury* 15:31)

days come: "days" are coming. (*Bible Treasury* 15:31)

covenant: Why "Testament" should be given in the margin of 8, 9, 10 is inconceivable, since the context, as well as the Hebrew, point only to "covenant." It is quite a different case in 9:16, 17; but even there neither before nor after, "testament" there too being quite wrong in the margin of 15 and 20. (*Bible Treasury* 14:46)

8:9 covenant . . . covenant: [See note to Heb. 8:8]

8:10 covenant . . . covenant: [See note to Heb. 8:8]

8:11 fellow-citizen . . . Know . . . inwardly know: citizen or "fellow-citizen" is right on the best authority. There is no attempt [in the RV] at distinguishing the call to objective knowledge from the promise of inward knowledge or consciousness, though it has been often pointed out. (*Bible Treasury* 14:46)

Know . . . inwardly know: Nor is there an effort even [in the RV] to express the different words for "knowing" (*Bible Treasury* 15:31)

8:12 and their lawlessnesses: (A few of the most ancient MSS. and Vv. support this as the true text, many later copies adding "and their lawlessnesses" as in Text. Rec.) . . . It will be noticed that the words "and their lawlessnesses" disappear. They are not in the Septuagint any more than the original Hebrew, which indeed has also the singular form, where the Greek gives the plural. It would seem that the words in question were inserted from chap. 10:17, where beyond doubt they occur, but without "their unrighteousnesses." (*Exp. of Heb.*, p.156)

and their lawlessnesses: The omission of "and their iniquities" or lawlessness is supported by but two great uncials (8th B.) and two cursives (17, 23), but by almost all the ancient versions. (*Bible Treasury* 14:46)

9:1 first Λ . . . sanctuary worldly: the Authorised Version did not follow the Text. Rec. in acknowledging σκηνή, Tabernacle. Like the Revisers, it supplies "covenant." No doubt the former was mistaken from 2. The rendering at the close in the Authorised Version is untenable; it should be, "the sanctuary a worldly one," rather than the Revisers' form "its sanctuary, a sanctuary of this world." Mr. Green

takes it as "the holy garniture," which is at least grammatical. (*Bible Treasury* 14:46)

9:4 censer: [The American correctors of the RV] would have the margin ⁶ of 4 change place with the text; that is, they would read in the text "altar of incense," and in the margin *censer*. The ancient Versions, including the Memphitic of Wilkins, save the Latin of the Clermont MS. (avrem habens altarem) and the Aethiopic which is here *nil* in its vagueness, are decidedly in favour of the Revised text, not of the margin. The word as in Philo and Josephus might express either; but the connexion of the censer with the high priest's action on the Day of Atonement obviously strengthens its case against the golden altar. It is plain that in 2 Chron. 26:19 θυμιατήριον "censer" in the king's hand is distinguished from θυσιαστήριον τῶν θ. "the altar of incense." Compare also Ezek. 13:11 in the LXX with Luke 1:11; Rev. 8:3; 9:13, which seem conclusive against the identification, and sustain the Authorised Version against Smith's Dict. of the Bible, i. 58, 288. (*Bible Treasury* 15:31)

9:6 enter: It will be noticed that it is the present, which the Vulgate and the A.V. alike neglected, though Beza rendered it correctly; yet the present is not historical, but ethic; for the tabernacle in the wilderness is before the writer, not the temple. (*Exp. of Heb.*, p.163)

enter . . . services: In 6-9 the present form is rightly given by the Revisers, "go in," "offereth," "hath not yet," &c., "is yet," "which (or "the which") is," "are offered," "that cannot." Again, is it correct to confound λατρεύειν with προσκυνεῖν? No doubt λ. is not δουλεύειν, but divine service is the idea and this whether of the Jew as here or of the Christian as in 14, 10:2. (*Bible Treasury* 14:46)

9:7 offereth: [See note to Heb. 9:6]

9:8 the holies: [See note to Heb. 8:2]

hath not yet . . . hath: [See note to Heb. 9:6]

9:9 which [is] . . . are offered . . . unable: [See note to Heb. 9:6]

parable . . . Λ present: For "parable" in 9 they [The American correctors of the RV] would render π. "figure" and so in 11:19, as in the Authorised Version for both. This is no great matter, and rather a question of linguistic taste than of substantial exactitude. It is agreed that "now" present is needless, as "then" in Authorised Version is erroneous. (*Bible Treasury* 15:31)

to which: Text. Rec. has δν with several later uncials and most cursives, etc., meaning "in which" time; but the critics read ἦν with 8 A B D^m many cursives, etc., as in the version. (*Exp. of Heb.*, p.162)

9:10 [whole verse]: In verse 10 the Text. Rec. or even B is unreliable. (*Exp. of Heb.*, p.162)

9:11 to come: Some ancient witnesses have already "come," γενομένων which seems a correction to make the phrase exclusively Christian. (*Exp. of Heb.*, p.165)

In the margin . . . [the RV gives] that strange reading of some old witnesses, "that are come," the spiritual sense of most, no doubt, controlling the hard drivers of diplomatic authority. (*Bible Treasury* 14:46)

the: We may make allowance for the difficulty of presenting the force of both this clause and the preceding one in Latin, which wants the definite article; but Tyndale, Cranmer, the Geneva, and the Authorized ought to have adhered to the sense. The Rhemish, singular to say, has "the" good things to come, but "a" more ample and more perfect tabernacle: why they should have thus halted it is hard to conceive. "The" greater and more perfect tabernacle is in contrast with the earthly one reared by human hands. (*Exp. of Heb.*, p.166-7)

creation: [The RV gives] properly "creation," instead of "building," as in the Authorised Version. (*Bible Treasury* 14:46)

9:12 by: It may be added that there is no good reason here to give the preposition translated "by" the mere local (10) or instrumental (12) notion of "through," though capable of either when contextually required. But διὰ may and does when needed express the circumstantial condition, as in Rom. 2:17, and elsewhere. So it is best understood here. (*Exp. of Heb.*, p.168)

by: have they seized the true force of διὰ in 12 [of the RV]? No one denies that the preposition from a local and temporal rises to a causal force, and so to accompaniments, mode, or manner, &c. (*Bible Treasury* 14:46)

by: Much more important is διὰ in 12, which the Authorised Version renders "by," the Revised Version "through," probably in the same sense. It is a total mistake to limit the preposition even with a genitive to the instrument or means, for it also expresses time or state; as here *how* Christ entered heaven, not *whereby*. "With," as in Rom. 2:27, is the more correct, intelligent, and reverent sense, as there the Revisers properly say in contrast with the Authorised Version which has no just meaning, in Heb. 9:12 a possibly improper one. It was the way of atoning efficacy in which He entered, not the medium. Compare 1 Tim. 2:15 for another shade of thought, "through" or "in," not "by." (*Bible Treasury* 15:31)

entered: There is a curious erratum (almost certainly the printer's) in the middle of Tyndale's version of verse 12: "we" entered, for "he," as it unquestionably should be. The error involves the deplorable connection of *our* having "founde eternall redemcion," an idea as remote as possible from that faithful translator's mind. Of course no ancient reading, or version, led to it, but a mere slip of typography overlooked in revision of the proof. (*Exp. of Heb.*, p.167)

the holies: [See note to Heb. 8:2]

redemption Λ : "For us" is the gratuitous addition of the Geneva Version, followed by the Authorized. (*Exp. of Heb.*, p.167)

9:14 [the]: [The American correctors of the RV] would add as a margin "Or, his *et. sp.*," I presume, to exclude the Holy Ghost from this offering, or at least to predicate it of His own spirit, as Alford &c. understand without "his." But this is to miss the great truth on which christians even from the most ancient times fell so soon away to their great loss; they failed to see His perfection as man in thus ever acting in the Spirit even to the closing and crowning fact that by the Spirit He offered Himself spotless to God. And if called here "eternal," it is in exact keeping with the character of this Epistle where the christian Hebrews are taught to view all their blessings thus, in contrast with the temporal standing, privileges and hopes of the earthly people in its best estate, salvation, redemption, inheritance, and covenant. (*Bible Treasury* 15:31)

your . . . living Λ : Some authorities add "and true"; but this appears to be imported from 1 Thess. 1:9, where it is quite appropriate for souls once heathen, while those who had been Jews needed to think of God as "living." Copyists and Editors are divided between "our" and "your." (*Exp. of Heb.*, p.166)

9:15-17 covenant . . . covenant . . . testament . . . testament: [Is Professor Scholefield's explanation of these verses the best? if not, where is a better to be found? It satisfies me completely; I once discussed the question fully with him, and he was not quite satisfied with himself. See his "Hints for an Improved Translation of the New Testament." He was one of the best translators of the New Testament I ever knew. Can his view of διαθήκη be improved? Thos. Myers.]

Professor Scholefield's view is one which, in substance, has been held by many before him, as Doddridge, Macknight, Michaelis,

Parkhurst, as well as be Barnes, Tait, Green, and other well-known contemporaries. They take διαθήκη all through in the sense of "covenant," which involves our viewing διαθέμενος as = "covenanting victims," and ἐπὶ νεκροῖς as = "over dead [sacrifices]." Respectable as may be the opponents of this sense, the context is, to my mind, decisively in its favour. I understand it thus: —

"For where a covenant is, there must necessarily be brought in the death of the covenanting [victim]. For a covenant is sure over dead [victims], since it is never valid while the covenanting [victim] liveth." (*Christian Annotator* 1:109,176)

covenant . . . covenant . . . testament . . . testator . . . testament . . . testator: It will be observed, that notwithstanding the doubt cast on the rendering of "testament" in the last two verses [16,17] by many eminent Christians and able scholars, there need be no hesitation in deciding for this sense, as here the sole tenable one. That "covenant" is meant everywhere else in the N.T. as in the O.T. is clear from contextual requirement. The same reason of the context here excludes "covenant" and demands "testament," but here only. As there has already [see note to Heb. 7:22] been given a general view of the other occurrences throughout the later scriptures, it is not needful to repeat it. Let it suffice, without a shade of disrespect for other commentators, to examine these three verses [15,16,17], with what follows them immediately, and judge if there be not proof, that the meaning in either case is certain from evidence as it were on the spot, ample and convincing for every soul subject to Scripture.

For as to verse 15 there ought never to have been a question that "a new covenant" is the real sense, not only because "new" is beyond controversy a reference to the prophecy of Jeremiah, who speaks of a "covenant" and not a testament, but without going from the same clause, because it has a "mediator." Now a mediator was familiar to the Hebrews in connection with a "covenant." Nobody, in any people, place, or age, heard of a mediator to a "will." There is the further disproof in the same verse that we hear of "the first covenant," which furnishes the reason for an explanation of "a new covenant," if there was to be redemption from the guilt and misery under the first. For the first covenant, as we are elsewhere taught, was a ministration of death and condemnation, as the new is of the Spirit and righteousness (2 Cor. 3).

On every ground "testament" would be here out of place, indefensible, and misleading. "Covenant" alone satisfies every condition of the verse. Death (and what a death!) met "the transgressions that were under the first covenant," and effected a redemption that answered to the glory of His person and the efficacy of His sacrifice. . . .

No less determinate is the meaning of what follows in verses 16, 17, the idea of the inheritance naturally suggesting a will, which comes into force by the death of him who made it. The general principle is laid down in the broadest terms; and these can only mean, without strain of known phraseology, a "testament," not a covenant. "For where a testament [is], the testator's death must be brought in; for a testament [is] valid in case of dead persons, since it is never of force while the testator liveth." Now this, which is an axiom and universally applicable to a will, is notoriously untrue of covenants in general; so much so, that it would be hard to point out a single covenant so established among men. For it would assume the necessity of everyone's death who made a covenant to ensure its operation. Who ever heard of such a covenant? Yet the rendering would imply that it is true of any covenant, and of all. Hence to understand "covenant" in these verses has led many from the appropriate sense of "the testator" to substitute for "the covenanting" (here obviously impossible) "the covenanting victim," or some equivalent phrase; a sense which appears in no writing sacred or profane, and is easily shewn to be ungrammatical, especially as being inconsistent with the middle voice. Quite as great violence is done to ἐπὶ νεκροῖς in verse

17, which cannot express "over animals slain," but "when men are dead," or the like meaning.

Now our Lord in Luke 22:29 (to say nothing of John 14:27) prepares the way for the technical term here twice given us as "testator." There He was in the act of devising; here it is in its regular form and force, though of course not that exclusively. But no Greek, if he read the sentence simply as it stands in these two verses, would hesitate to take it substantially as given in the A. and R.Vv. It is the equally sure sense of "covenant" in verse 15, as before also; and no less clearly is "covenant" understood in verse 18 and expressed in verse 20 (as it should be) and in 10:20. "Testament" here is through neglect of the context, which in every other place of Scripture, save verses 16, 17, needs "covenant." What has a testament to do with blood-shedding? A hard and fast uniformity has its snares as well as a too great facility of change; both are to be shunned as unfaithful to the written word, which is as profound as it is simple, being God's word. (*Exp. of Heb.*, p.169-171) [See note to Heb. 7:22 and *Bible Treasury* N7:236-7, 248-251, *Lect. on Rev.*, p. 251, *Lect. Intro. to Epist. of Paul*, p. 512-515, *Lect. Intro. to Heb. and Phile.*, p. 46-47]

covenant . . . covenant: [See note to Heb. 8:8]

death: it seems very questionable to say "a" death (*Bible Treasury* 14:46)

9:16 testament: The famous passage in 16, 17, is fairly rendered [in the RV], though not so close as might be, and with an interrogation at the end which had better not have been. "Doth it ever avail," &c., is poor. The validity or force is more suitable here. That the alternative of "covenant" in the margin should not enter this parenthetical digression is to my mind plain from the fact that death of the covenanter is needless to a covenant's validity, whereas it is essential to the operation of a will that the testator die; as is here expressly argued by the inspired writer. Before and after these two verses it is a question only of "covenant." (*Bible Treasury* 14:46-47)

testament . . . testator: [See note to Heb. 9:15]

9:17 testament . . . hath force: [See note to Heb. 9:16]

testament . . . testator: [See note to Heb. 9:15]

hath force while the testator liveth: There is no need in Hellenistic Greek to make the last clause a question, as Bengel, Lachmann, and Delitzsch; still less should one misconstrue the adverb like the Vulgate, Erasmus, Luther, Cranmer, the Genevese, and the Rhemish versions. (*Exp. of Heb.*, p.169)

hath force: Their [The American correctors of the RV] last point is merely to substitute the categorical for the interrogative form in 17 by substituting margin⁵ for the text. It is possible, though unnecessary: the sense amounts to the same. (*Bible Treasury* 15:31)

9:20 covenant: [See note to Heb. 8:8]

9:21 the: the Revisers rightly say with "the" blood, whereas in a general statement, as in 22, it is in English as in Greek anarthrous. (*Bible Treasury* 14:47)

9:22 blood: [See note to Heb. 9:21]

9:24 holies: [See note to Heb. 8:2]

to: "before the face of God" [in the RV] is more energetic (*Bible Treasury* 14:47)

9:26 on consummation of the ages: "In the end of the world" is surely as misleading as unwarrantable. All older English versions are vague, if not precisely alike. Wiclif and the Rhemish would have done better if they had adhered yet more closely to the Vulgate; though it is pretty clear that Jerome did not understand the sense more than they. The Revisers have rightly given "of the ages." (*Exp. of Heb.*, p.175-6)

of the ages: it is the consummation "of the ages," not the equivocal and misleading end "of the world" as in the Authorised Version. (*Bible Treasury* 14:47)

9:27 judgment: 27 is feebler in the Revised than in the Authorised Version, "cometh" being quite uncalled for; judgment is as much the portion of men as once to die. (*Bible Treasury* 14:47)

10:1 the . . . the same . . . offer: several obvious blunders of the Authorised Version are corrected [in the RV]: "the" coming good thing, "the same" sacrifices, they "offer." (*Bible Treasury* 14:47)

can: how rash to endorse in such a work [as the RV] "they can"! It is known that this plural form is supported by \aleph A C D^{corr} P, and probably thirty or more cursives, &c., whereas the singular as in the Text. Rec. and with most critics has the suffrages of D^{ms}. E H K L and a fair number of cursives, some of the most ancient versions &c. (*Bible Treasury* 14:47)

can: it is a pleasure to agree heartily with the Americans [correctors of the RV] in refusing "they" can (\aleph A B D^{corr} P and some 30 or more cursives) against the rest of the uncials and cursives, confirmed by the ancient versions, which connect "can" with the law. "They" cannot be said to be in analogy with the Epistle: if defensible, it must be by making it in sense impersonal. And then follows the Lachmannic oddity of a period after *πραγμάτων*, and beginning a new sentence "They can never by the same sacrifice," etc. Therefore it is here proposed to read margin⁹ "many ancient authorities read *they can*." (*Bible Treasury* 15:31)

continuously: [Q. 1. Do the words, *εἰς τὸ διηνεκές*, in Hebrews 10:1, refer to the sacrifices as *continually* offered, or to the inability of such sacrifices to perfect in perpetuity those who offered them; that is to say, Do the words relate to the *offerings*, or to the *offerers*? W.L.P.]

A. The connection of *εἰς τὸ δ.* is not the same in verses 1 and 12. In the former it is with the Jewish ritual, and means that they kept offering unbrokenly the same sacrifices year by year, sacrifices unable at any time to perfect those that approached. In verse 12 the connection is with the continuous, or unbroken, session of our Lord at God's right hand, as having offered one sacrifice for sins. It is well known that Lachmann punctuated so as to connect *εἰς τὸ δ.* with the clause after in verse 1, and with the clause before in verse 12; but I am satisfied that he unwittingly perverted the sense in both. "Continuously" can run well in the first with "every year," not with "never," or "not at any time;" as, again, in the second it is only possible to take it with the preceding clause by supposing some such ellipsis as *ἀσκοῦσαν ἡμῖν*, with (Ecumenius and Theophylact, which is not only needless, but weakens what follows. Tischendorf has evaded the difficulty by inserting a comma in neither. (*Bible Treasury* 11:288)

continuously: it is a pleasure to agree heartily with the Americans [correctors of the RV] in refusing "they" can (\aleph A B D^{corr} P and some 30 or more cursives) against the rest of the uncials and cursives, confirmed by the ancient versions, which connect "can" with the law. "They" cannot be said to be in analogy with the Epistle: if defensible, it must be by making it in sense impersonal. (*Bible Treasury* 15:31)

10:2 would: Of course, in 2 *οὐκ* is read with an interrogation on the best and fullest authority: so Erasmus, Stephens, and all the modern critics, contrary to the Complutensian editors, Beza, and Elzevirs, who omit it with H^{ms}, some cursives, some Latin copies (not the oldest), the Syriac, &c., which Wiclif and the Rhemish follow. (*Bible Treasury* 14:47)

10:3 in these: "In them" would be quite enough in 3, and better than "in those sacrifices," as in the Authorised and Revised Versions. (*Bible Treasury* 14:47)

10:4 blood: "blood," not "the" blood. (*Bible Treasury* 14:47)

10:5 a body thou preparedst for me: Dr. Randolph, unless memory fails me, in his elaborate examination of quotations from the O.T. in the N.T. gives up the attempt to account for the change in the LXX from the Hebrew form of the last clause in verse 5; and so does the late Dean Alford "leave the difficulty an unsolved one." There is no sufficient reason to suppose a misreading gave rise to that Greek version, with Abp. Ussher (vii. 517) followed by Ernesti, Michaelis, Semler, etc., down to Bleek in our day. That the Epistle to the Hebrews adopts it, not as the literal rendering but as the substantial sense, is of deep instruction and interest; and this has commended itself to the most reverent and competent readers to the present time. The allusion is neither to Exod. 21:6, nor to Isa. 50:5: Psalm 40:6(7) is distinct from both, though all three center in Messiah. (*Exp. of Heb.*, p.181-2)

thou preparedst: [In the RV it is] rightly "didst thou prepare" (*Bible Treasury* 14:47)

10:6 [sacrifices]: But why in 6 [of the RV] "sacrifices for sins?" Why not adhere to the Old Testament familiar "sin-offerings?" So of course in 8. In both the Peschito shows how soon the knowledge of scripture evaporated after the Apostles, for that venerable version actually confounds the burnt-offering with that for sin. I purposely quote from Etheridge, "entire burnt-offerings for sin Thou hast not required . . . entire burnt-offerings for sins Thou hast not willed." No offerings stood in more complete contrast than the holocaust and that for sin; and by this confusion also one loses the four classes here distinguished — burnt-offering, the minchah or unbloody corn oblation, the sacrifice of peace-offering, and the sin-offering. (*Bible Treasury* 14:47)

10:7 am: [See note to Heb. 10:9]

10:9 am . . . will: In 9, as in 7, it is "I am come," not "I come" as in Authorised Version, and "O God" from the Text. Rec. is rightly dropped on the best authority [in the RV]. (*Bible Treasury* 14:47)

10:10 have been sanctified: It is evident that the Authorised Version is not justified in giving the same force "are sanctified" to ἡγιασμένοι ἐσμέν in 10 and to τοὺς ἀγιαζομένους in 14. The Revisers rightly say in the one case "we have been sanctified," and in the other "them that are sanctified," not those that are (or were) being sanctified as in the analogous case of Acts 2:47, 1 Cor. 1:18, which we saw they happily forgot in 1 Cor. 15:2. There is a moral present, and not merely an historical one of actual time. *O si sic omnia*. The late Dean Alford was consistently wrong in saying even here, in the face of 10, "them who are being sanctified." (*Bible Treasury* 14:47)

Jesus: [See note to Mat. 1:18.]

once for all: [The RV corrects] the blunder of the Authorised Version, and read[s] "once 'for all'" without italics. (*Bible Treasury* 14:47)

10:12 he: it is rightly "he" (though it be οὗτος not αὐτός), not "this man" as in the Authorised Version. (*Bible Treasury* 14:47)

continuously: But εἰς τὸ διηνεκές is not the same as ἀπαξ or ἐφάπαξ, as M. Stuart says. "Once" or "once for all" might have been joined with προσενέγκας θυσίαν but not "in perpetuity" which demands to go with ἐκάθισεν, "sat down." There the sense fully applies; whereas by the loose rendering "for ever," followed by a comma as in the Auth. and Rev. versions, the true force is lost, and help given to the falsehood of a mass going on for ever, though this would require προσφέρων to make it accurate. (*Exp. of Heb.*, p.187)

continuously: I am of opinion that εἰς τὸ διηνεκές, "for ever," ought to be construed in this verse, not with προσενέγκας θυσίαν, but with ἐκάθισεν κ. τ. λ. (i.e. with "sat down"). It is not exactly a question of the general sense, for there is good sense either way; and still less does it turn upon Greek construction, for the words might be taken before or

after the verb or participle, as it seems to me. The real point is the special contrast of vers. 11, 12. Instead of offering oftentimes the same sacrifices, Christ has offered once. . . . As for the abuse, justly objected to, the aorist cuts off the force which Papists, and those who think with them, might give it, for where continuous offering is intended the present tense is employed, as in verse 1. (*Bible Witness & Review* 1:308, *Christian Annotator* 3:193)

continuously: Εἰς τὸ διηνεκές does not express eternity (which would be εἰς τὸν αἰῶνα, or some such form of words) but "for continuance." (*Lectures Introductory to the Epistles of Paul*, p.522)

continuously: But the connection of "for ever" with the offering one sacrifice for sins, instead of with "sat down," is an error of the first magnitude, common to Wiclif, the Rhemish, the Authorised Version, and the Revised Version, but not Tyndale, Cranmer, or Geneva. The sense of the phrase εἰς τὸ διηνεκές being continually or in perpetuity, rather than "for ever," is in its own nature incapable of being combined with the aorist, and can only go with such tenses as the present and perfect, which suppose continuance. To make the present construction orthodox, one must conceive some such ellipse "as [the efficacy of which last] for ever," which would be intolerable. The only party which the misrendering can serve is the sacerdotal one, which pretends to offer a continual sacrifice for the living and the dead; but in order to have the least real weight the Greek should have been προσφέρων, and we should have been landed back into the Judaism of verse 11, with which the Apostle is contrasting Christianity, which mainly depends on the completed act taught by προσενέγκας as in our verse. It is hardly possible to conceive a blunder in more direct issue with the entire teaching of this Epistle. (*Bible Treasury* 14:47)

continuously: But not a syllable of protest do they [the American correctors of the RV] utter against the error of the Authorised Version repeated in the Revised Version which takes ver. 12 εἰς τὸ δ., continuously, with Christ's having offered one sacrifice for sins, whereas its true connection is with His session at God's right hand. Wiclif alone exhibits the same mistake, not Tyndale nor Cranmer nor the Geneva V. nor the Rhemish, strange to say. If it were indeed a principle present, it might go to prove the theory of the mass as a continual offering from the cross for the sins of the living and dead. But the aorist falls in naturally with the contextual argument on the unity of the sacrifice because of its perfect efficacy; and the "continuously" goes with the utmost propriety and characterizes Christ's seat on high, though only stated as a fact. There He took His seat, not precisely "for ever," but "uninterruptedly" in witness of His completed and accepted sacrifice, instead of standing day by day to renew the same ineffectual offerings, — not "for ever" but henceforth expecting till His enemies be set a footstool of His feet. It may be of interest to note that the same phrase is used just after, in 14: by one offering Christ has perfected uninterruptedly the sanctified. His saints have been perfected without a break to disturb their acceptance, as freed from their sins by His blood. Their communion may be interrupted and is by every sin allowed: their clearance from guilt is as perfect as His work can effect. Out of communion we are powerless and fail to enjoy; and His advocacy restores our souls by the washing of water by the word which gives self-judgment. But the standing of the believer is in Christ and according to the value of a work which has so purged the worshipper that they have, as 10:2 says, no more conscience of sins. The conscience is so purged as to know that all one's sins are gone before God. (*Bible Treasury* 15:31-32)

10:14 sanctified: . . . the present participle may be used abstractedly apart from the question of the action or the passion. But the perfect tense could not be used as it is in verse 10 about the same persons at the same time, if the object were to define by ἀγιαζόμενοι that we are only under a process of sanctifying now going on, but as yet imperfect. For while

the present may express either the actual time or the abstract character and object of the operation, the perfect necessarily gives the permanent result of a terminated action, and therefore affirms that we have been and are sanctified through the offering of the body of Jesus Christ once for all. It is no question of God's counsel respecting us, but of a present abiding effect of Christ's finished work. Hence to lay stress on *ἀγιαζόμενοι* as if it must needs indicate a process going on is not only arbitrary, because the present participle does not always convey this force, but even negated by *ἡγιασμένοι* which decides the time and excludes what is imperfect. It is not potentiality, but a present fact and a continuous character acquired by Christians through the accomplished and accepted sacrifice of Christ. To translate therefore in verse 14 *τοὺς ἀγιαζομένους* as "them who are being sanctified" is, under the appearance of literal precision, to prove that we have never seen the true spirit of the passage, and that we do not understand the apostle's doctrine on this great head; and the rather too as *τετελείωκεν* ("he hath perfected") in the same clause is irreconcilable with this effort to get rid of sanctification here as a standing condition, by denying the abstract force of the present participle as used in this case. It is interesting to observe that in the same chapter (ver. 29) the Spirit employs the aorist *ἡγιασθη* to describe him who had once been a baptised confessor of Christ crucified, but afterwards turned out an apostate. That tense simply states the fact historically; whereas the perfect, adding to it the idea of an existing result, could not properly be used of one who had spurned Christ and counted the blood of the covenant a common thing. It is not true that he had advanced so far in the spiritual life that this blood had been applied by faith, or that its hallowing or purifying effects were visible in his life. Such talk is merely imaginative, not only without scripture, but neglecting the obvious intimation of that which is said; for the passage says nothing of spiritual life, or of applying the blood by faith, or of purifying effects visible or invisible, but only of sinning wilfully after having received the knowledge of the truth. Be it ever so exact and full, this in no way implies in itself a divine work in the conscience so that the person was born again and converted to God, but such a clear full and certain knowledge as many unconverted men possess who nevertheless hold fast the truth in unrighteousness. Very different is the statement in Heb. 9:14 where the blood of Christ is said to purify the conscience from dead works in order to serve (*i.e.* religiously) the true God. (*Bible Treasury* N11:335) [See also note on Acts 20:32]

the sanctified: [See note to Heb. 10:10]

10:15 said Λ : "Before" is certainly wrong (*Bible Treasury* 14:47)

10:16 understanding; Λ : Is there any need for marking the apodosis, formally at the end of 16, "*then saith he?*" (*Bible Treasury* 14:47)

10:18 offering: [Q. . . . Why is it we have in this chapter (*passim*) *προσφέρω*, to offer, and *προσφορά*, an offering, and not *ἀναφέρω*, to offer up, especially as we find from verses 10,11,12, that is attributed to the offering, *προσφορά*, which we should have supposed could only be by *ἀναφέρω*, offering up, when only it would be a sacrifice (*θυσία*)? We have both, "no more offering for sins" (*προσφορά*), verse 18, and "no more sacrifice for sin" (*θυσία*), verse 26. W.L.P.]

The reason why *προσφέρω* is employed in Hebrews 10 seems to me the need of a more general word than *ἀναφέρω*, which had been used in chapter 9 in distinction from *προσφ.* wherever it was intended to express the actual bearing of sins. Where a substantive is wanted for this, *θυσία* is used, which is as specific as *προσφορά* is general. Hence, where *προσεύχας* is defined by *ὑπὲρ ἁμαρτιῶν* and *θυσίαν*, it is as strictly sacrificial as if it had been *ἐαυτὸν ἀνερέγκας*, or *τὰς ἁμαρτίας ἡμῶν ἀνερέγκας*. (*Bible Treasury* 11:288)

10:19 the holies: [See note to Heb. 8:2]

10:20 Λ a new: And why in 20 "by" the way? Why not "the new and living way which he dedicated for us," &c.? (*Bible Treasury* 14:47)

10:21 priest: a great "priest" is right [in the RV] (*Bible Treasury* 14:47)

10:22 assurance: But why "fulness" here and in 6:11, when they gave [in the RV] in their text of Col. 2:2 "full assurance?" (*Bible Treasury* 14:47)

washed: In 22, 23 the Americans [correctors of the RV] prefer margin ⁷ to the Revised text, but without sound reason, it seems to me; for the three verbs of call in the three verses are connected in due order, the approach being as simply strengthened by the two perfect participles which follow, as the holding fast the confession of our hope is sustained by the faithful promise of God, and the considering one another to provoke to love and good works, carried out especially in this habitual gathering together and by exhortation in view of the day approaching. Why sever "our body washed with pure water" from the foregoing? and why connect it particularly with what follows? Each of the subjunctives introduces a new scope, and has its own supports adjoining, and in no case preceding. (*Bible Treasury* 15:32)

10:23 hope: In the A.V. of verse 23 "faith" is a strange if not unaccountable mistake. "Hope" is here right as "faith" in verse 22. Promise connects with the future, and hence calls for hope. (*Exp. of Heb.*, p.191)

hope: It is of course "hope" [in the RV] (*Bible Treasury* 14:47)

10:25 the gathering of ourselves together: The superiority of "our own assembling together" is not obvious. (*Bible Treasury* 15:32)

10:26 sin: The reader should observe that "sinning" in verse 26 is the present participle and does not relate to an act or acts of evil (as in the last text referred to [1 John 2:1,2]), but to the habitual or continuous habit of the person. And this is strongly pointed out in a Greek Scholiast which Matthaei quotes. It supposes souls not born of God; which is in no way inconsistent with "we" or with having received objective knowledge, however accurate, full, or certain. On the contrary, both here and in 2 Peter 2:20, this is expressly allowed to be within the range of flesh's capacity. (*Exp. of Heb.*, p.193)

no longer: It is evident that "no more sacrifice," and "no longer a sacrifice," are rather differences of expression than of idea. Either of them fairly represents the phrase. "No other," seems to be a needless change, though probably intended to convey substantially the same thought. It is the sin of apostasy from Christ and His sacrifice which is here warned against. (*Christian Annotator* 3:178)

10:28 Any one if he set: Would not 28 open more correctly thus, "When one set at nought Moses' law," &c.? "A man that hath set," &c. offends against more than one point of importance. (*Bible Treasury* 14:47)

10:34 prisoners: All the old English versions save that of Rheims (1552) narrow their sympathy according to the Text. Rec. to the bonds of him who now wrote; but the better reading seems to be "the prisoners" *i.e.* those of the Lord in general. (*Exp. of Heb.*, p.195-6)

prisoners . . . for: it is not as in Text. Rec. "of me in my bonds," but on good authority "on those in bonds;" also *ἐν* of the Text. Rec. disappears, and the true force is either "that ye yourselves," &c. or "that ye have for yourselves," according to the reading preferred. (*Bible Treasury* 14:47)

for: it is a question between "ye yourselves have" κ A H, some cursives, ancient Vv., &c.), — or "ye have for yourselves" (D E K L, the mass of cursives, &c.). Margin¹ [of the RV] seems to me to be a mere blunder; and I could not say that any ancient authority

countenances it, or if so, what matter? There are foolish enough things beyond doubt in the fathers. (*Bible Treasury* 15:32)

for . . . substance ^Λ : "In heaven" appears to be a copyist's addition, as is "in" (ἐν) just before. (*Exp. of Heb.*, p.196)

10:38 he [or, one]: [The RV] is correctly "any righteous (or just) one." It may not be needful to interpolate "one" or "any man;" but there is no real ground for inferring that the same man is meant. The Hebrew and the Septuagint exclude such a thought, and certainly the Apostle did not intend differently. But the form differs according to Divine wisdom to warn the Jewish professor who professed faith but might not live by it. (*Bible Treasury* 14:47-48)

11:1 [whole verse]: The suggestion [of the American correctors of the RV] on 11:1 is unobjectionable. Here is the sense: — "Now faith is confidence (3:14) in [things] hoped for, conviction of things not seen." (*Bible Treasury* 15:32)

substance [or, substantiating]: It is a nice question as to 11:1 whether ὑπόστασις here means grounded assurance as in 3:14, or substantiating which more approaches the older view. The Peschito's "realisation" might express it best in this, as demonstration in ελεγχος. (*Bible Treasury* 14:48)

11:3 the [things] beheld: the perfect is twice misrendered by the Authorised Version. It should be "have been framed," and "What is seen hath not come into being;" the true reading is τὸ βλ. with the best authorities, not τὰ βλ. an accommodation to φ. which is in the plural. (*Bible Treasury* 14:48)

11:5 the . . . hath been witnessed . . . had: "he hath had testimony" . . . "that he had," not "he had" . . . "that he," as in Authorised Version. It is also before "the" translation, not "his" as in Text. Rec. (*Bible Treasury* 14:48)

[last half of verse]: The rendering proposed [by the American correctors of the RV] for the text in 5 seems a mere twist without adequate ground. If no more than this could be questioned, the Revisers had small reason to fear criticism. (*Bible Treasury* 15:32)

11:6 approacheth: it should be "draweth near" (προσερχ.), as usually, not "cometh" as in Revised Version, following Authorised Version. (*Bible Treasury* 14:48)

out: [See note to Heb. 11:14]

11:7 for: Prepared "for" seems in our day better English than "to" (*Bible Treasury* 14:48)

11:8 went out: "was going" is preferable to went, especially after ἐξῆλθεν just before. (*Bible Treasury* 14:48)

11:11 also: "Even" in 11 seems out of place; is it not "Sarah herself also"? Is not this a common mistake of the Revisers? "Even" is used properly where one means to express anything strange, as in 19; is this the idea here? (*Bible Treasury* 14:48)

11:13 afar ^Λ . . . greeted [or, embraced]: The additions of "and were persuaded" in the Received Text has scanty support of no account, though Dr. J. Owen makes much of it in his Exposition as have many others since. It really enfeebles the truth. It is a delicate question whether the next clause keeps up the figure of "greeting" as well as seeing from afar, or adds the different side of truth in their warmth of taking their hope by faith. (*Exp. of Heb.*, p.213)

afar ^Λ : [The RV is] right in excluding "and been persuaded of them," an addition of Text. Rec. in 13 on the slenderest testimony. (*Bible Treasury* 14:48)

11:14 seek out: the Revisers render ἐπιζητοῦσιν, "seek after," which is all well; but would it not have been better to have given "seek out," not "after," to ἐκζ. in 6? (*Bible Treasury* 14:48)

11:15 called: Tischendorf and Tregelles read the present, others the imperfect. (*Exp. of Heb.*, p.212)

11:17 offered up . . . was offering: It is difficult to express in English the force of the Greek perfect and imperfect. The one gives the result of the act as if accomplished, the other the historical fact that it did not actually take place. "Hath" here (in the first clause) is not really admissible in our tongue; yet it may be in a bracket to enforce the truth. (*Exp. of Heb.*, p.215)

offered up . . . was offering: we have twice over [in the RV] the confusion of προσφ. with ἀναφ. offering, and not offering "up." (*Bible Treasury* 14:48)

11:19 parable [or, figure]: [See note to Heb. 9:9]

11:21 on . . . staff: [Q. Heb. 11:21. What ground is there for the Rhemish version and note?

A. The difference between the Hebrew copies and the sense given by the Septuagint is simply a question of the points (i.e., between מַטֵּה, a staff, and מִטָּה, a bed, both being derived from the root מָטָה, which means to lead as well as to stretch.) There is no reason to doubt the accuracy of the "bed" in the Old Testament, nor of the "staff" in the New Testament. The staff was in his hand while he bowed himself upon the bed's head. Aquila and Symmachus gives κλινης, while the LXX. have βᾶβδου. Indeed, so far there is a difference; the Rhemish is stronger than the authorized in excluding from Gen. 47:31 anything but the absolute and supreme worship of God. "Israel adored God, turning to the bed's head," whereas the English Bible simply states that he bowed himself, doubtless in worship, upon the bed's head. This then, is not the question, which is, whether the Septuagint, or rather Heb. 11:21, intimates that Jacob also paid relative honour to Joseph's sceptre, as a figure of Christ's royal dignity. Now, waiving for the moment the question to whom the rod belonged, it is admitted in the Rhemish note to Gen. 47:31, that "Jacob, leaning on Joseph's rod, adored, turning towards the head of his bed." This shows that the *Rhemish translators* perfectly understood the real force of προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς βᾶβδου αὐτοῦ. How came they to know that Jacob so leaned? The Hebrew does not say so, but the Greek. How came they, then, to misunderstand the same Greek words in Hebrews, quoted from this very passage? The only true answer is, that they sought the appearance of Scripture sanction for their idolatry. But God has caught them in their own craftiness; for the words cited prove that they knew the real meaning of the Greek, justify the authorized version, and retort the charge of corruption on their own heads. The truth is, that the Greek will not bear "worshipped the top," but "upon the top," as every version known to me has it, save the Vulgate, or those made from it. As to the meaning, it is clearly leaning on it, as the Rhemish Annotator himself confirms in his note to Gen. 47:31. The reader may compare 1 Kings 1:47, where the Septuagint has προσεκύνησεν ὁ β. ἐπὶ τὴν κοίτην, the Vulgate, adorat in lectulo suo, and the Douay "adored in his bed." Now, the construction is precisely the same as in Heb. 11:21.

Another thing seems plain — that if by leaning on the top of the rod is meant that Jacob worshipped the rod, equally so by turning to the bed's head must be meant that he worshipped the bed. But, as in the latter case, (Gen. 48) the Douay version understands that Jacob adored God, turning to the bed's head; so in the former case, (Heb. 11) they ought to understand that he adored God, [leaning] upon the top of the rod. But it would be intolerable, even to the Romanist, to suppose that Jacob adored the bed. Consistency, however, requires it. The grammatical construction

is imperative. Either he adored both rod and bed; or he worshipped God, leaning upon the top of the staff and turning toward the bed's head. (*Bible Treasury* 3:112)

11:26 of: It is scarce needful to point out how superior in moral force is the critical reading "of Egypt" (ⲁ ⲉ ⲕ ⲗ ⲡ) to the Text. Rec. or Lachmann's strangely elliptical form. (*Exp. of Heb.*, p.223)

of: it is "of," not "in" Egypt; Lachmann with the Alexandrian copy reading Αἰγύπτου as the Text. Rec. has ἐν — φ. (*Bible Treasury* 14:48)

11:32 David ⲁ : ["too, and"]: Later editors reject the copula after David on small but ancient authority. (*Exp. of Heb.*, p.229)

11:35 Women: Lachmann adopts here the evident blunder of AD^{ⲁⲙ}. (to which we can now add ⲁ^ⲙ) which strangely made "women," not the subject as it is, but the object, and, stranger still, in apposition with "their dead." (*Exp. of Heb.*, p.229)

11:37 they were tempted: (The order differs in MSS. ⲁ ⲉ^ⲙ. L P, etc., have "tempted" before "sawn," the rest in the more common way.) . . . "Tempted" has perplexed the commentators. Some, in the face of overwhelming evidence for the text, have dared to invent readings out of their own heads; as the Syriac (pesch.) has wholly dropped it. (The Philoxenian Syr. Version fails after verse 27.) (*Exp. of Heb.*, p.231-232)

11:40 concerning: It was not needful to alter "for" into "concerning" in 40, as the Revisers render περὶ in 13:18. (*Bible Treasury* 14:48)

us ⲁ , . . . apart: ["Old Testament Saints", *Quarterly Journal of Prophecy*, April, 1857] proposes a new version of the passage altogether. "But if the central clause be placed, as it should be, in a parenthesis, and if the ellipsis be supplied, then all appearance of ambiguity is removed. These all, having obtained a good report through faith, received not the promise, (God having made a better provision for us than that, viz., that they should at present receive the promise,) in order that they, apart from us should not be perfected." This is, indeed, a bold proposal. To insert the demonstrative pronoun "that" and then explain it, as though it were a part of the passage, inserting the explanation also, as a mere supplying of an ellipsis, is to use a liberty with God's word by which it might be made to say anything. In this instance it is used to make the passage say the very opposite of what is said by the words actually found in the Greek. But let us hear what is said in favour of the change.

"The substantive instruction of the passage is contained in the first and last clauses: — 'they received not the promise, in order that they might not be perfected apart from us.' (χωρίς ἡμῶν.) The central parenthetic clause does not teach that God had provided something better for us than for them; (that would contradict the word χωρίς, *apart from*;) but it teaches that He had provided for us a better thing than to allow that they should be perfected apart from us. The word χωρίς (*apart from*) could not, on the other supposition, have been used; for if we had the calling and glory of the Church, and they not, then, indeed, they and we should be perfected "apart" one from the other, the very thing which this verse declares to be impossible." On all this we remark: — 1. that to read the central clause parenthetically is purely gratuitous change, uncalled for by anything in the passage, which makes good sense just as the translators have left it. 2. To read it parenthetically *creates* the ellipsis which the writer supplies, and which exists not as the passage stands. 3. The construction of the passage is *against* the reading the central clause as a parenthesis. The words περὶ ἡμῶν and χωρίς ἡμῶν so connect the two phrases, "a better thing *for us*," "that they *without us*," as to make the latter dependent on the former. But if so, how could the former be part of a parenthesis? 4. So far is χωρίς from excluding the idea of their perfection (that of Old Testament saints) being different from ours, that it is used in passages where similar differences are undeniably recognized. "Without (χωρίς) me, ye can do nothing." Does the word

here exclude all difference of dignity or glory or power between Christ and His disciples? "The man is not without (χωρίς) the woman in the Lord." Does this mean that they are in all respects equal? Why, the whole drift of the passage is in proof of the man's superiority. That is, the word is used in scripture in a sense quite different from that which this writer wishes to fix upon it absolutely in the passage under consideration. (*Bible Treasury* 1:231)

12:2 [or, the] . . . is set down: "faith," or the faith, seems to be the thought not *our* faith as in the Authorised and Revised Versions. The Revisers say "hath sat down" for κεκ., having given "sat down" for the ἐκάθ. in 1:2, 8:1, 10:12. The Authorised Version had said "is set" in 8:1 as well as in the passage before us, so that they do not seem to have distinguished on principle. (*Bible Treasury* 14:48)

12:3 himself: But how was the Company [of Revisers of 1881] persuaded into deserting ἐαυτόν or αὐτόν, accepted even by Alford, Lachmann, Tischendorf, and Tregelles, on ample authority? Was it not by the strong pressure of Cambridge admirers of paradox if it be only ancient? No doubt they can cite ⲁ ⲉ ⲕ ⲗ ⲡ, all^{ⲁⲙ} with the same old Latin copies, the Pesch., &c. The resulting sense in this connection is not only inferior beyond comparison, but intolerable. (*Bible Treasury* 14:48)

himself: [The American correctors of the RV] draw attention to the strange want of judgment in the Revised text of 3. There are a few ancient and excellent authorities which read the plural in one form or another; but the singular "himself" or "him" is the reading of Alford and Lachmann, of Tischendorf and Tregelles, none of whom lacked boldness in acting on a few old copies. The learned editors of Cambridge adopt it in their Gr. N. T. and were probably the chief influence in bearing down the opposition of others in the Committee. (*Bible Treasury* 15:32)

12:6 Jehovah: "Lord" here means Jehovah, and therefore excludes the article in Greek. (*Exp. of Heb.*, p.239)

12:7 For: (εἰς A D K L P and some 50 cursives (the Vat. B. and Rescript of Paris, C, failing); εἰ has but some cursives, Euthal-Cod. and Theophylact, all the ancient Vv. and Ff. being adverse.) . . . The commonly received text which substitutes the conditional "if" (εἰ) for the preposition "for" (εἰς) is an unquestionable mistake, resting on few and late witnesses opposed to weight and antiquity, and due apparently to a presumed simplifying of the clause. Tischendorf who had wavered returned to the true reading, as do all critics who adhere to diplomatic evidence, unless a motive for change were probable. Here the motive wrought the other way in the modern copies; for it seemed to balance the seventh verse better with the eighth. Whereas in fact the ancient reading preserves the application of the O.T. citation simply and with far more directness and energy. Erasmus led the way wrongly, following a Greek MS. of not much value, and others followed the Dutch scholar. The Vulgate too had the mistranslation of "in disciplina," which should of course have been the accusative as in its Fulgentian copy. The Veselian forgery made the Greek to match the error. (*Exp. of Heb.*, p.239-240)

For: [The RV] affords a remarkable departure from the Text. Rec. εἰ "if" for εἰς in the sense of "for." "For chastening endure (or, better, ye are enduring); as with sons God is dealing with you." The ancient MSS., and Versions remarkably consent against the text adopted by Erasmus, the Complutensian editors, Colinaeus, Stephens, Beza, Elzevirs. Bengel, whose critical insight was great, here failed, thinking the true reading to be the slip of a Greek pen, though he was well aware that the widespread testimony of the old version told a different tale. Even Matthæi, who loved to fight Griesbach, was here compelled to reject the few minuscules and accept the united voice of antiquity; and of course Alford, Lachmann, Scholz, Tischendorf, and Tregelles follow. Is it sound to say that if ye endure chastening God dealeth with you as

with sons? Does His fatherly course depend on our patience? On the other hand, it is important to feel that we endure as chastening, not as punishment: οὐκ εἰς κόλασιν, οὐδὲ εἰς τιμωρίαν, as Chrysostom pertinently observes. It is as certain as such a thing can be that the text of his comment (Epp. Paulin. vii. 330, ed. Field, Oxon.) has been tampered with to make it accord with εἰ. (*Bible Treasury* 14:48)

[is he]: In ᾧ A P, etc., ἐστὶν is not expressed. (*Exp. of Heb.*, p.239)

12:10 chastened ἅ . . . ἅ profit: The version of 10 [in the RV] is properly cleared of obsolete speech, save that "us" and "our" rather enfeeble the form. (*Bible Treasury* 14:48)

holiness: It may be noticed that Hellenistic literature, in none of its copious and varied remains, uses this word ἁγιότης. Yet is it the simplest derivative that expresses quality from ἅγιος, holy. It occurs in the apocryphal second book of Macc. 15:2, but is not correctly rendered in the Vulgate, followed by Wiclif and his follower, and the Douay, etc. For "with holiness" qualifies "him who beholds all things," rather than the day forehonoured by Him. Some may not be aware that Alford, Lachmann, Tischendorf, Tregelles, Westcott and Hort adopt it in the text of 2 Cor. 1:12, where others have ἀπλότητι, a word easily confounded with it by a hasty eye. It is adopted without even a marginal question by the Revisers. (*Exp. of Heb.*, p.243)

12:11 no chastisement: Ought not 11 to be "No chastening," &c.? (*Bible Treasury* 14:48)

12:15 [the]: A few very ancient witness give "the" many: so in Mark 6:2; 9:26. (*Exp. of Heb.*, p.244)

[the]: "The" many in 15 is a doubtful reading sustained by two great uncials and as many cursives, &c., against all the other authorities. Cf. Mark 9:26. (*Bible Treasury* 14:48)

12:17 (for . . . repentance): [Q. — Is it the blessing or repentance Esau sought carefully? F.H.]

A. — Gen. 27 is explicit. Esau sought importunately the blessing of his father and with tears. He was a self-willed, profane, and unclean man. Not a word is breathed of repentance. He had already despised his birthright heartlessly. God was in none of his thoughts, but he counted on Isaac's carnal partiality; as Jacob, misled by Rebecca, trusting to cunning, instead of crying to God and resting on His purpose, which, spite of their low state, both believed in. Hence the R.V. joins J.N.D.'s, and very properly in parenthetically marking the clause, "for he found no place of (or, for) repentance." One fails to see any sufficient reason for taking μετανοία in any other than its uniform sense elsewhere in the N.T. To make it here only equivalent to μεταμέλεια demands at least the strongest proof, and seems to be uncalled for, though an expositor second to none appears to have been of that opinion for this place. (*Bible Treasury* 20:176)

(for . . . repentance): the Revisers have by the parenthesis set out duly the true meaning. It was not repentance, but the inheritance of blessing which Esau sought out with tears. (*Bible Treasury* 14:48)

[parentheses] it is important to observe that what Esau sought diligently to obtain with tears was the coveted blessing. To have sought repentance with tears yields no good sense. (*Bible Treasury* 15:32)

12:18 thing: The best and most ancient witnesses omit ὅρει here, which is understood from verse 22, where the positive object is found. But Mr. T.S.Green goes so far as to give up the contrast of the two mountains, and has, "you have come to a fire touched," etc. (*Exp. of Heb.*, p.246)

thing: the Revisers omit ὅρει on fuller evidence than their insertion in 15; but they supply it from 20 in the general sense instead of adopting Mr. Green's singular turn, "to a fire to be touched and glowing." (*Bible Treasury* 14:48)

12:19 deprecated: If the true meaning of παρητήσαντο in 19 had been borne in mind [in the RV], "deprecated," "declined," "excused" (see 25), it would perhaps make the absence of μή more probable as in ᾧ P, 10,73, &c. (*Bible Treasury* 14:48)

12:20 stoned ἅ : Of course the last clause of 20 in the Text. Rec. is dropt. (*Bible Treasury* 14:48)

12:22 and . . . and: the Revisers have failed to give the true connection, καὶ really indicating each new object, and consequently misrepresented the sense of this weighty passage. The myriads of angels are the general assembly, and "church of firstborn ones" are a new and wholly distinct group, here confounded with παρηγύρει, which really goes with ἀγγέλων. (*Bible Treasury* 14:48)

and . . . and: It is to be regretted that the Americans [correctors of the RV] seem as far as the Revisers from correcting the vicious arrangement in 22, 23, where they all failed to see that καὶ defines each new clause after the first in the sentence from 22-24. . . . "To the general assembly and the church" &c. is a muddle, the first term of which should end the previous object enumerated; the second begins a new one with the conjunction prefixed. (*Bible Treasury* 15:32)

and [7 times]: No mountain named in the Bible suited the aim here so admirably as Zion, the Zion of scripture, not the whimsical substitute of theology, "the catholic church" as even Cromwell's Vice-Chancellor of Oxford University, the able and excellent J. Owen makes it to be, militant and triumphant, and to this end omits the copulative (Works, xxiv. 329, Goold's Ed.). But here we may add that almost all editors of the Greek Test. as well as the commentators almost universally fall into error sometimes repeatedly, by not heeding the plain and sure fact that the conjunction (καὶ - and) connects with Zion each new and distinct link in the chain of glory. In the next page after, as in the text of the page before, it is given correctly; but such laxity makes sound exegesis impossible. The most prevalent instance is in joining "general assembly" (as in the Auth. Ver.) with "the church of the firstborn;" of which Dr. Owen of course is also guilty, to the destruction of all right intelligence of the context. The least skilful of handlers could not have the hardihood to construe "God the judge of all," "Jesus the mediator of the new covenant," and "the blood of sprinkling" etc., as the further description of the catholic church; but they do strive hard to merge "the spirits of just men made perfect" in the same object.

Even J.A. Bengel (Gnomon ii. 467, Ed. 1836) lumped "myriads of angels and firstborns" in one category, so as to make out his double sevenfold; whereas the latter consists really of eight, not of seven. Yet in the next p. 468 he properly asks, who would join together as synonyms the church of the firstborn with the general assembly of angels? Nevertheless, who knows not that able men of research like Dean Alford, and Bp. Chr. Wordsworth, and Bp. Westcott, persist in the same false punctuation, and in joining more or less two categories so different as the angels and the church; as the erudite Bp. J. Pearson laid down in his famous exposition of the Creed since 1658? The perplexities of the learned are great and varied, as F. Delitzsch here speaks of three closely connected questions, and among the hardest in our Epistle. But, whatever the connection, the difficulty is largely due to overlooking the help rendered by the conjunction as the introduction of each added object after the first, or Zion. The neglect of this threw even so eminent a preacher and teacher as J. Howe into confusion like almost every other, as we may see in his use of this scripture everywhere, particularly in his sermon, or part of it, dedicated to Lady Russell. Lesser lights we need not notice. (*Bible Treasury* N5:107-108)

and [7 times]: The conjunction simply and effectively introduces and connects each of the objects in a remarkable order after the first, as we shall see. This was overlooked in the A.V. following other translators,

to the ruin of the meaning between the latter clause of verse 22 and beginning of verse 23. (*Exp. of Heb.*, p.248)

a universal assemblage: The phrase “general assembly” (πανηγύρει) is clearly, in my judgment, exegetical of the preceding words, “the innumerable company of angels,” just as, in the clause before, “the heavenly Jerusalem” is a further explanation of “the city of the living God.” The conjunction καί introduces each new clause, which arrangement is destroyed in this particular instance, but observed in all the other parts of the sentence in the English Bible. The same confusion appears in Beza, Diodati, the Dutch, Martin, Ostervald, the Lausanne, etc. Bengel rightly objects to this construction. “Nam et polysyndeton retinendum est; et aliorum sine dubio est panegyris: aliorum, ecclesia, quis enim conjungeret synonyma, panegyris et ecclesia? Ecclesia, primogenitorum est; panegyris igitur, angelorum.” But then he falls into the mistake of making, not only the angels, but the church of the first-born ones refer to the myriads, which is equally, as it seems to me, contrary to the linking of each separate term by the conjunction, not to speak of other objections. The Syriac and Vulgate, with those who follow them, Luther and the Elberfeld, avoid either error, and give the true sense with more or less clearness. (*Bible Witness & Review* 1:316)

12:23 and [3 times]: [See note to 12:22]

assembly: [See note to Acts 19:32]

heavens: [See note to Mat. 16:2]

12:24 and [2 times]: [See note to 12:22]

covenant: How absurd to connect, as the margin does, a Mediator with a testament! With a covenant it is all right. (*Bible Treasury* 14:48)

^ Abel: And why “than *that* of Abel”? According to 11:4 it is Abel, as it were, speaking in his blood or death; παρὰ τὸ in L. and others, but it seems a mere gloss for facility. (*Bible Treasury* 14:48)

12:25 heavens: [See note to Mat. 16:2]

12:26 will: it should be “I will shake” instead of the present in the Text. Rec. (*Bible Treasury* 14:48)

12:28 we may [or, let us] serve: there is strong and abundant testimony for “we serve,” where the Revisers rightly cleave to the common text. (*Bible Treasury* 14:48)

13:3 [whole verse]: the Revisers correctly in general render a verse probably mistranslated through anti-Romanist zeal. (*Bible Treasury* 14:61)

13:4 [Be] . . . in all [things]: The A.V. is faulty in two respects. It is not a mere affirmative sentence stamping the relationship with dignity, but an exhortation in the imperative calling us to carry it on worthily, and to guard it from all taint of unchastity or impurity. And we are bid to set it in honor; not in this respect or in that, but “in all things.” . . . To say it is honorable “in all men” overlooks, if it does not destroy, the force of the scripture for the Christian’s conscience. (*Exp. of Heb.*, p.259-260)

[Be] . . . undefiled: The imperative is right, and “undefiled” a predicate as “in honour.” (*Bible Treasury* 14:62)

in all [things]: The true rendering is, Let marriage be honourable (not “among all” as the Revisers say, but) “in all things,” and the bed be undefiled. The construction is alike before and after. It is an injunction, not an affirmation as in the A.V. with Wiclif, Cranmer, and the Geneva translators. The Rhemish is an ungrammatical evasion, meant to correspond with the Vulgate, which would seem to take the Greek like the Peschito, Wiclif, &c. Tyndale alone was right. (*Bible Treasury* N4:162-3)

in all [things]: ἐν π. may, and probably does, mean “in all things,” or every way, as in verse 18, and often elsewhere; whereas the

masculine sense, though popular among Protestants, is here harsh in construction and can hardly be laid down absolutely if we bear in mind 1 Cor. 7. (*Bible Treasury* 14:61-62)

13:5 course of life: The beginning of 5 [in the RV] is loosely translated. Surely ὁ τρόπος is the way of dealing without going further to make a smooth construction with the following clause. (*Bible Treasury* 14:62)

13:6 say . . . ? : It is not “may” but do say; and the interrogative is not only correct, but gives real point. (*Bible Treasury* 14:62)

13:7 leaders: [It] is calling to mind those apt to be forgotten who had passed away. Hence the text of the A.V. is not in accordance with the truth; nor is the margin though more literal. But in this case we must say were, not “are,” your guides, for their course was closed, as the verse itself intimates. (*Exp. of Heb.*, p.260-261)

the which: [The RV has] correctly treated the words as referring to their guides, not “who” but “the which” or such as spoke to them the word of God, whose faith they were to imitate, contemplating the issue of their career or behaviour. (*Bible Treasury* 14:62)

13:8 [parentheses]: “Jesus Christ” is the subject of the distinct proposition that follows. Indeed verse 8 might fittingly open a new parenthesis which would close with 16, though it is no bad transition from the teaching of the deceased leaders to the abiding sameness of the Lord Jesus. But the apposition insinuated in the punctuation of ordinary English Bibles is false. The unchangeableness of Christ is the guard against being carried away. (*Bible Treasury* 14:62)

13:9 carried away: the received reading followed by the Authorised Version περιφ. rightly gives place to παραφ. as in the Revised Version. It is not carried about as in Eph. 4:14, but carried away out of the straight course. (*Bible Treasury* 14:62)

divers: the Authorised Version has misled the Revisers into “divers,” not now for “many” but for various, ποικίλαις. “Diverse” would at least approximate, and perhaps the Revisers meant this, for their spelling is peculiar. As they interpolate an “e” into judg[e]ment, they may cut off an “e” from “divers.” But the word really means motley or various. (*Bible Treasury* 14:62)

doctrines: “Teachings” [in the RV] is unusual as a plural in our tongue, though in the singular it is all right. Probably Dr. Angus found it hard to resist the innovators. (*Bible Treasury* 14:62)

13:14 the coming one: “One” to come as in the Authorised Version is too vague, and incorrect. (*Bible Treasury* 14:62)

13:15 confessing his name: Why would the Revised Version of 15 be more remote from the Greek than the Authorised Version in the last clause? (*Bible Treasury* 14:62)

13:17 [whole verse]: Does the punctuation of 17 help the sense? “That they may do this” refers to the watching. The chiefs or leaders are to give account of their own duty, not of others’ souls. (*Bible Treasury* 14:62)

give account: But it is well to note that the Vulgate has fallen into the perversion, so natural to the official mind, that the guides will have to give account of the souls under their supervision. Such is the strange reading of the Alexandrian MS. followed by Lachmann in his Greek Testament of 1831. Tischendorf who noticed this should have seen that L. corrected the error in his larger ed. of 1840-50. Certainly there is no excuse for anyone failing to recognize the overwhelming testimony in favor of the ancient copies as well as of the Received Text which speak of the guides exercising their wakeful care on behalf of the souls of the saints, as having to render an account. (*Exp. of Heb.*, p.267)

13:18 persuade ourselves: The common reading *πεποιθᾶμεν*, followed by the Vulgate, Armenian, the A.V., etc., has numerous support, but of inferior antiquity and weight as compared with *πειθόμεθα* which is more suited to a subjective state. (*Exp. of Heb.*, p.266)

well [or, honourably]: "honourably" or "rightly" is better than "honestly" as now limited in English. (*Bible Treasury* 15:32)

13:20 in virtue of: [The RV gives] "in the" instead of "through" for *ἐν*. It expresses the power or virtue in that blood in which God brought again from the dead our Lord Jesus. (*Bible Treasury* 14:62)

in virtue of . . . an everlasting: "an" eternal is very much to be doubted. They [the American correctors of the RV] did not suggest "an" eternal Spirit in ch. 9. Our tongue does not always admit of the characterizing power of the anarthrous Greek construction, as may be seen in almost every salutation of the Epistles and often elsewhere. Hence we are forced sometimes to use our definite article where Greek has none. More noteworthy than any of these three is the true bearing of *ἐν* in 20, where the Revisers do not improve on the Authorised Version rendering of "through" by theirs of "with," for which they add the margin, "or, by Gr. *in*." It is to be feared that our American friends with the Committee at home hold Calvin's strange idea, which Bleek of late defends though one hardly likes to put it on paper, of Christ's taking the blood with Him to heaven. It is really and simply, in virtue, or in the power, of His blood. (*Bible Treasury* 15:32)

13:21 work: the omission of *ἐργῶ* is precarious, even Alford, Lachmann, and Tregelles accepting it. On the authority of A C D^{corr}. K M P, the cursives, Syriac, Æthiopic, Armenian, &c., sustain it against *ⲛ D^{p.m.}*, the Vulgate, which none follow but Tischendorf abroad, and Westcott and Hort at home. The difference, however, seems slight as to sense. (*Bible Treasury* 14:62)

in you [or, us]: There is rather better evidence in favour of *ἡμῶν* instead of *ὑμῶν* as in the Text. Rec., though none but the same editors [Tischendorf, Westcott and Hort] adopt the change. Lachmann had in his early edition added *αὐτόν*, and in his later *αὐτῶν* before *ποιῶν*, the latter of which has *ⲛ A C* to support it, though manifest glosses. (*Bible Treasury* 14:62)

13:24 They: it seems needless to add the margin, "or, the brethren from." It was implied, though Wiclif and the Rhemish have supplied it, following the Vulgate as usual slavishly. (*Bible Treasury* 15:32)

from: it is "from," not "of," Italy. (*Bible Treasury* 14:62)

Notes for James

Title ^Λ: Why should the Revisers perpetuate the traditional blunder of “The General Epistle of James”? The best critics drop καθολική, following B K, A C being defective, but A also dropping it at the end: so many Latin copies, and the Pesch. Syr. It is not “general,” but specially addressed to the twelve tribes. (*Bible Treasury* 14:62)

^Λ: It seems surprising that the Americans [correctors of the RV], less bound as they are by traditional bias than most in the old world, should heed the title given in the Authorised Version where it is clearly opposed to truth like this of our Epistle. Had “General” been applied only to the First of John and to that of Jude, every thoughtful person would have seen it to be true in fact. For the title is no part of the original text and differs in the ancient copies. The δωδεκάφυλον, or whole nationality, of Israel was before the inspired writer’s mind, not the church at large as the term Catholic or General supposes. If any were disposed to the notion of a spiritual Israel, “that are in the dispersion” ought to dispel it. One has only to examine or think of the extra-Pauline Epistles to see how absurdly they are designated the Seven Catholic Epistles, though they were from a date early enough to satisfy those who prefer post-apostolic antiquity to scripture. (*Bible Treasury* 15:47)

1:1 [whole verse] . . . in: [The RV] has neither the closeness of a literal rendering, nor the freedom of the Authorised Version. If we are to adhere to the letter, it is *in*, not “of,” the dispersion. (*Bible Treasury* 14:62)

1:3 proving: “proof” or proving is better than “trying” in the Authorised Version. (*Bible Treasury* 14:62)

proving: the Americans [correctors of the RV] are not wrong in preferring “proving” to “proof” in 1:3, as Dean Alford also felt. (*Bible Treasury* 15:47)

1:4 a ^Λ perfect: “*her*” has properly given way [in the RV] to “*its*.” (*Bible Treasury* 14:62)

1:5 freely: For both Wiclif and Purvey give the primary meaning “in simpleness,” Tyndale, Cranmer, and the Geneva, “with singleness”; Rheims “in simplicity,” and the Auth. “with simplicity.” Again, Wiclif, and the Wicliffe have in our text “largeli,” Tyndale and Cranmer “indifferently,” Geneva “freely,” Rheims “abundantly,” and the Auth. “liberally”: all of them a secondary meaning. Of these “freely” seems to suit God best, as flowing readily from the primary force which hardly befits Him, while it well becomes us. (*Bible Treasury* N1:48, *Exp. of James*, p.13-14)

1:6 doubting . . . wave: “doubting,” “doubteth” are better than “waver,” though κλύδων seems rather “a wave” or billow, than “the surge.” (*Bible Treasury* 14:62)

1:7 [parentheses]: The punctuation, as expressive of the connection of 7,8, is questionable [in the RV], though the Authorised Version is hardly correct either in its representation of 8. It is rather a description of him that doubts. (*Bible Treasury* 14:62)

[parentheses]: [The American correctors of the RV] do not question the arrangement of 6-8; but is it not simpler and truer to take verse 7 as parenthetical, and 8 as a description of the doubter figuratively set forth in 6, rather than in apposition with “that man” in 7? (*Bible Treasury* 15:47)

1:9 [whole verse]: Verses 9, 10, are given somewhat loosely [in the RV], and with uncalled for neglect of the anarthrous construction. Why not as “flower of grass”? (*Bible Treasury* 14:62)

1:10 [whole verse] . . . ^Λ flower of ^Λ grass: [See note to James 1:9]

1:11 scorching . . . goings: the Revisers depart from the simple “scorching heat,” not “wind,” given to the word in Matthew 20:12 and Luke 12:55; but “goings” is better than “ways.” (*Bible Treasury* 14:62)

1:12 put to the proof: it should be not “tried,” but the result “proved,” or as the Revisers say “approved.” (*Bible Treasury* 14:62)

He: The later uncials and almost all the cursives, &c., read “the Lord.” (*Bible Treasury* 14:62)

1:13 by evils: Why not in 13 “by evils” or evil things, rather than “with evil” as in the Authorised and Revised Versions? (*Bible Treasury* 14:62)

by evils: Did they [the American correctors of the RV] not feel the importance of the plural form relegated from the text of 13 to the margin? God tries faith and patience, He never tempts to lusts, which are from within. (*Bible Treasury* 15:47)

1:15 ^Λ sin: the Revisers overlook the abstract force of the article in Greek, where we leave it out in English. The Authorised Version is right. (*Bible Treasury* 42:62)

1:17 giving: [The American correctors of the RV have] no notice beyond a return from the Revised Version “boon” to the Authorised Version “gift.” Now we all know that the first of the two words, though properly expressive of the act of giving may be and often is used for a gift or present; but is it conceivable that we should have the two terms without a distinction other than brought together and differently qualified? Ought we not to allow that “every good giving” is here distinguished from “every perfect gift?” The character of the act good, the result in the thing given perfect, the Father of lights is the source, in contrast with evil in act and result flowing from self. (*Bible Treasury* 14:47)

from above, coming down: They follow [in the RV] nearly the Authorised Version in separating ἀνωθεν ἐστι from καταβαίνον, but the Authorised Version in 3:15 seems just as correct, which they do not follow. (*Bible Treasury* 42:62)

1:19 Ye know [it]: It is known that in the oldest uncials, supported by the Latins, the reading is ἴστε, “ye know,” not ὥστε, “so that.” Then we would proceed, “But let,” &c. (*Bible Treasury* 14:62)

1:20 man’s wrath . . . God’s righteousness: The anarthrous form of 20 is ill reflected in the Revised Version, as in the Authorised Version. 42:62)

1:21 implanted: “implanted” is correct [in the RV] (*Bible Treasury* 14:62)

1:23 considering: In 23 and 24 it is to “consider” or contemplate, rather than “behold.” (*Bible Treasury* 14:62)

1:24 considered: [See note to James 1:23]

does not ὁ π. mean more than “he that looketh”? (*Bible Treasury* 14:62)

1:26 one ^Λ: θρ. “among you” (ἐν ὑμῖν) is rightly rejected. (*Bible Treasury* 14:62) [See note to James 1:27]

thinks: . . . the form is hardly “seemeth” but “deemeth,” or “thinketh himself.” It is not what appears to others that is in question, but his thought of himself. Wyclif and the Rhemish are right, following the Vulgate; Tyndale misled Cranmer, the Geneva V. and the Authorised. (*Bible Treasury* N1:172, *Exp. of James*, p.49)

1:27 religious service: But as distinct from εὐσεβεία, piety, it [θρ.] means the outward service of God, which “religion” inadequately expresses, though it is hard to find a better. — In 27 it is well to note this, lest ignorance should treat the verse as a definition of true “religion,” as men speak. The meaning is, that this is a pure and

unsullied service before Him who is God and Father: to visit orphans and widows, &c. (*Bible Treasury* 14:62-63)

^ God: (There is ancient and excellent authority \aleph^m KL and more than 50 cursives, &c., for omitting the article, which would give a characteristic force, "before a God and Father." In either case "our" goes too far.) . . . Wiclif has it thus: — "There is a clene religioun and unwemmyd anentis God and the fadir, for to visite pupilles, *that is fadirles or modirles, or bothe*, and widewes in her tribulacioun, and for to kepe him silf undefoulid fro this world." The Wiclifite gives, "A clene relegioun and an vnwemmed anentis God and the fadir, is this, to visite fadirles and modirles children, and widewis in her tribulacioun, and to kepe hym silf vndefoulid fro this world." "Pure devocion and vndefiled (says Tyndale) before God the father, is this: to vysit the frendlesse and widdowes in their adversite, and to kepe him silfe vnspotted of the worlde." Cranmer and the Genevese V. follow Tyndale save the latter in the word "religion" for "devocion," and for "frendlesse" both giving "fatherlesse." That of Rheims has, "Religion cleane and vnspotted vvith God and the Father, is this, to visite pupilles and vvividovves in their tribulation; and to keepe him self vnspotted from this vvorld." (*Bible Treasury* N1:185, *Exp. of James*, p.51-52)

^ God: But the article is omitted before θ . $\kappa\alpha\iota$ π . in \aleph^m . C^{corr}. K L, very many cursives, &c.; it is read in other MSS. of the highest authority, as also in Text. Rec. (*Bible Treasury* 14:63)

2:1 [whole verse]: It is agreed that they [the American correctors of the RV] rightly cleave to the Authorised and Revised Versions of 1, and reject the unsatisfactory alternative of Bengel, Calvin, Gataker, or others. (*Bible Treasury* 15:47)

2:2 meeting [lit. synagogue]: One can easily understand "synagogue" used by the writer to those addressed, not literally, but as applied by a ready transition to a Christian company. It is therefore here rendered "meeting" as perhaps the nearest analogue. (*Bible Treasury* N1:219, *Exp. of James*, p.61)

meeting [lit. synagogue]: 2:2 of the Revised Version has rightly "synagogue," according to the peculiar bearing of the Epistle. (*Bible Treasury* 14:63)

meeting [lit. synagogue]: So also the bringing in of "synagogue" for the more general "assembly" as in the Authorised Version is a sound correction for reasons which may not have occurred to the Committee on either side of the Atlantic. (*Bible Treasury* 15:47)

2:4 make a difference among yourselves . . . of: "partial" in yourselves of the Authorised Version goes too far; but "divided in your own minds" in the Revision scarcely hits the mark. The true force seems that they became divided, or made a difference "among themselves." For judges "of" evil thoughts, which is the literal rendering of the Authorised Version, the Revisers give "with." Of course the meaning is that they had evil thoughts, according to an idiom found sometimes in English. (*Bible Treasury* 14:63)

make a difference among yourselves: One can understand also the text and margin of 4 [in the RV], though it be questionable if either side be the best rendering of the word δ . (*Bible Treasury* 15:47)

2:5 the: The poor "of this world" of Tyndale, Cranmer, Geneva, and the Auth. V. supposes a text which extant MSS. do not warrant, unless it be the exaggerated rendering of the article, without the demonstrative pronoun. This "of the world," has considerable support of both uncials and cursives, as well as ancient versions, &c., and is the text of Griesbach, Matthaei (both edd.) and Scholz. They were probably misled by the Vulgate, followed by Wiclif who preceded them, and by the Rhemish that came after them, "in this world," which has one cursive (29) to this effect with the venerable Bede. "In the world" has the support of three junior MSS. (27,43,64). The true reading adopted by the

latest critics is that of the most ancient and best uncials, though neglected by the ancient versions save the later or Philoxenian Syriac. It is $\tau\hat{\omega}$ $\kappa\acute{o}\sigma\mu\omega$, and appears to be the dative of reference, i.e. poor in respect of, or as to, the world, a not uncommon usage. (*Bible Treasury* N1:236, *Exp. of James*, p.67-68)

the: the true reading on the best authority is $\tau\hat{\omega}$ κ . ("as to the world"), not $\tau\hat{o}\tilde{\upsilon}$ κ ., still less τ . κ . $\tau\acute{o}\upsilon\tau\omicron\upsilon$, as in Text. Rec. followed in the Authorised Version "of this world." (*Bible Treasury* 14:63)

2:7 that was called on you: In 7 [of the RV] is not the literal force preferable "that was called upon you"? (*Bible Treasury* 14:63)

2:11 commit . . . killest: The Revisers rightly follow ancient authority in "dost" not and "killest," contrary to Text. Rec. (*Bible Treasury* 14:63)

2:12 a law: ought they [the American correctors of the RV] to have passed by the needless introduction of the English indefinite in 12 [in the RV]? (*Bible Treasury* 15:47)

2:13 ^ showed: Nor is "hath" called for in 13. (*Bible Treasury* 15:47)

2:14 ^ faith: There is no need, however, to give the Greek article with Wakefield the force of "this," nor with Bede and the Revisers the emphasis of "that," nor yet the more legitimate possessive sense of "his." Faith is entitled, even apart from previous mention, to the article in Greek as an ideal object, the thing faith, or as we in English say "faith," as much as if it expressed the different sense of "the faith" required in many scriptures. The context can alone decide in which shade it is employed. Hence also we may observe that in ver. 17 scarce any person thinks of translating the same words, η $\pi\acute{\iota}\sigma\tau\iota\varsigma$, save as faith; and rightly so, for it is still used in the same general sense. This is not at all invalidated by the anarthrous form in ver. 14, where the insertion of the article would be improper. For in such cases the accusative is complementary to the transitive verb, and expresses the character of the action that resulted, unless it be intended to denote that which through some reason becomes a specific object before the mind; both of which cases may be seen again in ver. 18. (*Bible Treasury* N1:295-296, *Exp. of James*, p.87-88)

^ faith: it is a nice question whether the true thought be "faith" as in the Authorised Version, or "the faith": the Greek admits of either, and it becomes a question of contextual propriety. But "that faith" of the Revised Version is strong beyond warrant. It is the more strange, as in the same connection (17,20,22) they give "faith" as an abstraction or personification, and quite rightly. (*Bible Treasury* 14:63)

^ faith: It is more surprising that they [the American correctors of the RV] should consent to "that" faith of the Revisers in 14. Even Dean Alford would regard the Greek article as only that of previous mention. Its emphatic force is quite unnecessary. (*Bible Treasury* 15:47)

2:18 ^ works: σου of R. Steph. ("thy," Authorised Version) is well omitted: why then should the Revisers interpolate "thy"? It was this feeling, no doubt, which led the scribes of C K L, and most of the cursives to insert the word. (*Bible Treasury* 14:63)

^ works . . . my faith: the literal sense seen in the Revised margin seems better than their text and as in the Authorised Version, which is substantially Tyndale's. It appears to me that "the" is more forcible than "thy" with "works" and "faith" at the close: "Shew me thy faith apart from the works [i.e. produced by it], and I will shew thee by [or from] my works, the faith" [i.e. which produces them], neither carrying the English article without some such paraphrase. See the Revisers' own rendering in 26. The article here means the works proper to faith, the works one has a right to expect from faith. (*Bible Treasury* 15:47)

my: The real question [in this verse] is as to a final *μὴ* which B C and a few cursives omit. (*Bible Treasury* 14:63)

2:19 God is one: It seems extraordinary that the English Versions at 19 should have deserted the text before their various translators and given what answers only to the Cambridge Greek Text of 1881, as well as the Reviser's margin, no doubt greatly due to the learned Editors' influence. For though the uncials and cursives in general differ greatly in the order of the words, the sense is the same as is represented in the Revised text; and so the mass of ancient versions. Their margin has only the Vatican, backed up by Scrivener's a c l m and Theophyl. All other critics justly insert the article, which makes the textual rendering imperative. (*Bible Treasury* 14:47)

2:20 dead [or, idle]: As to the difference of reading . . . , the great majority of MSS. gives "dead"; but the witness for "idle" is ancient and excellent. The shade is slight, the substantial sense remains as before. Only there was here as elsewhere the danger of assimilation, for the chapter ends with the conclusion that faith apart from works is "dead." If "idle" were the true text in ver. 20, the language of ver. 26 would not be a repetition but a striking and effective climax. Hence Alford, Lachmann, Tischendorf, Tregelles, with Westcott and Hort, prefer it. (*Bible Treasury* N1:329, *Exp. of James*, p.93-94)

dead [or, idle]: ἀργή, "barren," as against ν., "dead" of the Text. Rec. and Authorised Version, is supported by B C^m. 27, 29, the best Latin copies, the Sah., and Arm. of Zohrab: slender in number, but grave, especially as assimilation easily accounts for the more popular reading. (*Bible Treasury* 14:63)

dead [or, idle]: Very likely ἀργή "barren" in 20 has a claim of superiority over νεκρά dead (which may well have slipped in from the context); but was it not incautious [of the American correctors to the RV] to support the Revised Version in ignoring even in the margin what cannot be denied to have the great preponderance of ancient evidence? (*Bible Treasury* 15:47)

2:21 when [or, in that]: would it not be less cumbrous to take ἀν. as on, or in, offering up? Compare 25 also. (*Bible Treasury* 14:63)

2:22 [whole verse]: [The RV is] right in preferring the margin to the text of Authorised Version. (*Bible Treasury* 14:63)

2:23 ^Λ Friend: there is no reason to say more than that A. was called "friend of God." (*Bible Treasury* 14:63)

^Λ Friend: "friend" of God is much more expressive, as well as more strictly correct, than "the friend." (*Bible Treasury* 15:47-48)

2:24 faith only: why be parties to severing μ. "only" from "faith?" The connexion with substantives is common and well-known. (*Bible Treasury* 15:48)

2:26 a: "The" is needless before spirit in 26, and of course its omission more exact. (*Bible Treasury* 14:63)

a: why "the" Spirit, when our idiom here admits of close adherence to the Greek? (*Bible Treasury* 15:48)

^Λ faith . . . ^Λ works: The last clause illustrates . . . that in Greek the article may be with "faith" if not with "works," where the Revisers properly enough have it not in English. Indeed with "works" the witnesses very generally insert it, save two great uncials and two cursives. Origen can scarcely be reckoned in; for he makes both "faith" and "works" here to be anarthrous. (*Bible Treasury* 15:48)

3:1 many ^Λ: 3:1 appears to be encumbered rather than helped by the proposed supply "many of you," as G. Wakefield had suggested long ago; it is sufficiently implied in the phrase itself. (*Bible Treasury* 15:48)

teachers: . . . "teachers," as it unequivocally ought to be. The connexion with speaking confirms the required meaning, independent of

philology, though this of course admits of nothing else. It would seem however that, in stages of our tongue now obsolete, "master" had not only the general sense of "superior" which is here quite out of place, but the special force of "teacher." So it was used in the English versions of the Gospels as the counterpart of the Hebrew "Rabbi." And so it is rendered here by Wiclif and a Wicliffe (Oxford, iv. 599), Tyndale, Cranmer, Geneva, Rheims, as well as the A.V. (*Bible Treasury* N2:9, *Exp. of James*, p.108)

teachers . . . judgment: [In the RV] "teachers" is correct, and "judgment." (*Bible Treasury* 14:63)

3:3 [whole verse]: [See note to James 3:5]

Now if: In the received text we appear to have an error exceedingly frequent among the copyists, who are apt to confound *εἰ* and *ὅτε* where it does not affect the sense, and where here it does. Probably *ὅτε* in the beginning of verse 4 led to the idea of commencing verse 3 with *ὅτε*; but it ought rather to have induced hesitation, for why then vary the adverb? It would seem that *εἰ* *δέ* was thus mistaken, and the more because the apodosis might easily be overlooked by being made part of the conditional protasis. (*Bible Treasury* N2:39, *Exp. of James*, p.117-118)

Now if: [The RV] rightly read[s] *εἰ* *δέ* "now if," probably changed into *ὅτε*, through 4. (*Bible Treasury* 14:63)

3:4 ^Λ though . . . helmsman: the Authorised Version needlessly adds "which," corrected by the Revisers, and "steersman" displacing "governor." (*Bible Treasury* 14:63)

3:5-6 [whole passage]: the confusion of the copies and the editors is great; so that one may judge the more moderately of the Revisers' text and margin. "A" world, &c. of the Authorised Version is clearly wrong, and here set right. (*Bible Treasury* 14:63)

wood: It may be observed that the word ὕλη (here as generally translated "wood" or "forest") is often in philosophical writings used to express "matter," and by historians or others, like "materia" in Latin authors, the stuff or material of anything, timber &c. The A.V. had ground for its rendering, even if the preponderance lean to that view which is presented here. (*Bible Treasury* N2:54, *Exp. of James*, p.121)

3:6 [whole verse]: Yet there are delicate questions, especially in 6, while there is little doubt of the critical readings in 3, 6, and 9. (*Bible Treasury* 15:48)

the: "A" world, &c. of the Authorised Version is clearly wrong, and here set right. (*Bible Treasury* 14:63)

^Λ the tongue: . . . The best witnesses, both MSS. and Vv., omit the "thus" [or, "so"] which smooths the way for the second time "the tongue" is introduced. It is most forcible as it stands simply. "The tongue cometh to be in our members that which defileth the whole body," and this is a sense which, prevailing in the best authors so that no detailed justification is necessary, seems to suit the clause, better than the bare "is" of the A.V. or "is constituted" as it frequently means. Here it is liable to give the erroneous notion of being divinely arranged to so evil an end; which is a thought impossible to a good conscience and wholly opposed to the truth. (*Bible Treasury* N2:54, *Exp. of James*, p.121) [See note to 3:5]

3:8 unsettled: [The RV rejects] "unruly" of the Authorised Version for "restless." (*Bible Treasury* 14:63)

3:9 [whole verse]: [See note to James 3:6]

the Lord . . . [the]: There is the article, and but one, to "Lord and Father." Grammatically therefore the phrase admits of meaning "Him Who is Lord and Father," no less than "the Lord and (the) Father" brought together under that link of objects united here expressly though in themselves distinct. This they could not be fittingly unless there were a common nature and glory. So we may see in such a phrase as "the

kingdom of God and Christ." Far be it from the heart or mouth to question in the least that Christ is God, which is declared comparatively so often. But ask for instance if we must, whether Eph. 5:5 means this, though the single article brackets together both terms. So we may see in "the apostles and prophets" of Eph. 2:20, combined for the foundation, but given separately in Eph. 4:11.

The idiom is common enough even with proper names, as when the man in Acts 3:11 held fast "Peter and John" thus united, though in vers. 1 and 3 both names are presented historically without the article to either. Such is the reading of ample and good authority. But the Sinai, the Vatican and the Alexandrine with half-a-dozen cursives insert the article before John, which if right would individualise, instead of combining in a special way, the two apostles. In chap. 4:13,19, there can hardly be a doubt that they are thus joined together. Both cases occur with Paul and Barnabas in chaps. 13, 14. Chap. 15 is instructive from varieties of form, each employed with exquisite propriety. Ver. 2 presents Paul and Barnabas, first severed, and then without emphasis as simple fact, as also in ver. 12. But in ver. 22 they are expressly combined in unity as in 25 (the order changed), as in ver. 35 the fact is merely stated historically.

There seems no sufficient ground then for doubting that "the Lord" in the usual acceptance of the term is here combined with "the Father" as objects united in our praise. That it is unusual, all admit; but so it is in many a phrase of holy writ, that our narrowness of thought may be corrected and enlarged out of the fulness of divine truth. On the other hand no one should stumble at predicating "Lord" of the Father, if such were the aim of the inspiring Spirit here. For though the crucified Jesus was made by God both Lord and Christ (Acts 2:36), and He is in distinctive office one sole Lord, as the Father is simply in His nature one sole God (1 Cor. 8:6), it does not follow that "Lord" may not be applied to the other Persons in the Godhead. Thus in 2 Cor. 3 it is predicated of the Spirit in the last clause of the last verse; as it is of God rather than of Christ (Who is distinguished as His Anointed) in Rev. 11:15. It was the rarity of the combination, however taken, which no doubt led to substituting "God" as in the common text, following the more modern MSS. for "the Lord." But if we accept the ancient reading, our language, we must bear in mind, does not, like the Greek, admit but one article. (*Bible Treasury* N2:87, *Exp. of James*, p.126-129)

Lord: [The RV accepts] "Lord" for God of the Authorised Version. (*Bible Treasury* 14:63)

3:11 the . . . out of . . . opening: It is "the" fountain in 11 [in the RV], and "from" the same "opening," not place merely. (*Bible Treasury* 14:63)

3:12 a . . . [can] Λ : it is "a" fig tree, and the last clause does not speak of a fountain, like Text. Rec. and Authorised Version, but says, with the Revisers, neither *can* salt water yield sweet. (*Bible Treasury* 14:63)

figs? Λ . . . Λ salt: It is possible that the first word of the last clause ($\text{o}\tilde{\upsilon}\tau\epsilon$, neither) may have through hasty misapprehension given rise to the added $\text{o}\tilde{\upsilon}\tau\omega\varsigma$ ("so" ["thus" - *Bible Treasury*]) of the Text. Rec. Then came an effort to make the phrase more pointed by reading $\text{o}\tilde{\upsilon}\delta\epsilon\mu\acute{\iota}\alpha$ $\pi\eta\gamma\eta$ (no fountain). The Sinaitic Uncial has $\text{o}\tilde{\upsilon}\tau\omega\varsigma$ $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}$. But even Tischendorf, and Westcott and Hort decline to follow; for they with Alford, Lachmann, Tregelles, and Wordsworth, read the text which yields the translation given above. There is, it would seem, a certain strangeness in reading $\text{o}\tilde{\upsilon}\tau\epsilon$ rather than $\text{o}\tilde{\upsilon}\delta\acute{\epsilon}$. But this appears to be explicable by the writer's carrying on in his mind the preceding clause. The insertion of the conjunction ($\text{k}\alpha\iota$, "and") in the last clause is opposed to the weightiest of the ancient witnesses, both MSS. and Vv. and loses the point of the true text, which varies the figure by a negation which is indisputable. (*Bible Treasury* N2:104, *Exp. of James*, p.133)

3:13 Λ Who: It is the opening of a new paragraph which continues to the end of this chapter, and passes indeed into the following one by way of contrast. (*Bible Treasury* N2:120, *Exp. of James*, p.134)

3:15 [whole verse]: [See note to James 1:17]

[whole verse]: The Authorised Version of 15 appears to me quite as exact as the change here [in the RV]. Compare 1:17. (*Bible Treasury* 14:63)

[whole verse]: Elsewhere the cumbrous rendering of the Committee [of Revisers of 1881] in 15 has been noticed, which we do not repeat (*Bible Treasury* 15:48)

3:17 impartial [or, unfeigned]: There is much difficulty in deciding the true force of $\alpha\delta$., whether it be without doubt, variance, or hypocrisy; as the verb of which it is compounded admits of a great variety of meaning. (*Bible Treasury* 14:63)

3:18 in peace is being sown: The question in 18 is whether "in peace" should not, as in the Greek, precede "is sown." (*Bible Treasury* 14:63)

in peace is being sown: it is a grave question whether "in peace" should not be connected with "fruit of righteousness" rather than with "sown" as in the Authorised and Revised Versions. G. Wakefield made it qualify "fruit," as if equivalent to Heb. 12:11. (*Bible Treasury* 15:48)

4:1 [whole verse] . . . pleasures: 4:1 has in the Revised Version the more vigorous, critical text, but hardly in as terse English as is desirable. "Whence [are] wars, and whence fighting among you? [Are they] not hence, from your pleasures that war in your members?" For the margin of the Authorised Version is right in giving "pleasures." (*Bible Treasury* 14:63)

4:2 Ye lust . . . are jealous: ζ . when used in a bad sense, is "ye envy," or "are jealous." The first word means "ye lust," or "covet." (*Bible Treasury* 14:63)

4:3 ask [1st]: it is difficult to distinguish in our tongue the active and the middle of $\alpha\iota\tau$. Dean Alford went too far in calling it "an unaccountable interchange;" whereas it is really an intended, though delicate, and, of course, intelligible difference. The middle as often has an intensive force. In 2 they did not ask with earnestness; in 3 they asked with indifference, and received not; or, if there was any earnestness, it was of an evil kind to spend in their pleasures. (*Bible Treasury* 14:63)

4:4 Adulteresses: (So run κ^m AB 13, and, only in the masc., Syr^{sch}. Copt. Aeth. Arm.) . . . The shorter text as given here is attested by the great witnesses, both manuscripts and versions. The addition in later copies we can understand from the temptation to round the phrase and comprehend men and women; and this has tended to a literal sense instead of understanding it as a forcible and solemn appeal, the gender being easily apprehended from the nature of the offence. (*Bible Treasury* N2:220, *Exp. of James*, p.155-156)

Adulteresses: [The RV is here] an instance of valuable correction. The weighty authorities, both MSS. and Versions, reject $\mu\omicron\iota\chi\omicron\iota$ $\text{k}\alpha\iota$. The one designation, though in the feminine, embraces all men or women who sought the world in unfaithfulness to God and their own relationship of privilege. (*Bible Treasury* 14:63)

Adulteresses: In 4:4 [of the American correctors of the RV] there is but a marginal explanation suggested of "adulteresses," "That is, *who break your marriage vow to God*," without a word on ch. 5. There is no sufficient reason to doubt the soundness of the critical change, which all accept save that Tischendorf strangely connects the word μ . with the sentence before (3), not with 4. But the feminine only and fully expresses the corruption of all who tamper with the world, instead of keeping themselves unspotted from it. (*Bible Treasury* 15:48)

with: both the Authorised and the Revised Versions failed to give the full force; for it is really friendship with the world as distinctly as enmity with God, which they rightly say. (*Bible Treasury* 14:63)

shall be minded: is there sufficient energy in the Revision, any more than the Authorised Version of βουληθῇ? It is "shall have chosen," or be minded. (*Bible Treasury* 14:63)

enemy: both the Authorised and the Revised Versions failed to give the full force; for it is really friendship with the world as distinctly as enmity with God, which they rightly say. None of our English versions is right, though none is here so wrong as the Rhemish, which following the Vulgate, confounds ἐχθρὰ with ἐχθρά. (*Bible Treasury* 14:63)

4:5 [whole verse]: The punctuation and translation of ver. 5 may be questioned; but I have faithfully given what seems best. (*Bible Treasury* N2:220, *Exp. of James*, p.155)

Λ Doth: 5 seems in the Revised Version rightly divided, as had been long suggested. There are two grave objections to the more ordinary division: (1) Who can tell the Scripture alleged to be in view? (2) Where else is φθ. used in a good sense? I think, however, that the margin of the Authorised Version gives the best sense of π. φθ., "enviously." (*Bible Treasury* 14:63)

Λ Doth: Need it be told you that this verse has been a matter of much difficulty to many minds? Although I am not at all prepared to dogmatize about its force, it appears to me a harsh expression to suppose that the spirit here described means no more than man's spirit. I do not know how a man's spirit can with propriety be said to dwell in a man. One can understand "the spirit of a man that is in him;" as the apostle Paul, when describing the human spirit, does put it in 1 Cor. 2, but hardly the spirit that dwelleth in a man. But if here it be not the spirit of man, the only spirit elsewhere said to dwell in man (*i.e.*, the believer) is the Spirit of God. But herein is just what causes the difficulty. How, if it be the Spirit of God, can He be put in such a connexion here? Must we translate and punctuate as in the common Greek Testament and English Bible?

Hence many are of the opinion (and to this I am rather disposed, though I would not venture to say more) that the verse ought to be thus divided: — "Do ye think that the scripture speaketh in vain? Does the Spirit that dwelleth in us lust unto envy?" (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.211-212)

Λ Doth: It appears to me more natural to suppose that the Spirit of God is in question, not the spirit of man, which would of course modify the translation. Indeed, it would seem that our translators, assuming that the unregenerate will, or what is elsewhere called the flesh, was meant, adapted their version of πρὸς φθόνον ἐπιποθεῖ to that idea. For certain it is, that everywhere else ἐπιποθέω means "longing," or "earnestly desiring," and always in a good sense; which, if applicable here, would require us to take πρὸς φθόνον as "against envy," which beyond doubt is legitimate. This is to my mind confirmed by the description of the spirit, ὃ κατῴκησεν ἐν ἡμῖν, which could scarcely be predicated of what pertains to man necessarily in his present fallen state, but is very suitable to the Holy Ghost, who has taken up his abode in us who believe. (*Christian Annotator* 3:50)

took: In 5 the Americans [correctors of the RV] rightly endorse the double query that divides the verse; but is it by any means sure that the Revisers are right in adopting the transitive form of the verb according to A B 101. 104. in the latter half? It is precisely a case where the most ancient MSS. are least reliable; for they often interchange η with ι, ο with ω, when the self-same thing is really meant. Of course the resulting difference of sense amounts to little; for according to the great mass of copies, versions, and early citations, it attributes to the Spirit Himself His dwelling in us; according to the favourites of the critics, it

means God's causing Him so to dwell, which certainly agrees well with the words that follow. (*Bible Treasury* 15:48)

4:6 he: And why bring in "the scripture" into 6? (*Bible Treasury* 14:63)

4:7 [whole verse]: It is of interest to notice the aorists in 7-10, as compared with the presents in 2-6 (excepting of course God's gift of the Spirit), though difficult to express in English. (*Bible Treasury* 15:48)

4:8 [whole verse]: [See note to James 4:7]

4:9 [whole verse]: [See note to James 4:7]

Sorrow: Have the Revisers done well in adhering to "Be afflicted" in 9? Surely "Be miserable" would be more in keeping with their own version of Rom. 3:16, and our next chapter, 5:1, as well as with the deeper expression of wretchedness in the word. (*Bible Treasury* 14:63)

4:10 [whole verse]: [See note to James 4:7]

4:11 or: In 11 [of the RV] is the correction "or" judgeth his brother; for an evil feeling might work in this rather than in speaking against him: either was to judge the law. (*Bible Treasury* 14:63-64)

speaketh: in 11 we return to the present [tense], where continuance is meant to be laid down, rather than the urgency of having it done, duration being merged. (*Bible Treasury* 15:48)

4:12 but: the Revisers rightly say, One is the lawgiver, &c.; but why "only" or "even"? They rightly give "but" in the last clause on authority ample as well as ancient, and "thy neighbour" instead of "another," as in Text. Rec. (*Bible Treasury* 14:64)

4:13 this . . . traffic: it is not "such a" but "this" city, this city here, and "trade" or "traffic" is better than "buy and sell." (*Bible Treasury* 14:64)

4:14 Λ of . . . is Λ: Strange it seems that the Americans [correctors of the RV] had not a word of question on the omission of the first γάρ "for" in 14. Even Tregelles only brackets the word. On rather less evidence Lachmann omits the second, the presence of which I presume, led the copyists of ⁸ B &c. to omit the former. B omits the article before ζ. also, as well as (with P its companion) in the second clause. (*Bible Treasury* 15:48)

it is: "ye are" a vapour seems the best attested by far, if the copies be allowed to have misspelt; and, Bengel and Griesbach notwithstanding, ζσται seems simply intolerable. It was probably meant for εστε, a much more emphatic phrase than εστιν, as in L, some cursives, and the Latin copies. (*Bible Treasury* 14:64)

4:15 will: in spite of B P &c. θελήσῃ "shall have willed" is better than θελή or -ει (*Bible Treasury* 15:48)

shall both: if we are to read ο (not ω), the balance inclines to taking καὶ ζ. κ. π. together. (*Bible Treasury* 15:48)

[shall both]: Does not the text of 15 [in the RV] begin with obsolete English? The margin is not according to the Greek only, but intelligible according to our present speech. In this verse the reading strangely differs. The Revised Version bows to the general judgment of the critics, who follow A B P, &c. in adopting ζήσωμεν instead of ζήσωμεν with K L, the mass of cursives, the Latins, &c. There is no doubt among unbiassed minds that the interchange of the long and short vowels is very common in the oldest MSS., which are, therefore, to be trusted in such a question less than in any other. I, therefore, incline to "If the Lord will, and we live, we shall also do this or that." R. Stephens even read π. in the subjunctive, but this appears to yield no sense, though read by many authorities. (*Bible Treasury* 14:64)

4:16 all: "every" rather than "all." (*Bible Treasury* 15:48)

4:17 a sin: is there to be no difference caused by the anarthrous form? "To one therefore knowing how to do right, and doing [it] not, to him it is sin." (*Bible Treasury* 15:48)

5:1 [whole verse]: Have not the Revisers, by too close adherence to the Authorised Version, lost some of the graphic force of verse 1? "Weep, howling over your miseries that are coming on." (*Bible Treasury* 14:64)

weep howling: 5:1 gives the aorist with the present participle, so as to combine instant weeping with habitual howling, because of their sins and the Lord's speedy judgment. But nobody is blamed for what is so hard to express suitably. (*Bible Treasury* 15:48)

5:3 laid up: Why, however, is the last clause of 3 "have" laid up? "Ye laid up" &c. seems more concentrated and graphic. The Americans might have recalled the British Committee to their own rule; but it is hard to rid the mind of habit and prejudice; and the true form sounds somewhat harsh to an English ear. The perfects are used with such propriety in 2, 3, and 4, that it is idle to suppose the aorist is used in vain between them. (*Bible Treasury* 15:48)

5:5 [whole verse]: it should be "Luxuriously ye lived on the earth and indulged yourselves; ye nourished . . . condemned . . . killed," &c. All is summed up conclusively in the view of the writer; who nevertheless guards against possible misuse by his transition to the present in the closing words, "he doth not resist you." (Compare also ver. 7-10). (*Bible Treasury* 15:48)

in: "as" of the Text. Rec. is rightly excluded, though not a few authorities favour its insertion. (*Bible Treasury* 14:64)

5:6 [whole verse]: [See note to James 5:5]

not: Bentley's conjecture (Phil. Lips I. 34) of ο κς, or ὁ Κύριος, for οὐκ was as unworthy as needless. (*Bible Treasury* 15:48)

5:9 Murmur [or, groan] . . . judged: [In the RV] it is rather "groan" or "complain" than "judge;" and certainly it is "judged," not "condemned." (*Bible Treasury* 14:64)

5:11 endured: [In the RV] it is "endured," not "endure." (*Bible Treasury* 14:64)

5:12 under judgment: [In the RV] it is not "into condemnation," but "under judgment." (*Bible Treasury* 14:64)

5:13 praise: is it not praise, not psalms, that the cheerful soul was to sing? (*Bible Treasury* 14:64)

5:15 save [heal]: "healing," which is, perhaps, in this case and the like the less equivocal word. (*Bible Treasury* 14:63)

5:16 therefore: "Confess," therefore (omitted in Text. Rec.), your sins one to another is the remarkable conclusion. (*Bible Treasury* 14:64)

A righteous [one's] supplication: "A righteous man's supplication" is sufficient and exact. (*Bible Treasury* 15:48)

work: The question as to the last word is whether it means fervent or in its working. The Authorised Version seems to have conveyed both, the Revised Version the latter. (*Bible Treasury* 14:64)

5:19 My . . . truth: The omission of the pronoun, as in the Text. Rec. according to the more modern copies, against the ancient and best authorities, both MSS. and Vv., detracts from the tenderness of the appeal. "The way of" the truth seems an enfeebling addition, as in the Sinaitic and good cursives, besides venerable Versions. The weight of testimony is adverse. (*Bible Treasury* N2:373-4, *Exp. of James*, p.189)

My: the Revisers properly add "My," (*Bible Treasury* 14:64)

5:20 let him know: The Vatican Uncial &c., give the plural "Know ye." (*Bible Treasury* N2:374, *Exp. of James*, p.189)

a [or, his]: ⲁⲢ, some good cursives, and ancient Versions give "his." (*Bible Treasury* N2:374, *Exp. of James*, p.189)

a [or, his]: it seems arbitrary to omit in the margin a notice of "his" soul, supported as it is by ⲁⲢ more than half a dozen cursives, and all the ancient versions save Sah. Arm. of Zohrab, and adopted by, and two such editors as Lachmann, and Tischendorf in his last and eighth edition. Neither Erasmus nor Alford nor Compl., neither Stephens nor Beza nor the Elzevirs read the pronoun, but Colinaeus does. (*Bible Treasury* 15:48)

a [or, his]: [The RV properly] say[s] "a," not "the," sinner (*Bible Treasury* 14:64)

Notes for 1 Peter

1:1 [whole verse]: 1:1,2 in the Revised Version, may be given in a form that suits English readers; but the strict force is, "Peter, apostle of Jesus Christ, to pilgrims (or sojourners) of dispersion, of (or in) Pontus &c. elect according to foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto obedience and blood-sprinkling of Jesus Christ." The absence of the article is intended, though no doubt our tongue does not admit of the omission so uniformly as the Greek. These *are* the Israel of God, not Gentiles (to correct a frequently perverted scripture), however truly the latter may partake in the same blessing; but Gentiles are not addressed in the greeting only the christian remnant of Jews in the designated quarter of Asia Minor. (*Bible Treasury* 15:62)

Λ apostle: Our language is not so lacking in power to characterise that it should be necessary to introduce "a" or "the" where Greek does not. Thus Peter, "apostle of Jesus Christ" is really more expressive and correct than "an" apostle. Of course a similar remark applies to 2 Cor. 1:1, Gal. 1:1, Eph. 1:1, Col. 1:1, 1 and 2 Tim. 1:1, Tit. 1:1, Phil. 1:1, Jas. 1:1, if not to Rom. 1:1, and 1 Cor. 1:1, where the context modifies. 2 Peter 1:1 and Jude 1 have nothing to render the indefinite article needful. (*Bible Treasury* 14:78)

Λ elect Λ: "to the elect who are sojourners" is surely to go beyond the text which speaks only of "elect sojourners" dispersed in Pontus, &c. (*Bible Treasury* 14:78)

1:2 [whole verse]: [See note to 1 Peter 1:1]

in [or, by] . . . unto: Now sanctification in the ordinary sense cannot be said to be for or "unto obedience," seeing that it very largely consists of obedience, and cannot exist without it; but sanctification of the Spirit as here spoken of is *for* (εἰς) obedience, and such as Christ's in contrast with a mere Israelite's. . . . The want of seeing this has greatly embarrassed the commentators, and has even led to positive falsification, as in Beza's Latin Version and the Geneva English Version, which render the clause *unto* (ἐν) sanctification of the Spirit *through* (εἰς) obedience and sprinkling of the blood of Jesus Christ! This is to sacrifice, not grammar merely, but God's word to a defective system of theology, which only acknowledges the sanctification that is consequent on justification, and ignores the primary setting of the person apart to God by the Spirit, which is true of every saint from his conversion, when he may not yet rest by faith in Christ's blood. Erasmus, though perplexed, is nearer the truth than the Vulgate, followed by the Rhemish, which yields no just sense whatever. Archbishop Leighton is one of the few who saw that sanctification here does not mean inherent, gradual or practical holiness, but that work of the Spirit which from first to last separates from nature and the world to God (compare 2 Thess. 2:13). (*Epistles to the Thessalonians*, p.24-6)

in [or, by] . . . unto: . . . but the theological systems omit the very important bearing in scripture, and therefore to real faith, of sanctification before justification. . . . Hence the difficulty both for Roman Catholics and for Protestants. The Vulgate gives "*in sanctificationem Spiritus, ad*" &c., which the Rhemish version (1582) reproduces "into sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ," as the Geneva version (1557) had yet farther strayed in saying "vnto sanctification of the sprite, through obedience and sprinkling of the blood of Jesus Christ."

It was the influence of Theodore de Beze, which acted so banefully on the English exiles; for he in his just preceding version (1556) had ventured to translate "*ad sanctificationem Spiritus, per obedientiam et aspersionem sanguinis I. C.*" and even to argue for this perversion in the notes of his subsequent editions. In his first Greek and Latin New

Testament (Tiguri, 1559, as in all for later) he boldly says, "*Ad sanctificationem Spiritus, ἐν ἀρχαίῳ πνεύματος. Id est εἰς ἀρχ Erasmus, Per sanctificationem Spiritus; non satis apposite. Per obedientiam, εἰς ὑπακοήν. Id est δι' ὑπακοῆς, &c.*" Now it was not ignorance of either Latin or Greek which led the French Reformer into these stupendous mis-renderings; it was a defective though presumptuous theological system which still exercises a similar tyranny over men's minds. For, learned or unlearned, they go to scripture, not to learn in simplicity what God has there revealed to His children, but to get proof if they can of tenets they have imbibed from the nursery and never think of bringing to the absolute test of the scriptural standard. Thus it is plain that the prevalent error as to sanctification led Beza, who assumed it to be the truth, to change the force of the inspired words doubly. Erasmus may not have hit the mark in "*per sanctificationem Spiritus,*" but he is incomparably nearer than his critic. For ἐν must often be and is rightly rendered "by" or "with," not "through" like διὰ of agency or means, but expressing a characteristic cause or abiding state, where "in" would scarcely suffice or suit.

It is therefore a question here between "by" or "in," but "to" or "unto" is positively and inexcusably false, and can never be in such a context the meaning of ἐν . . . By the obedience and blood of Jesus may suit Protestant confessions of faith, but it is a painful inversion of the apostle's language; as to say εἰς ὑπ. = δι' ὑπ. is unworthy of a scholar far beneath the erudite and able successor of Calvin. (*Epistles to the Thessalonians*, p.183-186)

in [or, by] . . . unto: And Mr. [Teulon] ought to have learnt, from one of the papers he cites, the hopeless difficulties into which the prevalent ignoring of sanctification in its primary New Testament sense brings even able and pious men. Take for instance Beza's version "*ad sanctificationem spiritus, per obedientiam et aspersionem sanguinis I. C.*" To what was such a perversion due? Certainly not to lack of scholarship, for none of the early Protestants was a better Greek and Latin scholar than the successor to Calvin. It was owing solely to the same mischievous tradition which blots out the fundamental and primary New Testament sense of sanctification, seeing scarce anything more than the secondary progressive sense which nobody combats. It is worse even than the unmeaning Vulgate version, which makes ἐν and εἰς equivalent; for Beza renders ἐν *ad* and εἰς *per*! If he had known the truth to which Brethren have recalled attention, the difficulty would have vanished. (*Bible Treasury* 14:333)

in [or, by] . . . unto: It may help souls if I give a few proofs, not from persons of extreme views, but from the most intelligent among the Reformers, of their looseness on this subject and their divergence from scriptural truth. It is needless to speak of Romanists; for they are too stupefied by tradition to afford the least hope of finding real and intelligent subjection to the teaching of the apostles.

The plainest conceivable instance of the way in which popular error works may be seen in the following extract from Beza's Version and Annotations. I quote from the latest edition (1598) during his life, where his thoughts are given most fully and correctly. "Electis ex præcognitione Dei Patris ad sanctificationem Spiritus, per obedientiam et aspersionem sanguinis Jesu Christi." Such is his version: of the note this will suffice. "Ita complexus fuerit Petrus omnes proprias salutis nostræ causas quæ a Deo manant, nempe efficientem summam causam, Dei Patris præscitiam, id est decretum æternum: Formalem, vocationem efficacem, quam electionis nomine intelligit: (nam ut alibi diximus, tum demum re ipsa eligimur quum Deus æternum suum decretum in nobis per vocationem exequitur) Finem, sanctificationem electorum: Materiam ipsam, Christi justitiam, cujus imputatione justi coronamur."

First his version is as unfaithful as one can imagine. He not only departs from the necessary force of the apostle's words in two most weighty particulars, but inverts the prepositions employed so as to alter

completely the revealed mind of the Spirit. It is true that in one of these errors the Vulgate had led the way; for it is impossible fairly to render *ἐν ἁγιασμῷ* by "in sanctificationem." Beza should have been rather warned by such a flaw, especially as Erasmus from the first had correctly given "per sanctificationem," as none could justify the taking *ἐν* and *εἰς* as both = "in" with the accusative. But Beza allowed his system of doctrine so completely to warp his mind that he proceeded to the still greater error of representing *εἰς* by "per," a rendering which not only falsifies the meaning but has not the smallest shadow of justification from the Greek idiom in any work of any author from Homer down to the fall of Constantinople. And, secondly, this bold and excessive perversion is the foundation of his comment; which, being wholly unfounded, calls for no remark further than that it is just the common notion on the subject. For, spite of the English Bible, which is in the main right, people continue to fancy that the Lord means here that the Christian is elect according to God the Father's foreknowledge unto sanctification of the Spirit by the obedience of Christ and the sprinkling of His blood.

Much more right was his leader, J. Calvin, though he speaks hypothetically. "If there be parts or effects of sanctification, then sanctification is to be taken here somewhat differently from what it means when used by Paul; that is, more generally. God then sanctifies us by an effectual calling; and this is done when we are renewed to an obedience to his righteousness, and when we are sprinkled by the blood of Christ, and thus are cleansed from our sins." Even he is mistaken in thinking that Paul does not use sanctification in this more general way, as I have shewn on 1 Cor. 6:11. But plainly the Genevese chief owns a sense of sanctification different from that which is ordinarily seen and admitted. 2 Thess 2:13 appears to me another clear witness of Calvin's limiting this more general usage to Peter. For there the apostle speaks of God's having chosen the Thessalonian saints from the beginning unto salvation by sanctification of the Spirit and belief of the truth. It was in virtue of the Spirit's setting them apart and their faith in the truth of the gospel that God thus chose them to salvation: doctrine strikingly in analogy with the statement of Peter, if we allow for the difference in presenting the thought to Jewish and Gentile Christians.

Again, the excellent Archbishop Leighton, in his well-known Commentary upon the first epistle of Peter, is perplexed by this obedience. He rejects Beza's application to Christ's obedience actively (though he took it as His obedience unto the death of the cross); and he himself thinks that it is contained in (yea, chiefly understood to signify) that obedience which the Apostle in Romans 1 calls the *obedience of faith*, by which the doctrine of Christ is received, and so Christ Himself. When he adds that "by *obedience* sanctification is here intimated," it appears to me that he gets confused by not holding fast the more general sense of sanctification. The apostle certainly treats of obedience in this place as flowing from the setting apart to God or sanctification which precedes it. Besides, I think he mistakes the nature of the obedience by understanding it as the obedience of faith when a soul receives the gospel. In my judgment the phrase means that we are thus set apart to obey as Christ did, in the consciousness of our sonship, and with the assurance of being purged by blood. Much more correctly does he say later (Works, vol. i. pp. 15,16, Jerment's edition) that "*sanctification* in a narrow sense, as distinguished from *justification*, signifieth the inherent holiness of a Christian, or his being inclined and enabled to obedience mentioned in this verse; but it is here more large, and is co-extended with the whole work of renovation, and is the separating of men to God by His Holy Spirit, drawing them unto Him; and so it comprehends justification (as here) and the first working of faith, by which the soul is justified through its apprehending and applying the righteousness of Jesus Christ." (*Pamphlets*, p. 174-176)

in [or, by] . . . unto: I regret to add that none has more impudently tampered with this scripture, to suit his ignorance of it and his desire to

uphold mere dogmatic views, than the famous translator and commentator, Beza, or Théodore de Bèze. Dean Alford was bold enough sometimes in squeezing the text and its translation through too much confidence in German critics, and his own real desire to be candid, without sufficient knowledge of the truth or subjection to the divine authority of the written word. But even his occasional temerity shines in comparison with Calvin's successor in the college of Geneva. For I ask any competent scholar whether the ill-regulated wit of man could devise a worse or more shameless perversion of our text than his rendering, "*ad sanctificationem Spiritus, per obedientiam*," &c. *ἐν* = *ad*! *εἰς* = *per*! Were it in Homer or Herodotus, one might smile at lapses so absurd on the part of a learned, able, and zealous Christian. But such a dealing with God's word is atrocious. Yet this flagrant error stands uncorrected in all the five folio editions of his Greek and Latin N.T. from 1559 to 1598. (*Epist. of Peter*, p.13)

in [or, by] . . . unto: What is the meaning of "in" sanctification of the Spirit? The Revisers have misrepresented the truth in several instances of dogmatic moment through a fancied accuracy, but mere literality, condemned by their own practice elsewhere. We have seen this in Col. 1:16 and Heb. 1:3, where "in" gives a false sense or nonsense, opening the door to grave error, which, where positive truth is lost, enters in often under cover of the vague or obscure. Now the Revised Version of Matt. 3:11, 5:13, 6:34,35,36, 6:7, 7:2,6, 9:34, suffices to show that the Revisers knew they were in no way limited to "in," for they admit freely "with," "by," &c. But they too often overlook this, where their rendering yields no just sense or opposes other Scriptures. It was the more desirable to be right here, because some early Protestant translators had grievously failed as to it. Take Beza, who, swayed evidently by his theological views, gives us "*ad sanctificationem Sp. per obedientiam*," &c. which is doubly a falsification of God's word. Him followed our Geneva Version of 1555, "unto sanctification of the Spirit through obedience," &c. The Rhemish says, "unto sanctification of the Spirit, unto the obedience," &c. This would be inexplicable, as being destitute of just meaning, if we did not know that the Vulgate has "in sanctificationem Sp. in obedientiam," &c. The Version of Rheims of course follows it dutifully. The late Dean Alford seems to have been the most influential offender in this assumption of accuracy, adhering to "in" for *ἐν*, when the Authorised Version had idiomatically and correctly "by" or "with." To talk of the conditional element as environing, or the like, is mere jargon to excuse a translation which conveys no sound meaning. It is cloud and not light. Here the apostle lets the dispersed believers of the circumcision know that, instead of being externally separated in the flesh by rites as the chosen people of Jehovah, they were elect according to the foreknowledge of God the Father, by sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. The contrast is with Exod. 24:7,8, when Israel stood to obey the law under the blood which threatened death as the penalty, instead of cleansing from every sin those whose one desire was to obey as Christ obeyed. Compare 1 Cor. 6:11, where "sanctified" is before "justified," as here sanctification is before obedience and sprinkling of the blood of Jesus. It is the absolute setting apart of the soul to God from the first. Practical holiness is relative, and is pressed lower down in this very chapter, ver. 15, 16. (*Bible Treasury* 14:79)

in [or, by] . . . unto: *ἐν* assuredly does not mean "through;" but "by" may sometimes represent it better than "in," which of course is the common equivalent in English. To assume that it should always be "in," is ignorance of or inattention to the usage: see 5 for the difference of "by" and "through." (*Bible Treasury* 15:62)

^ obedience: Some, again, would limit "of Jesus Christ" at the close to the blood-sprinkling; but this is unfounded and obscures the great truth that the christian is set apart to Christ's obedience as truly as to the application of His blood. The anarthrous form quite falls in with

this: had the article been there, it would have pointed to Him personally; as it is, we have Him giving character to obedience and blood-sprinkling, in contrast with law-obedience and blood of victims which confirmed the old covenant as a penal sanction. The idea is neither obedience of faith (or believing with the heart the gospel), nor obeying what our Lord enjoined; but as He obeyed in the dependence and living confidence of sonship, so we now practically as under grace and possession of eternal life in Him. The strange mis-translation through misunderstanding of the latter words is even more striking among some of the Reformed than in older translations or comments (*Bible Treasury* 15:62-63)

1:3 living: "Lively," though due to Tyndale and followed by Cranmer, Geneva, and even the Rhemish, is inadequate and misleading. Wiclif alone was right. (*Epist. of Peter*, p.17)

living: [In the RV] it is "living," not lively, hope (*Bible Treasury* 14:79)

1:4 heavens: [See note to Mat. 16:2]

you: There are but few cursives which read ἡμεῖς "us," as do Steph. edd. 3 and 4, and Beza edd. 1 and 2, and Elz. It is in none else even of the earlier editions, as Erasm. Complut. Ceph. Beb. Colin. Steph. 1 and 2. Beza is right in edd. 3, 4 and 5. No uncial is known to sanction "us," which seems due to assimilating ver. 4 to 3, in disregard of what follows. (*Epist. of Peter*, p.20)

1:6 in: "in" here also is very doubtful in the "manifold temptations" or "trials," though quite right at the beginning of the verse. ἐν in such cases expresses way and character, which "by" suits English; not the instrument identified with the agent like the simple dative, still less the means distinct from the agent like διὰ. I do not see how talking about "the element and material" helps intelligence. (*Bible Treasury* 15:63)

1:7 ἄ gold: "of" gold is rightly dropt [in the RV] (*Bible Treasury* 14:79)

at: In 7, as in 13, the Revisers rightly translate, like the Authorised Version, ἐν "at" the revelation. What is the use of following the foreign fashion, and saying "in" the element, in time, in which it shall be manifested? It is to lose English in a childish literality of Greek. (*Bible Treasury* 15:63)

1:8 having not seen: is 8 in the Revised Version as accurate as in the Authorised Version? The Americans [correctors of the RV] have not observed, more than the British Revisers, that theirs would answer to μὴ, not to οὐκ. It should be "having not seen." (*Bible Treasury* 15:63)

in: the Revisers [of 1881] rightly correct "in" to "on," for the connexion of εἰς ὅν is not with ἄγ. but with one or both participles; but, if with both, the Revised Version fails by supplying an object to the first and so connecting the words with π. only. Translate therefore, "on whom though now not looking but believing ye exult" &c. Were the connexion with the verb as in the Authorised Version, ἐν ᾧ would be the construction required. The ancient versions appear to be for the most part singularly loose and unsatisfactory, as the Pesh. Syriac and Vulgate, which omit and add wildly. The Philoxenian Syriac is correct. The older English are inexact, Wiclif and Rhemish being the worst. (*Bible Treasury* 15:63)

1:9 salvation of souls: Mr. T. S. Green rightly adheres to "salvation of souls," or in a general form soul-salvation. (*Bible Treasury* 15:63)

1:10 ἄ prophets: It is not "the" prophets as a body, but persons so characterized. Hence the article follows, "that" prophesied concerning the grace that was destined for those that now believe. Prophetic character is all the more brought into prominence by omitting the article before προφηταί. Class is in view rather than the persons as an entire and definite object before us. (*Epist. of Peter*, p.43)

ἄ prophets: it should be "prophets," not "the" prophets, as in the Authorised and Revised Versions, not the class viewed in their totality, but persons coming under that category. (*Bible Treasury* 14:79)

1:11 for: it is hard to convey some little intimation of the phrase, which marginal³ (Gr. *unto*) [of the RV] scarcely meets, "the sufferings [that came] unto Christ," or "of Christ" as in the Authorised and Revised Versions. (*Bible Treasury* 15:63)

glories: [The RV] rightly say[s] "glories" (*Bible Treasury* 14:79)

1:12 you: "To us" (ἡμῖν) seems so natural that one need not be surprised that this reading should appear in K, many cursives, and some ancient versions, more than even in ver. 10. but there is no sufficient ground to doubt that ὑμῖν ("to you") is the true text, as attested by the best and oldest copies, with the bulk of juniors and with good and ancient versions. Text. Rec. presents the record rather unnaturally in giving ἡμῖν and ὑμᾶς in ver. 12. (*Epist. of Peter*, p.57)

you: "you" displaces "us" [in the RV] with reason as being more homogeneous: one way or another a common confusion in the MSS. (*Bible Treasury* 14:79)

by: The preposition is not read by A B, some cursives, and Greek and Latin fathers. Ancient versions are in such a case uncertain. The great mass favor ἐν which would mean "in the power or virtue of," or "by" as we say briefly. (*Epist. of Peter*, p.57)

by: Whether ἐν be or be not read in 12, the right version is "by" (hardly "with" as in the Authorised Version alone of English versions), the Rhemish treating the dative as a genitive absolute! in collision with all grammar, doubtless in subserviency to the Vulgate. I am disposed to take ἐν on full external evidence backed up by the *usus loquendi* already explained, notwithstanding A B and three cursives, meaning "in virtue of [the] Holy Spirit," who is looked at, not as a distinct personal object as in 11, but as a characteristic power for preaching the gospel. Only ignorance of the truth would therefore deny His presence personally in those who thus preached. The anarthrous form is the only correct one for expressing character, as here intended. (*Bible Treasury* 15:63)

1:13 perfectly: "To the end," as in the A.V. and so understood by many, seems short of what is intended by the adverb; nor does any sufficient reason appear to make us swerve from the simple meaning. It is likely that translators shrank from connecting perfection with a hope which too often fluctuates, if it be not also rather indefinite and feeble. They preferred "to the end." (*Epist. of Peter*, p.68)

1:15 according to: why pass over the mistaken text of the Revisers, following the Authorised Version in 15? The marginal⁴ is more right, Ἄγ. being not a predicate but the virtual substantive of the phrase, "after the pattern of," or according to, "the Holy one that called you." (*Bible Treasury* 15:63)

conduct: "Conduct" answers to the early meaning of "conversation," which is antiquated and nearly obsolete, being now confined to free interchange of speech. It is strange that Johnson, Richardson, &c., ignore this, the uniform sense in the A.V. of O. and N.T., i.e. "behavior," "conduct," "course," or "practical life." Webster edited by Goodrich and the Century Dict. give it as the first sense of the word. (*Epist. of Peter*, p.73)

1:17 as Father . . . each . . . sojourning ἄ: [The RV corrects] the Authorised Version, [which has] "the" Father for "him as Father," and "every," for "each," man's work, "here" being quite an expletive. (*Bible Treasury* 14:79)

1:19 of Christ; as of a lamb: The order of the Greek, which some prefer in English also, is "by precious blood as of a Lamb . . . Christ," followed closely by "fore-known" &c. in ver. 22. The truth in substance remains the same. (*Epist. of Peter*, p.90-91)

1:20 ^Λ foreknown: Tyndale and others since say “foreordained,” but this goes beyond the word which ought to be rendered faithfully. A commentator cites Rom. 8:29 to justify the change; but the text is adverse, because it distinguishes the two. . . . All the older English versions, save that of Rheims, add “who was” foreknown. But the absence of the article forbids. It is assumed rather than asserted. (*Epist. of Peter*, p.92)

^Λ foreknown: It seems peculiar that 20 [in the RV] should have passed muster with its uncalled for, not to say incorrect, “who was,” as if the article were there. The force is rather, if we must supply anything for English ears, “foreknown as He was,” and omitting “was” before “manifested.” (*Bible Treasury* 15:63)

last of the times: The most ancient and best MSS. (A B C), many good cursives, and old versions give this sense; not “at the last time” according to earlier editors. (*Epist. of Peter*, p.94)

1:21 believe: There is a difference in the reading but not in the truth. Three MSS. (A B 9), supported by the Latin Vulgate, say “that are through him ‘faithful’.” The great weight of copies, uncial and cursive, with the ancient versions generally, support the usual text “that through him believe.” Faithful often says more than believing, in no case less. The substance remains the same. (*Epist. of Peter*, p.97)

1:22 the truth ^Λ . . . pure: The most ancient and best MSS. do not read διὰ πνεύματος “through the Spirit,” the Latins strangely giving charitatis “of love,” instead of veritatis “the truth” which is certainly right. A few omit καθαρῶς “pure.” (*Epist. of Peter*, p.100)

pure: the omission of “pure” rests on A B and the Vulgate, a feeble basis as against ⁸ C K L P, all the cursives, and the mass of ancient versions and ecclesiastical writers, one perhaps excepted. (*Bible Treasury* 14:79)

truth ^Λ : “by the Spirit” is an addition without due warrant (*Bible Treasury* 14:79)

1:23 word ^Λ : an addition without due warrant . . . is “for ever” (*Bible Treasury* 14:79)

1:24 its: an addition without due warrant . . . is . . . “of man” for “its” (*Bible Treasury* 14:79)

2:1 malice: is not “malice” (marg.⁸ [of the RV]) better than the Revised text “wickedness”? It is allowed that the latter more general term may be well in such texts as Acts 8:22. (*Bible Treasury* 15:63)

2:2 intelligent: The general sense is quite plain. The only question is how to represent best the language of the apostle. That which in the A.V. is translated “of the word” occurs only in one other passage of the N.T., Rom. 12:1; and there it is rendered “reasonable,” as it is frequently employed by ordinary writers of the Greek tongue. “Intelligent” seems well to express its force in both texts, a better word than “rational.” Why Beza who held this as to the text in the Epistle to the Romans changed it to “sermonis” (of the word) here does not appear, as he regarded them both as alike in sense. The Peschito Syriac has here “of the word”; the Harclean Syr. “rational,” as both give “rational” in Rom. 12:1. But it is hard to understand on what principle it can bear both meanings together. (It is very conceivable that the Spirit of God may have warranted the sense “of the word” among the Christians; for in the nature of things this meaning could not have existed among heathen Greeks; yet if required, it is formed quite legitimately. In this way it would well apply to both passages; and I am disposed to believe it.)

This we may leave, as it is merely the delicate point of a rendering, where the substantial truth remains untouched. (*Epist. of Peter*, p.118-9)

intelligent: 2:2 affords some difficulty for translation in the word λογικόν, unless we take it with the Authorised Version as “of the word.”

“Reasonable” as in the Authorised Version of Rom. 12:1 falls too low, but is not the Revisers’ “spiritual” too high? At least, it is not inherent in the word nor necessitated by its usage. (*Bible Treasury* 14:79)

intelligent: it seems to me that λογ. is one of those words which the christian revelation wanted and modified for its own purpose, elevating it from “reasonable” as in margin⁹ [of the RV] or “belonging to the reason,” as the Americans [correctors of the RV] suggest, to “of the word.” (*Bible Treasury* 15:63)

unto salvation: “To salvation” you will not find in your common Bibles, but it is none the less true for all that. . . . It is not often that words are thus left out. The more usual fault of those who copied the scriptures was that they added words. They assimilated passages one to another; they thought that what was right in one case must be right in another; and thus the tendency was to blunt the fine edge of the sword of the Spirit which is the word of God. But in this case they omitted. At first sight, perhaps, these words may be startling to some, that is, to such as think that the sense of “salvation” is weakened thereby. But you need never be afraid of trusting God or His word. Never fear for the honor of the scripture, never shrink from committing yourself to what God says. I have no hesitation in saying that this is in my judgment what God said, if we are to be guided by the most ancient and best authorities. (In fact but one uncial (Cod. Angelicus Romanus) of the ninth century with many cursives warrants the omission; but ⁸ A, B, C, K, more than fifty cursives, and all the versions but the Arabic of the Parisian Polyglot support the words. The early quotations, Greek and Latin, save of Oecumenius, point to the same reading.) (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.252-253)

unto salvation: But a strange omission has prevailed since the Complutensian Edition and that of Erasmus, followed by Beza, Stephens, the Elzevirs, and Mill, to say nothing of others. Colinaeus (1534) is the only one of the early editors who adheres to the great body of the oldest and best MSS., versions, and Patristic quotations, and reads (εἰς σωτηρίαν). It may have been dropped either as a supposed scholastic addition or by those jealous of trenching on sovereign grace toward sinners. But here it is a question of saints growing in grace and in knowledge of our Lord and Saviour Jesus Christ according to the terms of the Second Epistle (3:18). Certain it is that any difficulty, in receiving the words so fully attested, is solely due to ignorance of our apostle’s doctrine. (*Epist. of Peter*, p.121)

unto salvation: “Unto salvation” at the end is sure on ample authority; for salvation, in Peter’s writings — save in one exception that proves the rule, by the modification of the phrase to ensure a difference of meaning — looks onward to the final victory at Christ’s revelation. (*Bible Treasury* 14:79)

2:4 precious: One might have rendered ἐντιμον prized, or held in honor, to distinguish it from τίμιον, but for τιμῇ in ver. 7 which inclines me to “precious.” (*Epist. of Peter*, p.123)

2:5 yourselves also . . . are being builded up: is it not loose to render the text, “ye also . . . are built,” as in the Authorised and Revised Versions? Read “yourselves also . . . are being built” &c. (*Bible Treasury* 15:63)

^Λ a: εἰς, “for,” is read by high and ample authority, and adopted by the Revisers in their phrase “to be.” (*Bible Treasury* 14:79)

2:6 Because: Verse 6 begins with “Because” on almost universal suffrage, “wherefore also” as in Text. Rec. has scarce a shadow of authority. (*Bible Treasury* 14:79)

2:7 [is]: what is more important, the beautiful force of the first clause of 7 was lost in the Authorised Version, and even the marginal alteration was a mistranslation. Tyndale unhappily misled, and all the public English versions followed. Faith sees according to God. Christ is in

1 Peter Notes

God's eyes a chief corner stone, elect, precious. "To you therefore that believe [is] the preciousness." (*Bible Treasury* 14:79)

[last half of verse]: why not say, "A stone which the builders rejected, this was made head corner-stone"? (*Bible Treasury* 15:63)

2:9 Λ possession . . . excellencies: Was it needful to define the general phrase εἰς π. in 9 by interpolating God's own? In the same verse "excellencies" is right. (*Bible Treasury* 14:79)

Λ possession: it ought to be more general, "a people for a possession," though doubtless God's possession is meant. (*Bible Treasury* 15:63)

2:10 God's people: "God's people" suffices: and at the end "obtained" without "have," the fact now simply, in contrast with the previous state of Lo-ruhamah. (*Bible Treasury* 15:63)

2:11 [you]: It is not that "you" (ὁμοῦς) is expressed, as Lachmann ventured to do on the erroneous impression that the Rescript of Paris so reads. It is implied at most. But that MS. and many more, uncial and cursive, do read the verb in the imperative. (*Epist. of Peter*, p.144)

as: Here it is not αὶ but αὐτινες as I attempt to express. (*Epist. of Peter*, p.145)

2:12 observing: Not the aor. part. as in many good MSS., but the present. (*Epist. of Peter*, p.145)

observing: "which they behold" [in the RV] is not much advance of the lax Authorised Version, "which they shall behold," as a reflexion of ἐποπτευοντες. "Being spectators" would seem more correct. (*Bible Treasury* 14:79)

2:13 subject Λ : The great uncials, with some cursives and ancient versions, do not read οὖν "therefore." The connection with the foregoing is quite indirect. The verb is not only reflexive, but aorist; and so the meaning is, Be ye those who once for all submitted yourselves. (*Epist. of Peter*, p.151)

a king: "to king" is best. (*Bible Treasury* 15:63)

2:15 senseless: here it may not be un instructive to note the weak and unsound attempt of the same dignitary [Dean Alford] to account for τῶν ἁφρ. ἀνθρ. in 15, as limited to such as reviled Christ as evil doers. For the apostle really speaks of men as a whole, and declares the race as such senseless. The phrase imports nothing less. (*Bible Treasury* 14:79)

2:16 having liberty: "having freedom," — the thing freedom as a cover of the thing malice. Even the Revisers do not say "your" wickedness; nor should they with freedom. The article is with both in Greek, not as a possessive, but because contrast makes the two objects, or in a measure personifies them. (*Bible Treasury* 15:63)

Λ malice: If "your freedom" be the necessary force of τῇν ἐλ., why not "your" wickedness, or malice, of τῆς κ. in 16? They are really common cases of abstracted usage. Dean Alford is more consistent in claiming the same passive or quasi-passive force for the articles with both words. (*Bible Treasury* 14:79)

2:17 [whole verse]: The difference of aor. and pres. in 17 it is difficult to convey tersely in English. (*Bible Treasury* 15:63)

2:19 grace: The A. V. renders it "acceptable," and this is a fair sense in this place, and capable of defence. But it appears to me simpler and more forcible to adhere to the ordinary meaning, bearing in mind of course that it is not grace as in God which is in question, but the answer to it in those who believe. They were in this and in their measure imitators of God as beloved children, and walking in love as Christ loved them.

An effort has been made to translate the word "thankworthy" here as in Luke 6:32-34. but this seems short-sighted, because there is no ὑμῖν (to you) here as there, which makes a sensible difference. We can readily

perceive the propriety of "thanks to you," where "grace to you" could not stand. (*Epist. of Peter*, p.161)

2:21 suffered . . . you . . . you: There is the too usual discrepancy of copies and critics. Carelessness may have misled some of the scribes, or perhaps the assumption of mistakes which they claim to correct. Erasmus erred in giving "us" twice in ver. 21, the Complutensian ed. also in "us" and "you", Colinaeus following the former, Stephens the latter. Beza and Elzevirs were right and chose the text as translated above; so did Bengel, Griesbach, Lachmann, Alford, Tregelles, Westcott and Hort, but not Matthaei or Scholz nor even Tischendorf till his eight or last edition. Indeed the great MSS. (⌘ A B C), not a few cursives, the ancient versions though not the Peschito, the Memph., or the edited Vulg. against the best copies, give here the true text. Even the unlearned Christian may be assured that this best agrees with the clauses succeeding, and that "us" would clash. Yet scholars who trust overmuch their zeal tempered by the fact that the false reading ἀπέθανεν, "died," is read instead of ἐπαθεν "suffered," by the Sinaitic (⌘), as well as by many cursives in the same verse; and the same false reading recurs in 3:18 supported by ⌘ A C., at least a dozen cursives, and almost all the old versions, though the context requires the ordinary reading supported by B K L P, and the mass of cursives. Here Tischendorf right at first, got wrong at last. (*Epist. of Peter*, p.162)

you . . . you: [In the RV] it is "you" twice, not "us" as in Authorised Version following Steph. (not Elz.). The last clause supports the reading of the ancient MSS. (*Bible Treasury* 14:79)

2:23 gave over: It has not been shown as far as I am aware that the word παρεδ. admits of the reflexive sense, good as it would seem in itself, that is, of meaning "gave himself over." Hence various modes of supplying the ellipse have been proposed. But why should it not be rendered, though a little rugged, as it seems used, absolutely? So we find in Mark 4:29, where there seems no need of rendering, "is brought forth" or "provided." Why not "should permit"? See Pind. P. v.4; and Demosth. 1394.23 even for the aorist; which A. Buttmann oddly denies. The present, &c. are common as in Herod. vii.15; Xen. Anab. vi. 4,34; Isocr. 106C.; Polyb. xxii.24,9, as given by Liddell and Scott. (*Epist. of Peter*, p.165)

gave over Λ : The Americans [correctors of the RV] rightly reject the supply "of them" (with Alford) or "things" (with Huther, &c.), and adhere with the Revisers to the Authorised Version with Wiclif and Rhemish. Tyndale gave here "the cause" (Pesh. Syr.), Cranmer "the vengeance," Geneva "the punishment." (*Bible Treasury* 15:63)

2:24 bore . . . on: Both our text and the Epistle to the Hebrews (9:28) make certain the strict sacrificial sense of ἀνήνεγκεν ("bore") when connected with the object, "our sins." (Thus with "spiritual sacrifices" "offer" is right, as in ver. 5 of this chapter and in Heb. 13:15. So it is with "Himself" in Heb. 7. as well as with "sacrifices" in the same ver. 27. With other objects, it is rendered "carry, bring, or lead up;" and it may elsewhere mean to bear or undergo.) So joined, this is the simple and sole sense of the word. Such too is the regular, if not invariable, employment by the LXX, as any scholar may satisfy himself. The notion of a pregnant sense "bringing up to," and "bearing on" the tree, equivalent to the altar, is as certainly a mistake as any thing can be. For to express the former, the usage is προσφέρειν or προσάγειν, as opposed to ἀναφέρειν. Thus we read in Lev. 1:2,3,5 (as in the corresponding cases), with the distinct term ἐπιτιθεῖν which answers to the latter in 9. The same fact occurs in Lev. 2:1 compared with 2, as in 16 ἀνοίσει is given, the exact term instead of its substitute. Compare also Lev. 3:1 with 5; 6,7,9 with 11, and 12 with 16. The Hebrew is always exact, and does not warrant the weak confusion of the LXX. in 14. The due distinction reappears in Lev. 4:1 contrasted with 10, though the high

priest himself was in question; and so for the whole congregation, 14 with 19; again the ruler, 23 with 26; and one of the people, the simple *οἷσαι* being used in this case, and the proper *ἀνοίσαι* in the other. In the intermediate mixture of sin and guilt, as well as the full guilt-offering, there is at least no violation of the usage, though other terms displace the latter; and so it might be shown from Genesis to Ezekiel that *ἀνέγκειν* ("bore") expresses the final sacrificial act, and not the preparatory "bringing up" which also some have sought to attach to it. This, as we have seen, has its own distinct and appropriate expression.

Our apostle and the still greater one to the Gentiles cite Isa. 53:12; which stamps these words of the Septuagint with divine authority. Heb. 9:28 has the deeper use of exhibiting in the same verse the exact distinctiveness of the two words (*προσφέρειν* and *ἀναφέρειν*), which many scholars have confounded, and incomparably more who were far from being scholars. In the Epistle to the Hebrews is no wavering, as in the Septuagint though generally correct. Both terms are used with strict accuracy, as for instance Heb. 7:27 for the closing act, and 9:14 for what preceded it. Heb. 11:17 beautifully shows the proper word in the great trial of Abraham's faith, and with the added exactitude of the perfect and imperfect tenses, of which none perhaps but the inspiring Spirit would have thought, but which when revealed is appreciated by every Christian who understands it. (It may interest the Hebraist to note that it is not the technical term referred to which God used in addressing Abraham in Gen. 22:2. The LXX. therefore may have gone here beyond the word. Yet James (2:21) when he uses the figure "on the altar" says *ἀνέγκας*. But fine as much is in their rendering of Isa. 53 (especially so long before the Advent, and revealing a portion so foreign to Jewish expectation), there are evident flaws. For who can defend *μεμάλαισται* in ver. 5? Even if it could express adequately the Hebrew for "bruised," the perf. is quite out of place. It ordinarily would mean "is" or "has been reduced to effeminacy." Even "the chastisement of our peace was upon him" is not cited here, but the last clause only. But the 9th verse is not well rendered, still less the 10th and 11th save the last clause. It is the 12th however which the N.T. cites for the atonement; and there the Hebrew verb is *nasa*, not *yisbol*. These verbs for "bore" occur in reverse order in ver. 4, where we have the invaluable light of the Spirit through Matthew (8:17), who applies the quotation, not to His expiatory sufferings as in ver. 5, 6, 8, 10, 11 and 12, but to the depth of the sympathy which characterized His spirit whilst acting in divine power toward the sick and suffering in Israel. With this does not agree the rendering of the Septuagint. Hence the Evangelist was led to a more correct rendering; for it is about griefs or sicknesses, not "sins" directly nor "selves" vaguely as the object. And this is the more important, because of the tendency to distract the attention of the faithful from apprehending the immense theme of Christ's moral glory, through fixing it only on what immediately ministers to peace for souls not well grounded in it. Another evil consequence is that making all the entrance of Christ's spirit to be only into what atones for the sinner not only detracts from Him much else to His praise, but it causes the testimony to the work of redemption virtually to lose its distinctiveness, and the word of God its definiteness. Thus the unwise effort to concentrate all on atonement cannot but enfeeble its own proper character and defeat itself.)

Does it surprise any reader that so plain a point should be proved so elaborately? Look at the margin of the A.V. and especially of the Revisers. And who does not know the bitter zeal of too many in our own day to found, on the gross ignorance of that mistranslation, the dangerous misconception of Christ's work involved in Christ's bearing "our sins in His body to the tree?" To translate competently one must know a great deal more than a grammar and dictionary; one needs to consider the varied usages of the language as modified by its application, and especially the scope and requirement of the context. Who but a tyro could write, "It is the same word that in the verse before us is rendered *on*, that

in the following verse is rendered *to*, 'Ye are returned to the Shepherd and Bishop of souls?' this, then, we apprehend, is the apostle's statement, 'He himself bare our sins in his own body to the tree.'" (John Brown, D. D., on 1 Peter (i. 453, Sec. Ed. 1849).) The blunder led him and many another to the utterly false doctrine, that Christ "as really, though not so obviously, bare our sins when he lay a helpless infant, in the manger in Bethlehem, as when he hung, an agonized man, on the accursed tree."

O foolish theologians, who bewitched you? One may not expect all to read the Greek Testament with intelligent and reverent care, especially if persons doubt that "every scripture is inspired of God." A single word of the text before us upsets bushels of essays, sermons, and expositions. The dark and perilous hypothesis would require the imperfect tense to give continuity of bearing our sins, which men have imagined and reasoned on. It is the aorist, on the contrary, which above all shuts out relative duration, continuity, repetition, or action commenced and not accomplished. Here it is a simple fact of the deepest moment for God and man, for time and eternity.

The hypothesis is incompatible, not merely with the word used by the Holy Spirit here and everywhere else, but with the broadest and most solemn facts which the most unlettered of believers, taught of God, receive with awe and adoring gratitude. What meant that supernatural darkness which in the hours of broad daylight wrapt up the cross from a certain point? What the cry of Him who had ever, in the fullest enjoyment of love, said "Father," but now "My God, my God, why didst thou forsake me?" Had He not, when His baptism might have raised a question, received the testimony of the Father's absolute complacency in Christ as His beloved Son? How strange bearing up our sins in His body to the tree! Undoubtedly Christ did never so profoundly glorify God; but His bruising, His stripes, His being made sin and curse, were they all while He was enjoying His Father's love? His suffering for our guilt, and God's face shining at the same time! If He had been all His life bearing our sins, He must all His life have been abandoned by God who cannot look on sin with the least allowance. But no: Isa. 53:6 attests that Jehovah laid our iniquity on His Anointed when He hung on the tree: nothing more characteristic of the atonement, or more opposed to the perfectly enjoyed communion of His life.

Christ's work on the cross, then, is here before us, the answer of divine grace to man's need and danger, and the base of divine righteousness; but this last was left for another, Paul, to treat formally and fully. The practical aim was that which fell to the fervor of Peter, "that, being dead to sins, we should live to righteousness." Both apostles delighted in these wondrous antitheses which gave glory to God and to the Lord Jesus, His Son. (*Epist. of Peter*, p. 166-170)

bore . . . on: It is not "up to" the tree. The margin, after many others, so gave it; but this was an ignorant and total oversight of the sacrificial language in the Old Testament. There are two forms employed in the LXX., and always distinctly. When it is a question of "up to," or "to," another different preposition is compounded. Where the one found here is expressed, it invariably means "upon," and not "to." It is allowed that in other connections this may not always hold; but in sacrificial language the distinction is certain and constant. Now it is plain that here the apostle Peter is referring to the sacrificial language of the Old Testament. All his Epistle indeed abounds in allusions of a similar kind. . . . It is sadly plain that there is, at the bottom of all these efforts to mystify, a want of faith in the true inspiration of God's word as well as in the perfect efficacy of Christ's work. But let me refer to another point showing how unfounded is the idea that our Lord was bearing sins all His life. The word "bare" excludes the desired notion. "Bare" (*ἀνέγκειν*) does not convey continuity but a transient act. The aorist is the definite expression of such a fact. It expresses therefore what took place on the cross, certainly not what was in process before, any more

than after. . . . The form of speech excludes anything begun before that solemn epoch, and it implies a completeness on the cross, where it began. Therefore the notion "up to" is false, not perhaps in the form of the word itself, but in its contextual and sacrificial usage. (*Bible Treasury* N4:4-5) [See also *Bible Treasury* 14:79, 16:50, N7:235-6]

died: The word ἀπογενόμενοι, "being dead," is so uncommon in the N.T. that this is its only occurrence. It occurs in the best classic authors, and answers to our "deceased," rather than the ordinary word for "dead." This the apostle Paul used for the privilege into which the Christian is let in order to know his deliverance from sin, as distinguished from the remission of his sins. The further privilege he treats from chap. 5:12 of his Epistle to the Romans to the end of chap. 8. It is too often confounded with what goes before, though it is clearly a grave question of the Christian's state which arises generally for the soul when he knows his sins forgiven. But our apostle speaks of "having died to sins," which is quite another thing from Paul's doctrine. It is simple and practical (having done with sins), as was his province generally. It is true that the word sometimes means "having taken no part in," and "being absent or aloof from"; but the context even of a correct writer always suffices to fix what is intended. Here it proves that death spiritually is meant, because it is that we may live to righteousness. No other sense would apply here. It never implies "being freed from," as some have said. (*Epist. of Peter*, p.171)

2:25 ye were: The famous Vatican MS. (1209) omits strangely the opening words, but is joined by א A, 5, 40, and some good Latin copies in reading πλανώμενοι as represented here; not "as sheep going astray" as in most, and the Text. Rec. In the LXX. of Ps. 119:176, and of Isa. 53:6, it is the aorist expressive of the fact. Here the present participle looks at the habit rather than the fact. (*Epist. of Peter*, p.172)

3:1 [whole verse]: [In the RV] 3:1 shews a rendering similar to 2:18, and slightly different from 2:13, where it is the aorist, expressive of once-for-all action, as the need presented itself; here it is the present as expressing continuance or habit. (*Bible Treasury* 15:63)

without: [See note to Mat. 10:29]

behaviour: In 1 and 2 "behaviour" is no doubt more intelligible English for our day than the obsolete "conversation" for manner of life in the Authorised Version. (*Bible Treasury* 14:79)

3:2 having beheld: is it correct to soften the force of the past participle in 2 in this case? (*Bible Treasury* 14:79)

behaviour: [See note to 1 Peter 3:1]

in: [In the RV] it is remarkable that those who contend for "in" almost to nausea abandon it here, where it might be, for the freer version of "coupled with fear," which has descended and prevailed since Tyndale. (*Bible Treasury* 15:63)

3:3 [whole verse]: complication might be avoided by "On whose part let there be, not the outward ornament of" &c. . . "of the meek" &c. (*Bible Treasury* 15:63)

gold: [The RV has] "jewels of gold," not gold merely (*Bible Treasury* 14:79)

3:4 of the meek: [See note to 1 Peter 3:3]

3:8 humble-minded: The last word of 8 should be not "courteous," but "humbleminded," on ample authority, an evident link of connection with the gracious endurance which knows how to bless in presence of injury. (*Bible Treasury* 14:79-80)

3:12 [the] Lord's . . . [the] Lord's: it is "Jehovah's eyes," and "Jehovah's face." (*Bible Treasury* 15:64)

3:13 zealous: ζ. is more than "followers" or "imitators" (as in the Text. Rec. μ.) meaning neither, but zealous or emulous of good. (*Bible Treasury* 14:80)

3:15 the: it is "the Christ," not God as such, who is to be sanctified as Lord in their hearts. (*Bible Treasury* 14:80)

as Lord: It is not in 15 "Lord Christ," but Christ as Lord as in the Revised Version. (*Bible Treasury* 15:64)

3:17 [for] well-doing than [for] evil-doing: "to suffer doing well than doing ill," i.e. for the one rather than the other. (*Bible Treasury* 15:63)

3:18 suffered: [See note to 1 Peter 2:21]

suffered: ἀπέθανεν ("died") is the reading of א A C, more than a dozen cursives, Vulg., Syrr., Memph., Arm., Aeth., with several Greek and Latin fathers; while the common text is supported by B K L P, the mass of cursives, and some of the same fathers. (*Preaching to the Spirits in Prison*, p.4)

in flesh . . . in [the] Spirit: τῷ before πν. is the received reading on the strength of a few cursives, contrary to all the uncials, the great majority of the cursives, and all the Greek fathers, not even excepting Epiphanius who elsewhere does give the article. There need be no hesitation in accepting the anarthrous form, which cannot mean His Spirit. (*Preaching to the Spirits in Prison*, p. 4)

in flesh . . . in [the] Spirit: The article is certainly to be eliminated: what is the bearing of its absence on the meaning? If the articles were inserted, τῇ σαρκὶ and τῷ πν., these would be the contrast of the two parts of our Lord's being as a man, the outer and the inner; were it τῇ σ. and τὸ πν., it would be the utterly false thought that His Spirit as man was the object of quickening. The anarthrous form points to the character of the acts specified; but so far is it from denying the agency of the Holy Ghost in the quickening spoken of, that the presence of the article would be more consistent with Christ's Spirit as a man. No doubt, when it is intended to present the Holy Spirit objectively or extrinsically, the article is required and, as far as I can mark the usage, the prep. ἐν or ὑπό; it is excluded where the manner of His action is meant. On the other hand, wherever the spirit either of Christ as man or of any other is to be expressed, the article is indispensable, as may be seen in Matt. 5:3; 26:41; 27:50; Mark 14:38; Luke 10:21; John 11:33; 13:21; 19:30; Acts 19:21; 20:22; 1 Cor. 5:3,5.

Again, the following cases without the article clearly mean the Holy Spirit, but characterising the action rather than specifying the person, though He must ever be a person: Matt. 22:43; John 3:5; 4:23,24; Rom. 8:1,4,9,13; 1 Cor. 12:13; Gal. 3:2,15,16,18,25; Eph. 2:22; 3:5; 5:18; Col. 1:8; 1 Tim. 3:16; 1 Peter 4:6; Rev. 1:10; 4:2; 17:3; 21:10. The attentive reader of these instances will see that the turning-point is not the presence or absence of a preposition, as some scholars have thought. Words after a preposition follow the ordinary rules. Only, after prepositions capable of usage with a statement of manner (as κατὰ, ἐκ, ἐν, κ.τ.λ.), the anarthrous form is of course more common. Thus ἐν πνεύματι would mean in the power of the Spirit, the manner of being, or of being carried, built, justified, or of blessing, preaching, or whatever else may be in question. (*Preaching to the Spirits in Prison*, p. 9-10)

in flesh . . . in [the] Spirit: It may be doubted then whether quickened "by the Spirit" best gives the meaning of the apostolic statement: for that would most naturally suppose the Spirit as an exterior agent. Still the anarthrous construction, as is certain from the numerous places cited, does not at all exclude the Holy Spirit: only it expresses the manner of the quickening, not the personal agent. But the thought of His power is conveyed by the phrase that follows, ἐν ᾧ, wherein Christ is said to have gone and preached, etc. Thereby it is pointedly contradistinguished from πορευθεὶς in verse 22, which is not qualified by ἐν ᾧ or ἐν πνεύματι, but left in its strict sense of a personal change of

locality to heaven. Thus it is excessively rash to say that the rendering of the English version here is wrong either grammatically or theologically, though it is more correct to cleave as closely as our language permits to the Greek style of expressing "Spirit" as the character rather than agent of the quickening of Christ, though agent too He was beyond doubt.

Bishop Middleton wrote with great force on the insertion of the article, but he was not equally successful in accounting for its omission. Prepositions he treated as exceptions to rule, and anarthrous cases like *σαρκί, πνεύματι*, as practically adverbial. Hence in our passage, he held the apostle to mean that "Christ was dead carnally but alive *spiritually*"; as indeed he thought would flow from *τῷ πν.* if the article had been authentic. (*Doctrine of the Greek Art.*, p. 430, Rose's Ed., 1855) The only difference is, he thought, that by retaining the article we destroy the form of the antithesis between *σ.* and *πν.* But instances already given show how imperfect this able treatise is in requiring either the article or a preposition to accompany *πν.* in the gen., dat., or accus., in order to mean the Spirit of GOD. Romans 8:13, to which he himself refers, refutes his position.

Here Dean Alford, who is so strong against "by the Spirit" in 1 Peter 3:18, translates the same word exactly in the way condemned: "but if *by the Spirit* ye slay the deeds of the body, ye shall live. For as many as are led *by the Spirit* of GOD, these are sons of GOD." So on Gal. 5:5, Alford expressly remarks on *πνεύματι* "not 'mente' [Fritz] nor 'spiritually,' Middleton, al., but by the [Holy] Spirit, [reff.] as opposed to *σ.*," the very rendering he afterwards treats as wrong grammatically and theologically. Again, on verse 16 he particularly observes that *πν.* without the article may and does here mean "by the Spirit" [*i.e.* of GOD]. His reason, probably after Winer or the like, is invalid; for it is not because it is a sort of proper name, but because it is employed *characteristically*. There is no need to multiply proofs against the comments on *πν.* in 1 Peter 3:18 — proofs equally at least against Middleton. Consequently Barrow, Hall, Leighton, Pearson, Ussher, etc., the divines who denied the applicability of the passage to Christ's descent to hades, were not mistaken, as thinks Dr. E.H. Browne, sometime Bishop of Ely. They contend that the true meaning of the text is that our Lord by the Spirit in Noah preached to the antediluvians, who are now for their disobedience imprisoned in hades.

"This interpretation of the passage," says the Bishop, "depends on the accuracy of the English version. That version reads in the eighteenth verse, 'quickened by the Spirit.' It is to be noted, however, that all the versions except one (the Ethiopic) seem to have understood it 'quickened by the Spirit': and it is scarcely possible, upon any correct principles of interpretation, to give any other translation to the words. If, therefore, we follow the original, in preference to the English version, we must read the passage thus: '... but quick in His Spirit; ...' (An Exposition of the Thirty-nine Articles, etc., 1868, pp. 94,95.)

... the Bishop of Ely (see note, p. 94) knows that the best critics reject the article before *πν.* If absent, it is impossible for *πν.* to mean "in His Spirit."

Besides, the resulting theology is as strange as the grammar ... (*Preaching to the Spirits in Prison*, p. 11-14)

in *Δ* flesh ... in [the] Spirit: ... when Bishop Middleton considers the true meaning to "be dead carnally, but alive *spiritually*," almost every word is misrepresented. For, to bear such a translation, the sentence should have been *θανόντων μὲν σαρκικῶς, ζῶν δὲ πνευματικῶς*, though one might call such a statement absurd and heterodox. I deny that we must or can render *θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι* in any such fashion. Bishop Browne is as wrong in adopting such a thought in the note to p. 95, as he is in giving "quick in His Spirit" in the text of p. 95, or in expounding it as Christ alive in His soul, *in* or *by* which He went to the souls *ἐν φ.* All this in my judgment is as loose in grammar as in philosophy, if they allude to this; and as faulty also in

theology, as it has not the least coherence with the context or the scope of the apostle's reasoning.

... Bishop Horsley's Sermon on the passage, which is so warmly commended in Bishop Middleton's Treatise and in Bishop Browne's Exposition, appears to sober minds little worthy of confidence. Thus he affirms strongly that the English translation of *ζ. δὲ πν.*, though "a true proposition, is certainly not the sense of the apostle's words. It is of great importance to remark, though it may seem a grammatical nicety, that the prepositions, in either branch of this clause, have been supplied by the translators and are not in the original. The words 'flesh' and 'spirit,' in the original, stand without any preposition, in that case which, in the Greek language, without any preposition, is the case either of the cause or instrument by which — of the time when — of the place where — of the part in which — of the manner how — or of the respect in which, according to the exigence of the context; and to any one who will consider the original with critical accuracy it will be obvious, from the perfect antithesis of these two clauses concerning flesh and spirit, that if the word 'spirit' denote the active cause by which Christ was restored to life, which must be supposed by them who understand the word of the Holy Ghost, the word 'flesh' must equally denote the active cause by which He was put to death, which therefore must have been the flesh of His own body — an interpretation too manifestly absurd to be admitted. But if the word 'flesh' denote, as it most evidently does, the part in which death took effect upon Him, 'spirit' must denote the part in which life was preserved(!) in Him, that is, His own soul; and the word 'quickened' is often applied to signify, not the resuscitation of life extinguished, but the preservation and continuance of life subsisting(?). The exact rendering, therefore, of the apostle's words would be, 'Being put to death in the flesh, but quick in the spirit,' that is, surviving in His soul the stroke of death which His body had sustained, 'by which,' or rather 'in which,' that is, in which surviving soul, 'He went and preached to the souls of men in prison or in safe keeping.'"

I have given this long extract, which clearly puts this able divine's objections to the Authorised Version. Now without committing myself to the defence of what is not quite correct, I have no hesitation in asserting that Horsley, by his own mistaken view, has diverged incomparably farther from the truth. We need not go beyond the Bishop himself and the passage in debate, where he gives a difference of shade to the two participles, which are quite as much contrasted with each as their complementary datives. According to his own principle therefore, as the first means "put to death," the other should be "made alive," even if its uniform usage by inspired writers did not force one to the same conclusion. Why then did not H. carry out fairly and fully his own reasoning? Because it would have involved him in the result that Christ was not only put to death in the flesh, but *made alive in His own soul or spirit*. The good Bishop of course shrank from so portentous an inference, and was therefore driven to modify the antithesis, not in *πνεύματι*, but in an unnatural and unfounded interpretation put on *ζωοποιηθείς*, which even Dean A. explodes, who insists justly on "brought to life," instead of "preserved alive."

The truth is that Horsley did not himself seize the exact force of *σαρκὶ καὶ πνεύματι*, still less the difference produced by *ἐν* in the beginning of verse 19. Christ was put to death in (*i.e.* in respect to) flesh, as a living man below; He was made alive in (*i.e.* in respect to) Spirit, as one henceforth living in the life of resurrection, characterised by the Spirit as the other by flesh, though Christ was not a spirit only but had a spiritual body. It is *not* His own spirit as man, which is *far* worse than the English Version here, both grammatically and theologically. Grammatically it would demand *τῷ πν.*, which is a reading unknown to the best copies and scouted by all competent critics; but even if diplomatically and grammatically legitimate, it would land us in the frightful heterodoxy that Christ died not merely in flesh but in spirit, and

had to be quickened in the human spirit, which dies not even in the lost. Only the materialist conceives that spirit, if he at all allows of spirit, can die.

Further, if ζ. δὲ πν. refers to the resurrection of Christ, it is harshness itself and out of all reason to suppose Him back in the separate state in the verse following, where Horsley takes ἐν ᾧ to mean in which surviving soul He went and preached to the souls of men in prison. But understand it as ἐν means we should, that Christ also went ἐν πνεύματι, not merely in character of Spirit, but in His power when He preached through Noah; and all is precise in grammar, correct in doctrine, clear in sense, and consistent with the context. When we are raised by-and-by it will be διὰ τὸ ἐνοικῶν αὐτοῦ πνεύμα, because of His Spirit that dwelleth in us. It was not suitable to Christ, so to speak of His resurrection. He was, when put to death, quickened πνεύματι, denoting the character of His life in resurrection (not merely the agent), ἐν ᾧ καὶ marking the Spirit's power in which, before He was thus put to death and raised, He went and preached to the spirits in prison, disobedient as they were once when, etc. (*Preaching to the Spirits in Prison*, p. 20-25)

in ^Δ flesh . . . in [the] Spirit: The spirit which is here distinguished against seems as if it could not possibly mean anything else than the soul, says [Cardinal Bellarmine]. . . . If the article of the vulgarly received text before πνεύματι possessed any real weight of evidence, the phrase might well, if not certainly, convey the sense of Christ's spirit as man; but all the copies of value concur in the anarthrous form, which cannot bear the meaning for which [Bellarmine] contends. . . . (*Preaching to the Spirits in Prison*, p. 63)

in ^Δ flesh . . . in [the] Spirit: There is no such statement as that Christ's Spirit was the subject, recipient, or vehicle of restored life, for this would require the article to convey such a sense. Yet were the article genuine and such a sense necessarily taught, it is hard to see how one who held to the text thence resulting could deny the monstrous inference that His spirit had previously died — at least, if the case connected had been the direct complement, not the indirect. (*Preaching to the Spirits in Prison*, p. 71)

in ^Δ flesh . . . in [the] Spirit: Commenting on the Authorised Version [Dr. J. Brown] says (168,169), "the words flesh and spirit are plainly opposed to one another. The prepositions *in* and *by* are not in the original. The opposed words [σάρκι — πνεύματι] are in the same case; they stand plainly in the same relation respectively to the words rendered 'put to death' and 'quickened' [θανατωθεῖς, ζωοποιηθεῖς], and that relation should have been expressed in English by the same particle. If you give the rendering, 'put to death *in* the flesh,' you must give the corresponding rendering, 'quickened *in* the spirit,' which would bring out the sense, either 'quickened in His human spirit or soul,' a statement to which it is difficult to attach a distinct meaning; for the soul is not mortal. Christ's spirit did not die, and to continue alive is not the meaning of the original word; or 'quickened in His divine nature,' a statement obviously absurd and false, as implying that He who is the life, the living One, can be quickened, either in the sense of restored from a state of death, or endowed with a larger measure of vitality. On the other hand, if you adopt the rendering of our translators in the second clause, 'quickened *by* the Spirit,' then you must render in accordance with it the first clause, 'put to death *by* the flesh.' If by the Spirit you understand the divine nature of our Lord, by the flesh you must understand the human nature, which makes the expression an absurdity. On the other hand, if you understand by the Spirit the Holy Ghost, then by flesh you must understand 'mankind,' put to death by men, but restored to life by GOD the Spirit. This interpretation, though giving a consistent and true sense, the sense so forcibly expressed in Peter's words to the Jews, 'whom ye crucified; whom GOD raised from the dead,' is forbidden by the usage of the language. Then there can be no doubt that there does appear

something very material in introducing our Lord in what is plainly a result of His atoning sufferings, as having in the Spirit, by which He was quickened after He had been put to death, gone many centuries before, in the antediluvian age, to preach to an ungodly world; and there is just as little doubt that the only meaning that the words will bear, without violence being done them, is that it was when He had been put to death in the flesh, and quickened in the Spirit or by the Spirit, whatever that may mean, He went and preached; and that 'the spirits,' whoever they be, were 'in prison,' whatever that may mean, when He preached to them."

This is no unfair specimen of what one cannot but characterise as daubing with untempered mortar. It is but a balancing of probabilities or rather of improbabilities, and recalls the passage of Isaiah, who tells us of the judicial sleep poured out on Israel; so that the whole vision became to them like the words of a sealed book. For this, if delivered to the learned man with the request to read it, elicits the reply, I cannot, for it is sealed; or, if delivered with the same request to the unlearned, he excuses himself as unable because of the want of learning.

It is confessed by Dr. J. B. that the sense brought out is self-consistent and not incompatible with any of the facts or doctrines of revelation. He only complains of the mode of interpretation as liable to objections. I shall show, however, that, far from being really insurmountable, every one of these objections is destitute of weight.

Flesh and spirit are opposed; though in the same case it does not follow that they must have the same preposition supplied in English. This would not be necessary if the same Greek preposition (which is far stronger or more precise) accompanied each of the two opposed terms. Thus in Romans 4:25 two clauses stand in antithesis with one another, whence many have been allured to argue, like our author here, for a necessarily similar force of διὰ with each accusative. But this is an error. For the former clause means that our Lord Jesus was delivered because of our offences; the second, that He was raised again on account of the justifying of us (that is, in order to it); for justifying cannot be severed from faith, as the very next verse proves (Rom. 5:1). Indeed the notion of justification before faith would introduce nothing but confusion and false doctrine, not to speak of the evil in practice which naturally results. The Authorised Version however has not rendered ill in giving "for" with both clauses, the English preposition "for" being as flexible as the corresponding Greek one.

Similarly here there is no necessity to vary the English by supplying *in* the flesh and *by* the Spirit; but, if there were, it was open to the translators to have done so. The relation of the dative is not so contracted or consequently so uniform as to demand the exactly same form of representing it. Besides we have to take into account the idiom of the English tongue, which does not by any means conform always to the Greek. The reader is already aware that "in" or "in respect of" may be given equally in both clauses; but the translators might legitimately enough have given "in" and "by" as they have done. Hence the reasoning which develops the objection is invalid. "In His human spirit," if it were ever so proper in itself, would require the article τῷ (as in the common text). But as the best MSS. expunge it, so the sense resulting from its presence would have been really an insurmountable objection, for it is impossible to apply "quicken" to the spirit of Christ any more than to His divine nature. But as we have seen, if one translates the latter term "by the Spirit," it is not correct to assume that we must translate the former "by the flesh." The alleged necessity is just the mistake which falsifies the reasoning of many interpreters, and has mystified more readers.

Strictness of parallelism is to my mind more common in the limited scope of human thought than in the word of GOD, which habitually (I believe), while thus comparing or contrasting, gives a further and varying side of truth in the fulness of divine wisdom. Hence the mere technicality

of the schools is sure to err in interpreting scripture. It does not follow therefore, that, when we see two datives balanced against each other, they must *both* be expressions of element, agency, or instrument, though it may be wise to avoid a greater precision in the rendering than the inspired original itself carries. At the same time such a difference is not advocated in the present instance; but, as the authorised translators rightly enough elsewhere represent διὰ twice by an English “for,” so “in” or “in respect of” will be found to suit both here. Consequently there is no such difficulty connected with the version or with the interpretation already given as to weaken it; still less, as some easily frightened have supposed, to convince us that it is untenable. (*Preaching to the Spirits in Prison*, p. 89-93)

in Λ flesh . . . in [the] Spirit: [In] Dr. E.W. Bullinger’s pamphlet (fifth edition revised, 1898) . . . in p. 8 we come to the question, and first the fact that $\tau\tilde{\omega}$ before $\pi\nu$ is rejected by the best critics, though read by perhaps all the editions before the A.V. of 1 Peter 3:18. But in p. 9 “Holy Spirit” is repeatedly given as the sense. This is erroneous, for it would require the omitted article. The rendering of the A.V. is not so far wrong, though it is better to avoid “by” with “spirit” if we have “in” with “flesh.” They are antithetical, and if we say “in respect to” we can say it of both. But it is not possible to justify the inference from the true text, “that though as regards His flesh Christ was put to death, yet as regards His Spirit He was quickened or made alive” (p. 9). It is as unsound philologically as in theology. In no way is it justifiable. Undoubtedly the second member refers to resurrection; but how can any legitimately draw “the body” from “His Spirit”? This is an error which the anarthrous construction repels; for $\pi\rho\epsilon\upsilon\mu\alpha\tau\iota$ without $\tau\tilde{\omega}$ cannot mean “His Spirit.” The true text points to the Spirit of GOD, as I have already shown, and Dr. B. can verify it in his own dictionary, in Bruder’s Concordance, or in any good text of the Greek N.T.

Our tongue does not always admit of the Greek anarthrous expression. If it did, we might say, “Put to death indeed in flesh, but made alive in Spirit.” But English requires for most ears “in [the] Spirit.” It is a simple difference of idiom, and does not affect the sense intended. . . . Thus, though the A.V. varied the preposition needlessly, their version is right in substance, and Dr. B. is clearly wrong. (*Preaching to the Spirits in Prison*, p. 116-118)

in Λ flesh . . . in [the] Spirit: . . . Nor does the R.V. decide anything against referring to the Holy Spirit, save perhaps by their small “s.” (*Preaching to the Spirits in Prison*, p. 128)

in Λ flesh . . . in [the] Spirit: to print “spirit” without a capital initial is a matter for regret, if there be no real ground to doubt that the Spirit of God is meant. Had the phrase been as in the Text. Rec., $\tau\tilde{\omega}$ $\pi\nu$, there might so far have been a better ground for supposing the spirit of Christ as man, though it would not have been decisive against the Holy Spirit. But the anarthrous phrase distinctly points to that Divine Person, though presented in character rather than objectively; and what is added conclusively proves this — “in which (or in the power of which Spirit) also he went and preached to the spirits in prison,” &c. (*Bible Treasury* 14:80)

3:19-20 [whole verses]: Though the original text is not doubtful but sure, the interpretations of ancients and moderns are for the most part precarious and misleading. Why was this? It may be helpful, and it is instructive, to note the unusual uncertainty of the ancient versions. The Greek is linguistically plain, the construction grammatically clear: why, then, should the rendering be variant and confused but by ideas imported from without? So early was the tendency to bad interpretation instead of faithful translation. Thus the Vulgate has, without authority, “erant” in verse 19, and “qui” in 20, but the atrocity of “expectabant Dei patientiam,” which led so many Romanists into error in the Middle Ages and to the present day; for so it stands in the Tridentine standard of

authentic Scripture, impudently false, yet unabashed in its open inconsistency with the passage itself. The Pesch. Syr. was similarly unfaithful in the first errors of the Latin, renders ϕ . by “Sheul,” and falsely paraphrases the rest thus, “while the long-suffering of GOD commanded that he (Noah) should make the ark upon the hope of their conversion, and eight souls only entered therein and were saved in the waters.” The Philox. or Harcleian Syr. is much nearer the truth, as it avoids the error in 19, as “In this to the imprisoned spirits also He went, He evangelised,” which is sufficiently loose, though not in quite the same way. But verse 20 is well translated except in giving a finished instead of a continuous force to the preparation of an ark. Again, the Aeth. adds “Holy” to “Spirit” in 18, and like Pesch Syr. adds “held” or “shut up” to 19. The Erpenian Arabic is everywhere free, and seems peculiar in “departed to the spirits which were shut up,” which goes beyond and verges into interpretation, if not mis-interpretation. One may remark here that $\pi\sigma\phi$. in verse 22 has $\epsilon\lambda\varsigma\ \sigma\upsilon\beta\rho\alpha\nu\acute{o}\nu$, whereas in verse 19 there is a careful avoidance of $\epsilon\lambda\varsigma\ \xi\delta\omicron\nu$ or any equivalent, which has been overlooked by those who have argued for the force of 19 from 22. In the Armenian there is little or nothing that calls for notice here. (*Preaching to the Spirits in Prison*, p. 5-6)

[whole verses]: . . . the ancient versions are too loose to render any help worth naming. Without discussing now whether the Peschito does (as Bode and others assert) or does not use *scheiul* for the grave as well as hades, it is plain that “lived” in spirit is faulty for $\zeta\omega\sigma\pi\omicron\upsilon\eta\theta\epsilon\iota\varsigma$, and that to leave out “in [or in the power of] which,” substituting a mere connective particle “and,” is far from the truth. “To the souls which were kept” may after a fashion represent $\tau\omicron\iota\varsigma\ \epsilon\nu\ \phi$. $\pi\nu$, the addition of “in hades” or “scheiul” being unwarranted. There are other inaccuracies; but let this suffice. Far better here is the Philoxenian Syriac, which is thus rendered by White, “morte affectus quidem carne, vivificatus autem spiritu. In quo et spiritu, qui in domo custodiæ sunt, profectus prædicavit: Qui non obdormierant aliquando, quum expectabat longanimitas Dei in diebus Noe,” etc. The Arabic (Pol.) and the Vulgate alone give correctly the beginning of the verse, the Erpenian Arabic and the Aethiopic being as loose as the Peschito Syr. The Aeth. adds “holy” to “Spirit”, but it does not follow, as Bishop Middleton seems to think, that the other ancient versions did not understand exactly the same sense, though they very properly did not add the word “holy” so as to define their rendering more than the original text. The Memphitic, according to Wilkins, is no better than the rest. This is his version: “mortuus quidem in carne, vivens autem in Spiritu. In hoc Spiritibus [S. sic] qui in carcere abiit evangelizavit. Incredulis aliquando,” etc. (*Preaching to the Spirits in Prison*, p. 37-38)

3:19 preached: . . . “cried aloud” is an impossible rendering of $\epsilon\kappa\eta\rho\nu\epsilon\nu$. The passage quoted from the *Hecuba* of Euripides (145) proves nothing of the sort. To *invoke* is not to “cry aloud” as a sufferer. In the very few classical instances where the word bears the peculiar meaning of invocation, κ . has an object which determines the sense, whereas here it is without one. But its New Testament meaning is to preach or publish; and the reason alleged for a variation here (that it is the only place in which it refers to one who was in a state of *suffering*) is a mere and unfounded assumption. There is no more real ground to deny an active subject here than anywhere else in the New Testament. . . .

The attempt also to gather support from the supposed derivation of $\kappa\eta\rho\upsilon\sigma\sigma\omega$ from the Chaldaic ܩܪܝܢܐ proves rather the contrary, for Daniel 5:29 in no way supports the notion of crying out in suffering. Nor is it true that the word $\epsilon\kappa\eta\rho\nu\epsilon\nu$ should be followed by an objective case, if the apostle had been desirous of impressing on our minds the definite notion of publishing the gospel; for if Mark 16:15 expresses the gospel, Mark 1:38 leaves it out, and yet who can doubt the meaning? So does Mark 3:14, nay, even chapter 16:20 — the very context to which Dr.

[Bartle] appeals to the contrary. The rest of the New Testament would still more fully disprove the notion, but what we have referred to is surely enough. . . .

Now it is obvious that the Greek does not intimate that Christ cried aloud (even if the word could bear this meaning, which would rather be *ἐκράξεν*) in prison; it tells us of the imprisoned spirits of those contemplated in Christ's *κήρυγμα* or rather *κήρυξις* by the Spirit. To bear the desired meaning *ἐν φυλακῇ* must have been put with *ἐκήρυξεν*, instead of being entrenched in its present position apart, as it is most firmly. Further, it is equally an error to suppose that the original text can possibly mean "among the spirits," etc. Were the words "*ἐν φ. μετὰ τῶν πνευμάτων, κ.τ.λ.*," there would be something answering to what is set out in his English: as it is, there is not even a distant resemblance. (*Preaching to the Spirits in Prison*, p. 102-104)

The collocation of the Greek (*τοῖς ἐν φυλακῇ πνεύμασιν*) is decisive, that the true connection is not between the preaching, but the spirits and the prison. (*Christian Annotator* 1:255)

spirits in prison: . . . it is certain that *τοῖς ἐν φυλακῇ πνεύμασιν* can signify "that are in prison" as naturally at least as "that were" there: only the necessity of the context could really justify the latter sense. But if the context favour "that are," it is the simple unforced bearing of the phrase. And that it does favour it should be plain from *ἀπειθήσασιν ποτε ὅτε, κ. τ. λ.*, which points to an antecedent time of guilt as the ground of their being now imprisoned. (*Preaching to the Spirits in Prison*, p. 11; see also p. 21)

spirits in prison: Now what are the facts of the usage of *φυλακῇ*? Primarily it means the act of watching; hence (2) the persons that watch or guard (as in Latin and English); (3) the time; (4) the place, not only where those watching are posted, but (5) where others are kept as in ward or prison. Such (with the moral application of taking heed, and being on one's guard, from keeping in ward) are the chief senses in which the word was employed by the Greeks. The New Testament has it once in the first sense (Luke 2:8), once in the second (Acts 12:10), five times in the third (Matt. 14:25; 24:43; Mark 6:48; Luke 12:38 twice), and forty times in the fifth sense, including not only 1 Peter 3:19 but Rev. 18:2, where it is in the Authorised Version translated "the hold of every foul spirit and a cage of every unclean and hateful bird," all evidently equivalent to the meaning of "prison," which is used even of Satan's place of temporary detention. Never elsewhere does the Holy Spirit use it in the more general signification of a mere "place of safe keeping." Is there any special reason in our text why it should here be so rendered? The assigned ground of custody being the former disobedience of the spirits thus restrained, there ought to be no hesitation in accepting the English Version as fully justified. . . . (*Preaching to the Spirits in Prison*, p. 34-35)

spirits in prison: It is a strange notion, adopted by Calvin (it is to be hoped, without a single intelligent follower), that *φυλακῇ* here means a watch-tower, whence he supposed the saints to have been awaiting the Messiah. (*Preaching to the Spirits in Prison*, p. 45)

3:20 [whole verse]: "Let us see, however" (continues [Calvin]), "why he mentions only unbelievers; for he seems (!) to say that Christ in Spirit appeared to those who were formerly disobedient. But I distinguish otherwise; that then also the pure servants of GOD were mixed up with unbelievers and were almost hidden by their multitude (!). Greek syntax (I confess) is at variance with this meaning (!); for Peter, if he meant this, ought to have used the genitive absolute (!). But because it was no new thing for the apostles to put one case instead of another (!), and we see Peter here heaping together many things confusedly (!) and no other suitable sense can be elicited (!), I have no hesitation in thus explaining an intricate passage; so that readers may understand that those called disobedient are different from those to whom the preaching was made (!).

After then he said that Christ manifested Himself to the dead, he immediately adds, 'when there were formerly disobedient men'; by which he means that the holy fathers sustained no harm from being almost overwhelmed by the multitude of the ungodly." How sad this perversion of the text.

. . . it would not be easy to discover a match for the hardihood of the words just cited, and the utter want of self-distrust in thinking and speaking as he does of an inspired man. The Greek construction, he admits, is adverse to the sense he would impose. This is enough for one who believes that the Holy Spirit perfectly guided Peter. Certainly the dative *ἀπειθήσασιν* is in agreement with the *πνεύμασιν* just before, which demolishes the imaginary distinction of GOD's servants mixed up with the unbelieving. It is impossible to construe or even conceive the meaning Calvin would insist on, without giving up the claim of the Epistle to be divinely inspired. Again, it is as false that the apostles elsewhere put one case instead of another as that Peter here heaps anything confusedly together. The most suitable sense has been shown to be the strictest according to grammatical considerations. Calvin therefore would have been much wiser if he had hesitated about his own explanation, which in fact brings intricacy into a passage by no means obscure, either in syntax or in scope. (*Preaching to the Spirits in Prison*, p. 55-56)

disobedient: Is it not strange, first, that the Revisers should have perpetuated the error of the Authorised Version in 20, "Which . . . were," as if the Greek had been *τοῖς*, and next, that the Americans [correctors of the RV] should be insensible to the mistake? The absence of the article proves the participle to be part of the predicate and assigns the reason for their present imprisonment, "disobedient as heretofore they were when" &c. (*Bible Treasury* 15:63)

disobedient aforetime . . . through: Is it accurate to render the beginning of 20, *ἀπ. π.*, "which aforetime were disobedient"? Would not this require *τοῖς ἀπ.*? Is not the force rather "disobedient as they once proved when," &c.? Their being in prison was in consequence of their previous disobedience to God's patient warning. At the close of the verse "through water" is right, not "by" it. Water was the destructive element, through which grace saved Noah and those with him in the ark: cf. 1 Cor. 3:15. (*Bible Treasury* 14:80)

aforetime: The careful student will notice that the original is not exactly rendered by the English translators and most others in this respect, that *ἀπειθήσασιν* from the omission of the article must needs be a predicate, and not an epithet describing or defining the spirits. The meaning therefore is not "which were," etc., for this requires *τοῖς*, but "disobedient as they once were when," etc. (*Preaching to the Spirits in Prison*, p. 22)

was waiting: *ἀπεξεδέχετο* is unquestionably correct, of the uncials K alone being adverse according to Matthäi, and of the cursives not one supporting the reading of Stephens, Beza, and the Elzevir editions. It seems to be a mere conjecture of Erasmus, who in his first edition gave *ἀπαξ ἐδέχετο* (so K), in the rest *ἀπαξ ἐξεδέχετο*. In fact, it is hard to comprehend how the adverb could be used with the imperfect, though it might with any other tense. It is remarkable that though Erasmus read the blundering *ἀπαξ* in the text of all his five editions, he gave the correct word in his notes, even before it was published in the Complutensian Polyglott. (*Preaching to the Spirits in Prison*, p. 4-5)

few: The question between *δλίγοι* (A B, six cursives, Origen, Cyprian, Augustine) and *ὀλίγοι* (C K L P, most cursives and fathers) is more delicate, and less decided. It is the only case in which the text as given above differs from the Complutensian edition. (*Preaching to the Spirits in Prison*, p. 5)

3:21 figure [or, antitype]: The Elzevir Edd., like Beza's, and before all, the Complut., followed indifferent MSS., in giving *ψ*, which the Auth.

V. adopted; but Erasmus, Colinaeus, Stephens, with whom agreed Wells, Lachmann, Griesbach, Scholz, and all modern critics, give δ on fuller and better authority. Revisers of course correct accordingly; but they are not very consistent in their rendering of ἀντίτυπον. For the only other N.T. use of the word is in Heb. 9:24, there “like in pattern,” here “after a true likeness.” There seems no sufficient ground to translate differently in the two cases. “Figure” is the sense in both, as the A.V. conveys. Also κ A B P, many cursives, and the ancient versions have ὑμᾶς, “you,” instead of ἡμᾶς, “us.” There are curious omissions in the witnesses; as the Sinaitic, the cursive 78, and Aeth. omit δ . Again νῦν “now,” is dropped by several cursives, the Pesch. Syr. and Arm., as well as Cyprian. Of lesser aberrations we need not speak. The true text emerges with certainty. (*Epist. of Peter*, p.205)

you . . . request: the Authorised Version followed Beza (as did Elz.) in rejecting Stephens’ reading, which is the ancient one, the Sinaitic cutting the knot by rejecting both. “You” is probably right; but ἐπερώτημα is rather “demand,” anything interrogated, than the interrogation which suggests a dubious or misleading sense. (*Bible Treasury* 14:80)

not a putting away of filth of flesh, but a request: “not putting away of filth of flesh, but demand” &c. (*Bible Treasury* 15:64)

request: They inquired for a good conscience; for this is the true force of the expression in 1 Peter 3: not “the answer” as in the Authorised Version, but the inquiry (ἐπερώτημα) for a good conscience. In Acts 2, they inquired for and got it. (*Bible Treasury* 9:16)

4:1 [whole verse]: the anarthrous construction is little heeded here by the Revisers or the Americans; see also 5,6. (*Bible Treasury* 15:64)

[for us]: κ 31 and a few other cursives with Syr. Pesch., read ὑπὲρ ὑμῶν, “for you;” as κ A K L P and many more, Memph. and other ancients give ὑπὲρ ἡμῶν, “for us.” B C &c. omit either, and this most critics prefer. (*Epist. of Peter*, p.213)

sin: Nor is the plural unintentional which has been relegated to the margin [of the RV]. (*Bible Treasury* 15:64)

4:2 [whole verse]: [See note to 1 Peter 4:1]

4:3 time \wedge : The more ancient MSS. omit τοῦ βίου, “of life,” and have βούλημα not θέλημα as in ver. 2. (*Epist. of Peter*, p.213)

4:5 \wedge living and \wedge dead: why more than “living and dead?” Why “the?” Is it not equally good in English as in Greek? It is not the same sense. “The” makes judgment universal; whereas Scripture contrasts it with eternal life and salvation. See John 5 and Heb. 9. (*Bible Treasury* 14:80)

4:6 also: Why “even” to dead? Why not “also”? As in 3:19,20, the apostle spoke of wicked dead, so does he here of righteous dead, as is implied in living according to God in the Spirit? Here also we have good news brought, not preaching only. (*Bible Treasury* 14:80)

4:7 prayers: The true reading is the plural, and without the article as in Text. Rec. (*Epist. of Peter*, p. 221)

4:8 covereth: “covereth” is right, not “shall cover” (*Epist. of Peter*, p. 221)

4:9 without: [See note to Mat. 10:29]

murmuring: the singular “murmuring” [is right] rather than the plural (*Epist. of Peter*, p. 221)

4:11 [whole verse]: Ver. 11 is given fairly well [in the RV]. The meaning is that when one gifted of God speaks, it should be as oracles of God; not according to the oracles of God, the Scriptures (which is not in question, though in itself of course most right), but as expressing God’s mind on that before us, as His mouthpiece: a serious, but not too

serious, consideration; for has He not also given us His Spirit? And wherefore? Truly it supposes dependence on and confidence in God. Ministry also, it is well to remark, is distinguished from speaking, which is apt to become everything among idle people or the active-minded, and knowledge taking practically the place of faith as well as of love. (*Bible Treasury* 14:80) (See *Exp. of 2 Tim.*, p. 49)

[let it be]: there is need of little, if any, supply: “Let it be” would make the sense plain to the dullest. (*Bible Treasury* 15:64)

4:12 [count not strange] the fire among you that cometh for your trial: “count not as strange the burning [i.e. of persecution] taking place among us for trial, as though” &c. It is not “has taken place” nor “which is to.” The Revised Version is fairly good. (*Bible Treasury* 15:64)

4:14 God \wedge . . . [last part of verse]: The latter part of the verse is quite true, and said in substance elsewhere; but omitted as the words are by the best MSS. and most ancient Vv. and looking like a gloss, they are here bracketed as of doubtful authority. There is an addition also to the Spirit of glory and of God, “and of power” in A P, more than 30 cursives, some ancient versions, &c., even expanded in κ ; but the Vatican MS. and other good witnesses oppose; and indeed it seems still less in accord with the context. (*Epist. of Peter*, p.228)

4:19 well-doing \wedge : The most ancient authorities omit ὥς “as.” (*Epist. of Peter*, p.230)

5:1 \wedge Elders [therefore]: As the Revisers adopt οὖν “therefore,” they have no right to “the” elders. It would be general in that case. (*Bible Treasury* 15:64)

5:2 Tend [or, shepherd]: “Tend” is better, as being more comprehensive, than “feed,” cf. John 21. — never to be forgotten by Peter any more than by John. (*Bible Treasury* 14:80)

exercising oversight . . . willingly \wedge : κ B here as remarkably omit ἐπισκοποῦντες as κ A P add after “willingly” κατὰ θεόν. The Revisers follow the latter in their text, the former in the margin. (*Epist. of Peter*, p.235)

willingly \wedge : the weight of authorities is rather equally divided for and against the words “according to God,” in the Revised Version but not in the Authorised Version. The Rhemish has the phrase following the Vulgate, and so Wiclif (“bi God”) and Cranmer (“after a Godly sorte”) in a parenthesis of italics. The Complutensian editors have it not, any more than the Vatican MS. and others; the Sin., Alex., and Porph. uncials give it. But there need by no hesitation in rejecting the American (correctors of the RV) preference of the error of the Authorised Version in Rom. 8:27, which our translators never ventured to repeat as to the same phrase in 2 Cor. 7:9,10,11, Eph. 4:24, or 1 Pet. 4:6, which is in contrast with κατ’ ἄνθρωπον and really is a far different idea from and far larger than κατὰ τὸ θέλημα τοῦ θεοῦ with which they would identify it. Beza influenced the Authorised Version, and Wetstein sought vainly to defend it; but the heathen, who are so unwisely quoted in that defence, could hardly be expected to understand “after a divine sort” or “character,” in contrast with what suits a man. It is nature and mind rather than “will.” (*Bible Treasury* 15:64)

5:3 your allotments: τῶν κληρῶν the clergy, for so all the flock was then named. The distinction of people and clergy, is essentially a Jewish element, which afterwards crept into and undermined the Church. (*The “Brethren” with an Appendix containing Some Notice of the Mention made of Them in Mr. Winslow’s Silver Trumpet.*)

\wedge allotments: Here it is a pain to be obliged once more to make a depreciatory remark on our common English version. It is indeed a forcible and, in general, a faithful version, but it not seldom fails in accuracy. . . It will be observed that “God’s” is inserted in italics. Now there need be no hesitation in declaring that the phrase does not mean

God's heritage at all, but another idea wholly different. The true drift is this — "Nor as lording it over your possessions." (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.269-270)

Λ allotments: You observe the word "God's" is put in by the translators. It does not mean God's heritage at all. The flock is God's flock, but the point in the third verse is not at all that question, but what they were *not* to do. They were to feed the flock of God. That is the positive side. But here we have the negative side. "Neither as lording it over *their own* heritage" would be really the idea: that is, not treating it as a thing belonging to them: "neither as being lords over their own belongings," — if I may paraphrase the verse — "but as being ensamples to the flock." That is, they were not to treat them as their own. This gives the force of the exhortation to the elders. (*Bible Treasury* N10:115)

Λ allotments: But is the rendering of 3 [in the RV] exact? It is incomparably better than what the Authorised Version here gives, but "over the charge allotted to you" might be construed into one's church or chapel, one's congregation or parish or diocese. Now τῶν κλ. very simply means the (*i.e.* your) possessions; and the point is that the elders should not lord it over the saints as their belongings, but ever tend them as the flock of God. (*Bible Treasury* 14:80)

5:4 the: [In the RV] it is of course "the" unfading crown of glory. (*Bible Treasury* 14:80)

5:5 all of you bind on: The more numerous authorities read "all of you, being subject to one another, bind on humility," but some of the best MSS. and versions drop "being subject," which results in what has just been given. "Clothed" is too vague here. It is a word unique in the N.T. usage, and occurs but rarely elsewhere. The figure is taken from the apron a slave girt on to do his work earnestly without soiling his dress. (*Epist. of Peter*, p.247)

Λ bind: the needless addition of ὑποτ. "be subject and" in the Authorised Version, following the Text. Rec., is with reason excluded to the unimpeded and energetic flow of the exhortation. (*Bible Treasury* 14:80)

5:8 Λ your: The best authorities do not support the "because" of the Text. Rec. followed by the A.V. (*Epist. of Peter*, p.254)

Λ your: the added ὅτι of the Text. Rec. clogs the vigour of words clear and ringing as a trumpet call. (*Bible Treasury* 14:80)

5:9 in faith: the difficulty of the article reappears, with the unhappy result of the old rendering put in the margin, and a worse adopted in the text. The real question seems to be between "in" or "with" faith. Take Rom. 14:1: have not the Revisers rightly said "weak in faith"? It is the counterpart of the phrase before us. Here, not content with "the," they descend to "your." These things ought not so to be. (*Bible Treasury* 14:80)

5:10 you: [The RV] rightly give[s] "you" for "us" in 10, as the context ought to have shown, in confirmation of the best external authority. (*Bible Treasury* 14:80)

shall: it is "shall," not the opt. as in Text. Rec., with a few copies of slight account. (*Bible Treasury* 14:80)

5:11 the glory: Assuredly "the glory" is His also; but the connection here seems to strengthen the testimony of the few witnesses (A B 23, ancient Latin copies, &c.) which express only His "might" in the face of the adversary. The great majority however read "the glory and the might," which was a frequent phrase, as in 1 Peter 4:11, Jude 25 enlarged, and Rev. 1:6. But "dominion" answers to κυριότης, rather than to κράτος as to which translators vacillate. (*Epist. of Peter*, p.261)

5:12 as I account: "as I suppose" or "account" is no slight or doubt of Silvanus, but the contrary. (*Bible Treasury* 14:80)

stand [or, ye stand]: "Stand" is the reading of high authority, uncial and cursive, instead of the more popular "ye stand." (*Bible Treasury* 14:80)

5:13 She: (It is interesting and fair to note that the Sinaitic Uncial does read here ἐκκλησία or "church." In this it stands alone among primary authorities: a thing almost impossible, if true; but easily accountable, if spurious. Old versions in such a question count little or nothing, as probably but expressing an ellipse.) . . . It was an oversight, therefore, to interpolate "the church," even in italics. We have no ground to think there was an assembly there, and can readily conceive that the apostle (with his wife, and Mark caring in love for them both in advanced age) should yearn to impart the gospel to the benighted Jews, so dear to him in that distant quarter, far away from the fabulous Episcopate of which tradition dreamt in the West. (*Epist. of Peter*, p.264-265)

She: . . . all concede that the terms "*the church that is*" have been put in by the translators: they have no authority whatever. It was an individual and not a church that was referred to. It was probably a well known sister there; and therefore it was enough simply to allude to her. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.224)

she: It is singular that the Sinaitic is not without a slight support in the margin of two cursives, and some of the oldest Latin copies say expressly what the Authorised Version gives in italics. But the Revisers seem justified in holding it to be some well-known sister, perhaps Peter's wife: the salutation of Marcus that follows confirms this. Dogmatically too it is difficult to suppose elect, or co-elect, said after Christ came otherwise than of individuals. In the Old Testament we have it said corporately or nationally; in the New Testament individually. (*Bible Treasury* 14:80)

she: "She that is joint-elect" appears to be the true force (*God's Insp.* p. 546).

Notes for 2 Peter

1:1 Simon: Yet on its face the writer declares himself with yet more carefulness than when he wrote before, not "Peter" only but "Symeon Peter," name and surname. So, at the Jerusalem conference on the Gentile question, James speaks of him (Acts 15:14) as "Symeon" (the Aramaic form of "Simon"), though historically designated "Peter" just before (ver. 7). A forger would have strenuously avoided any such shade of difference, superficial though it be; as he never would have conceived still greater care to attest thus minutely the Peter who added this Second Epistle. (*Epist. of Peter*, Part 2, p. 3)

Λ bondman . . . [the]: no notice is taken [by the American correctors of the RV] of that common fault in the Revisers, the needless enfeebling indefinite article of ours twice over. Our tongue does not require "a" before "servant" or "bondman"; yet it seems harsh to omit in English "the" before "righteousness," though Mr. Green does so. (*Bible Treasury* 15:80)

in virtue of: 2 Peter 1:1 does not touch on the ground of justification, but asserts that the saints he addressed obtained like precious faith with the apostles, in virtue of the righteousness of God and our Saviour Jesus Christ. Even if we adopt the marginal suggestion, it would mean that our God and Saviour Jesus Christ took care, according to His faithful regard to the promises, that there should ever be a remnant according to the election of grace. Hence He, in His righteousness, secured that they should get faith. Christ's law-keeping is not a question: introduce it, and you spoil the sense. For how could His legal obedience bring any one to faith? But verse 2 confirms the English Bible against the margin. If the former be correct, there would be no possible place for the desired result; for nobody believes that God and Jesus kept the law either to make up a legal righteousness for others, or to give them faith. The later Puritans were the chief promoters, though not the authors, of the scheme which conceives our justification to consist of Christ's observance of the law imputed to us; but even their chief theologian, Dr. John Owen, renounced the sense which modern Evangelicals try to fasten on 2 Peter 1:1. (*Bible Treasury* 20:281)

in virtue of: [The RV] has the great defect of an equivocal or erroneous rendering of ἐν (that frequent stumblingblock of the Revisers), and this in a text so much the more important as it is often pressed dogmatically, not seldom wrongly, owing to this very error. I do not dwell on "a" more than once used needlessly here, as this has been frequently noticed elsewhere; but "faith with us in the righteousness" suggests in our idiom the object believed in. This is not the aim of the passage. The Apostle means that the Christian Jews, to whom he is for the second time addressing himself, obtained like precious faith with us "your apostles" (3:2) in virtue of (or through) the righteousness of our God and Saviour Jesus Christ; as the Revisers rightly give the last words in their text, though not in the margin. There were special promises to the fathers about the blessing of their seed, and God was righteous in fulfilling them. There has always been a believing remnant of that people, if of no other continuously. Jesus, not more truly man than the Lord God of Israel, has been faithful to that word of distinguishing favour; and if those Jews to whom Peter was writing received faith, like precious faith with the apostles, it was in virtue of His making good the promise to them and their children by giving them to believe. Such is the righteousness here meant. Hence "through" in the Authorised Version is substantially correct, as being less ambiguous than "in" of the Revised Version, which is apt to mislead by suggesting His righteousness as the thing believed in, instead of pointing out His fidelity to promise in bestowing faith on them. (*Bible Treasury* 14:94)

in virtue of: "In" the righteousness might mislead, because here it would tend to convey the idea of righteousness as the object of faith, according to a favourite dream of Calvinistic theology, which is in no

way meant, as even the Puritan Dr. John Owen candidly acknowledges. (So it is in the misreading of the Sinaitic MS. εἰς δ. and in some Latin copies, contrary to the unquestionable stream of testimony.) God was righteous in giving them faith no less precious than the apostles' according to His promise to the fathers. "By" in the Geneva V. is legitimate, or even "through," though this last might be taken as the mere means (διὰ); whereas it is their God and Saviour's fidelity to His word, in virtue of which He secured their believing. If "in" were thus understood, it would be all right, as in ver. 2, where the form of the phrase is not quite the same as in 1 and is correctly given in almost all versions. (*Bible Treasury* 15:80)

and Λ : [The American correctors of the RV] prefer marg.⁴ [of the RV] to the text, and therefore would have them exchange places. Is not this a singular choice? Even G. Wakefield, heterodox as he was, translated as the Revisers. No scholar who has adequately weighed the construction contests that the omission of the second article admits of two persons strictly united in joint agency, where the phrase does not describe a single person. Contextual scope must decide which is intended; but even where it is a unity of two before the mind rather than one person, which is expressed by the one common article, the phrase seems impossible unless both stood on precisely the same platform of nature or position. Now I am disposed to believe that in the Epistles of Peter, as in that to the Hebrews, the inspired writer meant to strengthen those addressed in the great truth that Jesus was the Jehovah of Israel, the true God, no less than the Father. (*Bible Treasury* 15:79-80)

1:2-5 [whole passage]: It may be well to make no abrupt severance of 3 from 2; but surely it is still more requisite not to mar the connection of 3, 4, with 5, the former being a sort of protasis, as the latter is an apodosis in sense. Hence, if it be right to close 2 with a semicolon, it is intolerable to put a period after 4, and to begin 5 as a new sentence. . . . All our old English Versions fail in this; none more than the Revised Version. (*Bible Treasury* 14:94)

1:3 his own: The Vatican supports most copies in reading "through glory and excellence," as in the Text Rec. But Ɑ A C P and other good witnesses warrant what is here given, and followed by the better critics save Westcott and Hort. (*Epist. of Peter*, Part 2, p.35)

his own: There is, however, an important correction which closes verse 3 (the margin of the Authorised Version being better than its text), as it had been in Tyndale and Cranmer. But the Geneva Version went all wrong, following Beza who knew the true reading but slighted it for an inferior one, and even mistranslated the inferior one through his inability to make out its meaning: "ἰδίᾳ δόξῃ καὶ ἀρετῇ, quae lectio in paucis admodum codicibus, iisque dubiae fidei, a nobis est inuenta: neque mihi sane probari potest." Now there are a dozen cursives at least, not to speak of four of the great uncials, in favour of ἰδίᾳ δ. κ. ἀ.; so that there is ample and excellent authority. And any reasoning on God's being denied elsewhere to call us to His glory cannot swamp the clear force here of being called by it. Then follows fresh reasoning on ἀρετῇ, the upshot being "mihi quidem multo probabilius uidetur, διὰ praepositionem pro εἰς usurpatam, sicut etiam annotatuimus Rom. vi. a 4, et ἀρετῇν idem atque ἀγιασμὸν declarare," &c. No doubt the majority of copies support διὰ δ. κ. ἀ. In meaning the only difference that results is that the more ancient text adds "His own," but in any case it is "by," not "to." Adam innocent enjoyed the good around and gave God thanks; Israel was governed as well as tested by the law. God called us "by His own glory," outside and above all that is seen, and "by virtue," the spiritual courage that refuses the snares which would entice us from the path that leads there. Compare Rom. 3:23, 5:2. (*Bible Treasury* 14:94)

his own: The reading in 3 is not altogether sure, B K L and the great majority sustaining the common text, Erasmus and the Compl. edd., Stephens, Beza, Elzevirs, &c. whilst Ɑ A C P, a decent little corps

of cursives (at least 12), and a very weighty portion of Vv. support *ιδίᾳ* ("by His own"). The difference in result is however much less than it might seem at first; for what after all is the dogmatic distinction between "through glory and virtue," and "by His own glory and virtue?" Little or nothing beyond emphatic appropriation of glory to God, in order to enhance its bearing on the believer's call by it. But how came the Authorised Translators to make so stupendous a blunder as to render *διὰ δ.* "to" glory? They were misled by the Geneva V., as it was by Beza, who knew the reading approved of by most modern critics, yet rejected not it only but the unequivocal meaning of his own text in deference to his theological idol. Hence he sets Rom. 9:23; 15:7; 1 Cor. 2:7; 1 Thess. 2:12, &c. against *διὰ* here in its regular sense, and will have it used for *εἰς*! as in Rom. 6:4! — both, it need scarce be added, baseless and very reprehensible blunders, to the ruin of the truth conveyed by the Holy Spirit. (*Bible Treasury* 15:80)

1:4 hath granted . . . greatest and precious . . . ye: In 4 [of the RV] is corrected the error of Tyndale, &c., and of the Authorised Version following them. They ought to have gathered from the preceding verse that *δεδ.* is, if not a deponent, middle in sense, not passive. The change of order in "precious and very great promises" is abundantly sustained; indeed the precise form in the Text. Rec. has scarce any support, but a slight change many copies give it, some however having *ὑμῖν* for *ἡ*. mistakenly. (*Bible Treasury* 14:95)

partakers: The shade of different meaning in *κοινωνός* and *μέτοχος* is, I believe, just; but it is a question of adequate observation of its New Testament use in Greek, and any adequate proof would make one abandon it. *Κοινωνοί* is really partners in Luke 5, then, *μέτοχοι* the fact of taking part; but I have no anxiety to insist on this.

Φύσις is moral in 2 Peter from the force of what is said in the passage. In divine things this is everything, as holiness, love, &c.; but the point to be insisted on is, that there is more than mere moral effect, though there be this — that Christ is for us a life-giving Spirit; as born of flesh involves a like nature. (*Bible Treasury* 9:128) [see note to 2 P. 1:2]

1:5 But for this very thing also: The first question is as to the right readings. B.C., G.J., and the mass of cursives, have *καὶ αὐτὸ τοῦτο δὲ*, followed by the Text. Rec., Griesbach, Knappe, Scholz, and Hahn. Tischendorf had edited, in his first Leipsic edition, *κ. ἂ. δὲ τ.*; but in the second he restores the common reading. Lachmann gives *κ. αὐτοὶ δὲ* on the authority of A. (vulg. *vos autem*), the sense of which is plain. Griesbach commended *αὐτῷ δὲ τοῦτῳ*, which has the support of two MSS. and also *αὐτοὶ δὲ τοῦτῳ*, which is a mere conjecture of his own. I do not doubt that the ordinary text is the true one. If so, it would seem that there is an ellipse of *διὰ*, or *κατὰ*, and the sense is, "but also for, or in respect to, this very thing" (i.e. referring to the verse before.) Such is the grammatical construction, confirmed by the best versions save that of Jerome. Thus, in the most recent German we have "und eben deshalb fűgt aber auch," &c. Such an adverbial accusative is not unusual in the pronouns, as any one can see in good lexicons and grammars. The Lausanne ministers appear to connect the pronouns, as well as *σπ. π.* with *παρεῖσιν*, but the sense is not materially altered. (*Christian Annotator* 3:117)

But for this very thing also: "And beside this" of the Authorised Version is as untenable as any other of the older English. The Revised Version is much better, save as we have seen the dislocation by their punctuation. (*Bible Treasury* 14:95)

in . . . supply . . . in _Λ [six times]: "in" your faith is right [in the RV], as well as "supply," not "as to" or "as regards," and so throughout 6 and 7. Only the italic "your" six times over is needless. (*Bible Treasury* 14:95)

in _Λ [six times] . . . brotherly affection: The "your" is uncalled for six times in 5-7, while the small point is noticed [by the American correctors of the RV] of changing "love of the brethren" into "brotherly kindness" as in the Authorised Version, and the former is relegated to the margin. (*Bible Treasury* 15:80)

1:6 in _Λ [3 times]: [See note to 2 Peter 1:5]

1:7 in _Λ [2 times]: [See note to 2 Peter 1:5]

brotherly affection: [See note to 2 Peter 1:5]

1:8 idle: It was a change for the worse when the A.V. for "idle" rendered the word "barren," and led so many readers and preachers to guess what the difference could be between "barren" and "unfruitful." But there is no room for doubt or difficulty. The first word is properly translated "idle" elsewhere in the A.V., as it should be here; and so Tyndale, Cranmer and the Geneva V. had given. Wycliffe and his follower, as well as the Rhemish, have "voide" or "vacant" (as the last), which can hardly be said to have any just sense. (*Epist. of Peter*, Part 2, p.58-9)

_Λ not idle . . . for: "idle (marg. Authorised Version) nor unfruitful" is an improvement without "to be;" but surely *εἰς* here means "as to" or "as regards," not "unto" of the Revised Version any more than "in" of the Authorised Version. (*Bible Treasury* 14:95)

1:9 [whole verse]: The Revisers give, like the Authorised Version, rather a paraphrase of 9 than a close version. (*Bible Treasury* 14:95)

forgotten: *λήθην λαβών* here may be compared with 2 Tim. 1:5 and the simpler cases of Heb. 11:29,36. It occurs in both classical and Hellenistic Greek, as in Jos. Ant. ii. 9,1 is precisely the same phrase. (*Epist. of Peter*, Part 2, p.57)

1:12 I shall be ready: the true reading is *μελλήσω*, "I shall be ready," (≠ A B C P &c., with the most ancient versions), not *οὐκ ἄμ.* as in the Text. Rec. and the Authorised Version, "I will not be negligent." The change [in the RV] at the close seems uncalled for, due probably to Dean Alford. (*Bible Treasury* 14:95)

present: The change at the close [in the RV] seems uncalled for, due probably to Dean Alford. (*Bible Treasury* 14:95)

1:16 [whole verse]: The rendering of 16, 17, is loose [in the RV], not only in general form but even to the diluting *ὑπὸ* "by," to *ἀπὸ* "from" at the close. (*Bible Treasury* 14:95)

1:17 [whole verse] . . . by: [See note to 2 Peter 1:16]

borne . . . uttered [or, brought]: Of still less significance seem the suggestions [of the American correctors of the RV] as to 17, 18, of "was borne" and "borne" for "came" and "come," though of course the literal meaning, with the omission of the marg.^{12 13}. Without doubt the Authorised Version is less accurate than all its predecessors in 18. This voice we (emphatically) heard come, "borne," "uttered," from heaven, not "which came," merely. It is better it should be, as the Americans suggest, "by the Majestic glory"; so Winer had long ago remarked (Moulton's ed. 462), "all other explanations being arbitrary." Luke 1:26 means "by" or "of" God, not "from," if the reading were certainly *ὑπὸ*. (*Bible Treasury* 15:80)

1:18 uttered [or, brought]: [See note to 2 Peter 1:17]

1:19 [whole verse]: 19 is given much better by the Revisers, the inspired contrast of the lamp of prophecy with daylight dawning and the day or morning star arising in the heart being clearly given. (*Bible Treasury* 14:95)

in your hearts: It was lack of understanding the apostle, which led two men of learning in our day to subject his language to a violence repudiated by all the versions ancient and modern of any worth at all

known. Both boldly strove to cut the connection of the words which have been specified as giving the true force, but each in a different way: one, by a parenthesis, so as to bring "ye take heed" into line with "in your hearts"; the other, by joining "in your hearts" with "knowing this first." There is no need to expose particularly the absurdity of either device, which most readers of intelligence will not fail to judge as equally unfounded, as they are due to inability in their authors to enter into the mind of the Spirit in the passage. Nor was that inability confined to those who invented their respective beds of Procrustes for torturing the text into the sense of their preference. One has only to glance over the conflict of opinion among the commentators of note to convince any enquirer that the key was quickly lost; and that neither hoary tradition nor modern pretension offers any satisfactory solution. ("The Heavenly Hope," *Three Prophetic Gems*, p.44-45)

in your hearts: Therefore I do most strenuously oppose the petty efforts that have been made to sever the expression "in our hearts" from this verse. It is a sorrow to see them, and to know that any Christians could be influenced by them. Only this morning I was looking at a book in which there was a most misleading parenthesis introduced, as if the meaning were, "Ye do well to take heed in your hearts" from "the day dawn and the day—star arise." What can one call this but abominable?

There is another way also in which I have seen the truth sought to be destroyed, by connecting "in your hearts" with "knowing this first," contrary to all analogy of Peter or any one else, and in fact without the smallest reason, but with the evident object of obliterating for the heart the value of the heavenly hope. Such dealings with the text I cannot characterize as mistakes only, but as unwarrantable meddling with the word of God. There is not the slightest foundation for either the one punctuation or the other. The English version is perfectly correct in this at least. (ref. missing)

in your hearts: It seems due to truth to guard the unsuspecting reader, that he cannot trust the text of this important scripture (2 Pet. 1:19), given as that of Scholz either in the beautifully printed English Hexapla, Bagster's 1841, or in their Critical New Testament, Greek and English, without date. Here lies Dr. F.M.A. Scholz's own edition, 4to Lipsiae, 1836, which presents the words of the apostle Peter, as they are in every other Greek Testament known to me from Erasmus and the Complutensian down to the Critical Edition of Westcott & Hort, and the manual of Dr. Sanday's Lloyd, and of Eberhard Nestle. The punctuation is the same in all. Scholz's text is wholly departed from by parenthetical marks, which force a meaning strange to every editor save him who invented it. For he thus compels the sense, if it has any sense, of a parenthesis beginning with ὥς and ending with ἀνατίγγη. The consequence is to dislocate the immediate link of "in your hearts" with the day star "arising" there. This is destructive, as others have judged, to the express aim of the Holy Spirit, and completely mars the feeling so eminently in keeping with the writer's fervour. Every spiritual mind, one might think, must answer to the apostle's meaning as usually read, and as it is explained above. What at present could move the affections like the gospel's daylight dawning, and the heavenly hope, Christ as day star arising in the heart? What a bright object to win and fix the soul on! What is the effect of the violence done to this passage? To substitute the heart's attention to the prophetic word, distracting it from the gospel daylight, and from the Lord Himself as our hope. Now the saints do well in paying heed to prophecy; but the heart's allegiance and love are due to Christ Himself; and this is exactly annulled by the strange severance here perpetrated. The doer of it falsified, in my judgment, the truth of God, as decidedly as he played false by giving a turn to Scholz's text quite foreign to it. He might at his own peril so deal with his own Edition of the Epistle; but he had no honest title to falsify another man's.

Another, who naturally seemed dissatisfied with this effort, suggested a different manipulation, and would join "in our hearts" with

the words that follow. His sense therefore runs, "in your hearts knowing this first, that no prophecy," &c. But who does not perceive the incongruity of the connection, especially in giving this emphasis from so unusual a collocation to "in our hearts" for such an object? Both went out of the plain path of truth to a ditch on either side, and, in equal insensibility to what they did not appreciate, give us nothing but barrenness instead of the rich fruit of the Spirit to fill our hearts with food and gladness.

Presumably either change sprang from the desire to divert the passage from the heart's enjoyment now, which was not understood, to the actual fulfilment of the day of the Lord. But this is to alienate its real character and aim, and to lose what God has given: the heavenly light in general and the Christian's hope meanwhile, truths which had never been learnt from God. ("The Coming, and the Day, of the Lord," *Three Prophetic Gems*, p.7, *Bible Treasury* N4:232, see also *Bible Treasury* 18:286-7)

1:20 prophecy: Permit me briefly to show why I consider the common view to be erroneous. In the first place it gives no reason for taking προφητεία as equivalent to an inspired declaration, predictive or not. Indeed, I am not aware that the word in the New Testament ever has this loose meaning, and I am quite clear that the verb from which it is derived countenances nothing of the sort in 1 Cor. 14:3, but simply contrasts prophesying with speaking in a tongue. In other words, that verse in no way defines prophesying, but compares its character with the gift of tongues. But, even if it were ever so used beyond a doubt in the New Testament, I am of opinion that the context here decidedly restricts προφητεία to the revelation of future events. (*Bible Witness & Review* 1:296, *Christian Annotator* 3:35)

prophecy . . . is [or, becometh]: [Q. What is the proper force of γίνεται in 2 Peter 1:20? Is it true that the verse refers to the coming of prophecy, whence it draws its origin, rather than how its meaning is to be interpreted? Is it true of all prophecy alike (for example, 1 Tim. 4:4) that it is not of self-interpretation?]

A. I take prophecy in this passage to mean the subject matter of the prophecy when the actual declaration of the mind of God in the revelation made to the mind of the prophet is given, which is the force of ἐπιλύσεως. But this cannot be gathered like the words of an oracle merely from the words not carried on beyond their own force on the subject of which the utterance speaks. Coming from the Holy Ghost, the words are a part of the great scheme of God with His ends always in view. Hence I apprehend prophecy of scripture. A particular prophecy may be recorded in scripture, not in the sense of a prophecy of scripture. Thus when Pharaoh's servants dreamed it was not a prophecy of scripture. Joseph gave the ἐπιλυσις (the word used in Aquila), and they were as thus interpreted a prophecy of the fall of the two servants; but could not come under the character of prophecies of scripture. They ended through bringing about God's purpose as to Joseph in diverse fate of the two servants. In prophecies of scripture the Holy Ghost gives as from one mind, though partially revealed what is in that one mind, what is a link in the chain of all the counsels and purposes of God. Γίνεται is practically tantamount to ἐστι. Still there is more thought of result. The prophecy (that is, the mind of God in what is said) does not derive its being from a particular interpretation of an isolated communication, like the servants' dreams.

Prophecy among the heathen was not in the proper sense of the word the revelation itself, but the carmen which expressed the god's mind. That is, it expressed the import of the revelation as expressed in the language into which it was put for the inquirer; only, as the word of God, He took care that the communication should be as divine as the revelation. (1 Cor. 2:13; 2 Peter 1:21)

So I should not call Agabus' prophecy a prophecy of scripture, though it be more connected indeed with the scheme of God in Christianity. Thus the prophets sought what the Spirit of Christ which was in them did signify, when it testified beforehand, and the prophecy to ἐπιλελυμένη gave the mind of God as to its place in the divine plans. Prophecy is not properly the revelation of the thing to the prophet, but the communication of it by the prophet as the Holy Ghost moved him to speak. This, when a prophecy of scripture, was not an isolated communication which began and ended in itself in what it had to tell. Ἰδία ἐπίλυσις does not characterize a scripture prophecy. (*Bible Treasury* 8:239—40)

its own: The main question remains as to the force and reference of ἴδιος. One critic reasons from its frequent opposition to κοινός. But this is too narrow a foundation, because each of these words possesses significations not thus opposed. The fact is that, beside the elliptical κατ' ἰδίαν, ἴδιος occurs near a hundred times in the New Testament, and always means "own" (his, her, its, etc., according to the case). I have little doubt, both from general usage and from the verses before and after the passage under debate, that ἰδίας here refers to the subject of the sentence, προφητεία, and that the meaning is, "No prophecy of Scripture is (or is made) of its own interpretation." Taken by itself, it is not its own interpreter, but must be viewed as part of a grand whole, whereof Christ's glory is the centre. I must be excused, therefore, if I believe the idea of some to be as thorough a perversion of the text as the Romish one. One contends for the general right of man, they for the exclusive prerogative of the church so-called — both, in my judgment, dangerous errors, however concealed or explained. The Holy Ghost leads us to connect facts with God's purposes in Christ, and thus to understand and expound prophecy, which taken by itself is never rightly known. Even Rosenmuller, Wahl, etc., seem to agree with the view here contended for. (*Bible Witness & Review* 1:296, *Christian Annotator* 3:35)

its own: "Its own," which is the simplest and the strictest and the most frequent usage of the disputed word, alone satisfies the context. It is hard to see why the A.V. and the Revision adopted "private" except that they did not know what to make of it. So does Dean Alford, following in his commentary Luther's idea "that prophecy springs not out of human prognostication." . . . Dean A. says "two references seem to be possible" (to us, and to the prophets themselves). He has overlooked a third, which is even grammatically the most exact, the prophecy itself. (*Epist. of Peter*, Part 2, p.107-8)

its own interpretation: It is not "our," viz., the readers', any more than "of one's own," viz., the prophet's solution; for neither is here in question. Not the prophet but the prophecy had as yet been before us. Nor again does ἐπίλυσις mean production but "interpretation." The verb γίνεται here translated "is," does not warrant any such thought. Even if we plead for its primitive force of becoming or coming, the meaning is that no prophecy of scripture becomes a matter of its own solution. It is by its nature such as to exclude isolated interpretation. It belongs to a vast system which has Christ and His kingdom for its object. (*Bible Treasury* N13:2)

own: it may be doubted whether the textual "private" or the marginal "special" of 20 [in the RV] gives the true force of ἰδίας. Divine prophecy is a vast connected whole, and none of it comes of its own or an isolated solution. (*Bible Treasury* 14:95)

own: no remark is made [by the American correctors of the RV] on the vagueness of "private" interpretation, any more than on the dubious text of 21. (*Bible Treasury* 15:80)

own: or, isolated (*God's Inspiration* p. 550)

interpretation: There is this great difficulty in the way of the view proposed by Φίλος, that he assumes ἐπίλυσις to be "ability to reveal things," "the exposition of the previously unknown, unrevealed mind of God." It really means solution, or explanation; and so our translators

probably understood the term. No prophecy of Scripture is (or is made, γίνεται) of its own solution; it was so originated, and formed of the Spirit, as not to be self-interpreted: it must be taken, in order to be understood, as part of a grand scheme which attests the glory of Christ; and this sense, which results from a close examination of the verse, is entirely confirmed by the context. (*Christian Annotator* 1:198—9)

interpretation: It is agreed that ἐπίλυσις means interpretation, or the act of interpreting, though some, as Calvin and Grotius, have been rash enough to venture on the conjecture ἐπηλύσεως, and many more have given the force of "movement" to ἐπίλυσις, while it would really require ἐπήλυσις (= approach), or some such word. (*Bible Witness & Review* 1:296, *Christian Annotator* 3:35)

1:21 [whole verse]: [See note to 2 Peter 1:20]

^ by: "in old time" was the error of Beza, &c. (*Bible Treasury* 14:95)

[holy] men: The MSS. are here very confused, both in order which is of less importance, and in words added or omitted. Yet all the uncials omit the article before ἀνθρώποι (men) as the best do ἅγιοι (holy). (*Epist. of Peter*, Part 2, p.113)

[holy] men: There is no doubt a serious conflict of readings: ἅγιοι (Text. Rc. oi ἅ.) instead of ἀπὸ ἡς K L &c., ἅγιοι τοῦ A. ἀπὸ θ. ἅγιοι C. &c. But the critics generally prefer the text of B and several cursives supported by the Bodleian Syr. and the Coptic, which omit ἅγιοι. (*Bible Treasury* 14:95)

2:1 Master: the Revisers give rightly "the Master" (δεσπότην) that bought them; for it is purchase, not redemption, which is in question. Purchase is universal; not so redemption, which is inseparable from faith in Christ and the forgiveness of offences. It is clear from the passage before us that the most wicked are "bought" by the Master, whom they deny to their own swift destruction; that they were "redeemed" is mere assumption, and, in fact, a grave error. (*Bible Treasury* 14:95)

bought: [Q. T.E. asks if it is right to say of those who die in their sins, that they were redeemed by the blood of Jesus. The purchase of a slave, he remarks, is never called his redemption, unless he is bought for the express purpose of being set free.]

A. T.E. is arguing from the application of our English word "redemption;" not from the meaning of the original, which simply means "bought," and is so translated in 2 Peter 2:1, of the lost and in 1 Cor. 6:20, 7:23, of the saved. The same word occurs upwards of twenty times in the gospels, and is applied to the purchase of land and cattle, food and raiment, &c. In fact, only in the Revelation is it rendered "redeemed;" and even there, the same word bears the sense "buy" exactly the same number of times. It will thus be seen that the argument fails. For if in Greek the same word is translated either way, it is clear that the term in itself does not involve the ultimate destiny of the purchased, or the purpose of the purchaser. But the passage already referred to in 2 Peter is decisive, that false teachers, enemies of the flock of God, are said to deny the Lord (δεσπότην) that bought or redeemed them. The difficulty is owing to a not sufficiently large view of God's ways and of Christ's work. The reader will do well to weigh John 17:2, and Heb. 9, 10. (*Bible Treasury* 3:48, see also *Bible Treasury* 3:111 and *Bible Treasury* 16:277)

2:2 dissolutenesses: There is no doubt that the Text. Rec. must here yield to much better authority, and the intrinsic sense. (*Epist. of Peter*, Part 2, p.118)

the: [In the RV] it is "the" truth (*Bible Treasury* 14:95)

2:4 when they: it is "angels when they sinned," not "the angels that sinned," which would require τῶν ἁ. τῶν ἁ. and then would mean the whole; whereas the apostle speaks only of a part even of those that fell. (*Bible Treasury* 14:95)

cast . . . down to lowest hell: Ταρταρώσας is the word translated "cast down to hell," and occurs here only in the New Testament. It means hurling into the lowest abyss. (*Bible Treasury* 14:95)

chains [or, pits]: It is a question between σιροῖς or σειροῖς (⌘ A B C) and σειραῖς (K L P and the cursives). Here τηρουμένων has better support than τετηρουμένων. (*Epist. of Peter*, Part 2, p.126)

chains [or, pits]: there is a question of reading on which turns either "pits" or "chains," the more ancient copies inclining to the former, while the expression of Jude may have suggest the latter. (*Bible Treasury* 14:95)

2:5 an eighth [*i.e.* with seven others]: "N. an eighth" means with seven others. (*Bible Treasury* 14:95)

2:9 to be punished: If the Revisers render τηρουμένων in 4 "to be reserved," and in 3:11 λυομένων "to be destroyed," why not κολαζομένους in 9 "to be punished"? Does not this suit εἰς ἡμ. κρ. better than "under punishment"? It is a class so characterised. (*Bible Treasury* 14:95)

2:11 being greater: it is not "which are greater," &c., but "greater as they are," &c. (*Bible Treasury* 14:95)

2:12 shall also perish in their corruption: In 12, 13 are hazardous changes [in the RV], not "shall utterly (or, also) perish in their own corruption," as in the Authorised Version, but "shall in their destroying surely be destroyed," and "suffering wrong as the hire of wrong-doing," instead of "receiving as they shall wages of unrighteousness." (*Bible Treasury* 14:95)

2:13 receiving as they shall wages of unrighteousness: [See note to 2 Peter 2:12]

unrighteousness: Here the Revisers have been induced, probably by Drs. Westcott and Hort, not without other support, of course, to accept the reading of B ⌘^m. ἀδικούμενοι. But will the reading even if feasible on so slender a basis, bear the version? (*Bible Treasury* 14:95)

ephemeral: "In the day time" is a questionable reading of ἐν ἡμ. in this connection, and, as has been remarked, hardly consistent with τροφήν, delicacy or indulgence of life, which might be by day quite as much as by night. Hence interpreters who differ widely in general, Calvin, Estius, Grotius, C. à Lap., De Wette, &c., prefer "ephemeral." (*Bible Treasury* 14:95)

love feasts [or, deceits]: There is no small diversity and correction in the readings here. Compare Jude 12. (*Epist. of Peter*, Part 2, p.137)

love feasts [or, deceits]: There is another singular choice, not of rendering but of reading in the verse, ἀγάπαις A^{corr}. B against the overwhelming evidence of ⌘ A^m. C K L P, almost all the cursives, and most ancient Versions, not to speak of early citations, for ἀμάταις followed by the Authorised Version. (*Bible Treasury* 14:95)

love feasts [or, deceits]: [The American correctors of the RV] would for "love-feasts" read "deceivings" and say in marg.¹² "Some ancient authorities read *love-feasts*." Assuredly it is strong, in a New Testament that aspires to universal use (dislodging the Authorised Version) to adopt a reading on the very slender testimony of A^{corr}. B and a cursive, with perhaps the Vulgate and some other ancient versions, vague enough in all conscience, as against all other authority, and hence adopted only by Lachmann, Tregelles, and the recent Cambridge editors. (*Bible Treasury* 15:80)

2:16 forbade: Is "stayed," in 16, a real improvement [in the RV] on "forbad" of the Authorised Version, as rendering ἐκώλυσεν? "Withstood" might represent it better than either, or Mr. Green's "checked." (*Bible Treasury* 14:95)

2:17 and mists . . . reserved ⌘: For "clouds," the best authorities give "and mists," and omit "for ever." (*Epist. of Peter*, Part 2, p.139)

reserved ⌘: the evidence in favour of "for ever" is strong. (*Bible Treasury* 14:95)

2:18 just escaping: "Those just (or, a little) escaping," not "those clean (or, really) escaped," as in the Text. Rec. In ver. 20 it is the aorist participle, not the present as in ver. 18. (*Epist. of Peter*, Part 2, p.139)

just escaping: τ. ὀλίγως ἀποφεύ. is the true text, not τ. ὄντως ἀποφν. They were just escaping, not "clean escaped," or even "just fled." (*Bible Treasury* 14:95)

2:20 is become: γέγονεν "is become," not merely "is" (*Bible Treasury* 14:95)

2:21 back: ὑποστρέψαι B C P &c. ἐπιστρέψαι K L &c. (*Epist. of Peter*, Part 2, p.143)

2:22 [But] . . . [whole verse]: the Revisers may rightly omit the copula, but there is the usual laxity in expressing both the presence and the absence of the article: there hath happened to them the [import, pith, spirit] of the true proverb, A dog turned again to his own vomit, and, A sow washed to wallowing in mire. (*Bible Treasury* 14:95)

[whole verse]: one might have expected that the anarthrous form of the Greek in the last verse might have had a notice [from the American correctors of the RV], "A dog" returned, &c. and "A sow" when washed &c. (*Bible Treasury* 15:80)

[But]: δέ is not in ⌘ A B &c., but in ⌘ C K L P etc. Lesser flaws we may leave. (*Epist. of Peter*, Part 2, p.145)

3:1 [whole verse]: On 3 they [The American correctors of the RV] are wholly silent. Yet the first verse seems to invite correction. "This [is] now, beloved, a second letter I am writing to you." (*Bible Treasury* 15:80)

3:2 your: The uncials give ὑμῶν the cursives ἡμῶν as in the ordinary text. It does not seem that any of the ancient versions support the former. No doubt the peculiarity of the phrase accounts for this. But we may be assured that, as it is overwhelmingly attested, so we do well to receive it, and learn the special ground for the unusual expression. It was a reminder of their near and dear relation to Christians. (*Epist. of Peter*, Part 2, p.149)

your: the Revisers rightly read and translate "the command of the Lord and Saviour through your apostles," ἡμῶν having quite considerable support, even if it could then bear the Authorised Version. (*Bible Treasury* 14:95)

3:3 with mockery: the Authorised Version after Text. Rec. wrongly omits "with mocking." (*Bible Treasury* 14:95)

3:5 [whole verse]: The rather difficult verses 5-7 seem to be fairly given [in the RV], though connecting πυρί with τεθη., rather than τη, as in the Authorised Version and most others. (*Bible Treasury* 14:95)

3:6 [whole verse]: [See note to 2 Peter 3:5]

3:7 [whole verse]: [See note to 2 Peter 3:5]

the same: Of course, "his" supplants "the same" (*Bible Treasury* 14:95)

3:8ff [whole passage]: [The translation of 2 Peter 3 was interrupted by the death of WK in 1906, leaving several verses missing.] (*Epist. of Peter*, Part 2, p. 173)

3:9 towards you: it is rightly "to you" on preponderant authority; but there is some question between δι' or εἰς, the former of which Tischendorf adopts in his last edition with ⌘ A, half a dozen cursives, and

2 Peter Notes

the ancient Versions generally. It would mean "on your account." (*Bible Treasury* 14:95)

willing: [see note to 1 Tim. 2:4]

3:10 thief _Λ: the Revised Version omits rightly "in the night." Here again we see how lax are their views of the article. (*Bible Treasury* 14:95-96)

3:11 thus: "there," not "then," is preferred by the Revisers on small but good authority, the copies greatly differing. (*Bible Treasury* 14:96)

_Λ holy: "All" is an effort in the Revised Version, as in the Authorised Version, to express the plural which expresses every form of behaviour and godliness. (*Bible Treasury* 14:96)

3:12 hastening: [The RV] justly discard[s] the influence of the Vulgate in "hasting unto" (as indeed the margin of the Authorised Version suggests); but whether "earnestly desiring," as in the Bodleian Syriac, adequately conveys the meaning is another matter. If they mean hastening the coming of that day in heart, for aught more seems far-fetched or worse, I believe them right; but this is rather exposition or application than rendering. (*Bible Treasury* 14:96)

by reason of which: Nor is [the RV's] . . . version of *δι' ἧν*, "by reason of which," though of course correct grammatically, the only one that is sure. The temporal sense is no less just. It is a question of context which suits best here. Bengel construes it with *παρουσία*. (*Bible Treasury* 14:96)

3:14 by Him: The Revisers scarcely seem justified in giving *αὐτῷ* (14) so defined a force as "in His sight." Even Winer does not go so far. It might be "for" no less than "of" Him. (*Bible Treasury* 14:96)

3:18 in grace and knowledge: The Revisers translate *ἐν χ. κ. τ. γ.* (18) no better than the Authorised Version. They have no right to say "in the grace," &c., any more than the Authorised Version "in the knowledge." The insertion of our definite article here misleads. It is more correct to say "in grace and knowledge," &c. (*Bible Treasury* 14:96)

eternity's day: I apprehend that *εἰς ἡμέραν αἰῶνος* is in allusion to, and in contrast with, "the day of judgment," (verse 7,) "the day of the Lord" or "of God," (verses 10,12) in the chapter which the phrase closes, and that the idea is the eternal day, which succeeds all previous days of sin and judgment. The words in John 6:51 (*εἰς τὸν αἰῶνα*) are the commonest possible expression of eternity, or "for ever," whether absolute or relative, which of course depends on the context and nature of the case. See Matt. 21:19; Mark 3:29, 11:14; Luke 1:55; John 4:14, 6:58, 8:35,51,52, 10:28, 11:26, 12:34, 13:8, 14:16; 1 Cor. 8:13; 2 Cor. 9:9; Heb. 6:20, 7:17,21,24,28; 1 Peter 1:23,25; 1 John 2:17; 2 John 2; which are, I think, all the occurrences in the New Testament. *Εἰς αἰῶνα* (in 2 Peter 2:17) has been dropped by some editors, though even they admit the same phrase in Jude 13. The omission of the article implies, that the phrase is characteristic, *i.e.* adjectival of the sense; and "everlasting," as "for ever," pertains to *τοῦ σκοτους*, rather than to the verb. The plural form often occurs, as in Rom. 1:25, 9:5, 11:36, 16:27; 2 Cor. 11:31, &c.; or with *πάντας*, as in Jude 25; or yet more emphatically *εἰς τοὺς αἰῶνας τῶν αἰώνων*, as in Gal. 1:5, and often elsewhere. The idea here is, not so much one unbroken eternity, (expressed by the singular, simple or complex, as in Heb. 1:9,) as the constant succession of age upon age, which is pretty well given in the English "for ever and ever." Ephes. 3:21 is the most peculiar of all; for *γενεάς* expresses ordinarily human generations, *τοῦ αἰῶνος* of itself would convey the thought of an undivided everlasting; and *τῶν αἰώνων* closes the series with successive ages sweeping on. The whole phrase intimates, I suppose, a future beyond the bounds of every measure of time. The anarthrous form *εἰς αἰῶνας αἰώνων* occurs in Rev. 19:11, (where, however, C. has *αἰῶνα αἰῶνος*) which, as we have seen,

modifies the sense so far as to present no positive object before the mind, as in Rev. 19:3, and simply in this case characterises the action of the verb. (*Christian Annotator* 3:243, *Bible Witness & Review* 1:317-318)

Notes for 1 John

1:1 [whole verse]: 1:1 stands better in the Revised Version, which not only makes each [verb] more distinct, but correctly distinguishes the tenses. It is in each "that which;" whilst the two later are not perfects, but simply preterites. (*Bible Treasury* 14:110)

Word of life: G—y asks whether *περὶ τοῦ λόγου τῆς ζωῆς* should not be translated, "of the word, the life," rather than "of the word of life." He refers to Phil. 2:16, where *λόγον ζωῆς* occurs without the article, and in the sense of the quickening testimony of God. Here it is the person of the Son, who is so often called the Word, and the Life, but not (save here) the Word of life.

A. It is obvious, however, that this proposal would give a phrase still more remote from the language used elsewhere in Scripture; so that the usual version seems preferable. (*Bible Treasury* 2:32)

1:2 and . . . the which: there is no need for the awkwardness of "the life, the eternal life" in 2, any more than for "that eternal life" in the Authorised Version. Nor should the verse open with "For," but "And." (*Bible Treasury* 14:110)

report: Why "declare" [in the RV] in 1:2 and again in 3? The Revisers had already given like the Authorised Version "declared" to ἐξῆγγ. in John 1:18. They are quite right in discriminating ἀμαγγ- from ἀγγ-. But why not adhere to its strict sense "report"? They correctly cleave to "message" for the uncompounded substantive in 5. — "Report" for ἀπαγγ. in 2,3 is just as suitable as in its ordinary usage. The Revisers have shown undue deference to the Authorised Version in contenting themselves from the beginning of the New Testament with "tell" or "shew," "bring word" or "report" being better in the first occurrence (Matt. 2:8). There are cases where the context makes "report" harsh; but here, so far is this from being so, that no word appears so appropriate to my mind. It admirably suits the peculiar relation of the apostle to Christ on the one hand and to the saints addressed on the other. It imports the authority that sent the message, or at least the source whence it was brought. (*Bible Treasury* 15:95)

eternal life: Again, is it not peculiar to give here only "the life, the eternal life?" Though the precisely same structure occurs in 2:15 they are content with "the life eternal". One need not adduce other phrases to shew how little it was called for. (*Bible Treasury* 15:95)

1:3 report: [see note to 1 John 1:2]

report . . . yea: is not the true force "report" rather than "declare," or "show"? "Yea," &c., well represents καὶ δέ. (*Bible Treasury* 14:110)

also . . . [we] . . . [to you]: The unlearned reader may be assured that there is no variant in the ancient and best authorities of the least significance doctrinally here. "Also" is added after "to you" in ver. 3, not because it is certain, but in deference to the Uncial MSS. and some of the Old Versions. But it affects emphasis only, as it may be due to the same form in the next clause. There is more doubt as to the emphatic "we" and "to you" in the beginning of ver. 4; but the more common "to you" is retained in the last clause with excellent witnesses (and the Text. Rec.), though recent critics lean to the well-supported "of us" (with the text of Stephens). Both are certainly in sense true. The question is which suits best the context as helping to decide where the external evidence is nearly balanced. But these pronouns are sometimes confused in the best copies, as they differ by one letter only. — The italics express, not a supplied word (as in the A.V.), but the personal pronoun used with emphasis. (*Exp. of Epist. of John*, p.1)

1:4 [we] . . . [to you]: The first serious difference of reading [in the RV] is in 4, ἡμεῖς, "we," (A^{pm} B P &c.) for ὑμῖν, "unto you" (A^{corr} C K L &c.); and again, ἡμῶν, "our" (B L., many cursives and versions), for ὑμῶν (A C K P, the majority of cursives and many ancient

versions). R. Stephens followed the Complutensian editors in preferring "our," Elzevir followed Erasmus and Beza in adopting "you;" and so respectively the Revised Version and the Authorised Version. If "our" be right, it would join the believers with the apostles in the same joy through fellowship with the Father and with His Son. (*Bible Treasury* 14:110)

[we] . . . [to you]: it is well known what conflict there is in the readings and the editions, and this in a twofold question. Should it be ἡμεῖς or ὑμῖν? and again ἡμῶν or ὑμῶν? If apparent difficulty will have weight, as goes the familiar maxim of all textual critics, the first person must be allowed to be the less obvious; a corrector's hand would probably bring in the second. Even Stephens and Elzevir do not agree as to the last pair, the Compl. edition joining the former, as did Beza in his first edition, but not in those subsequent. So Tischendorf wavered in both clauses, his eighth edition adopting the first personal pronoun. Both MSS. and Vv. of the highest character have additions unmeaning or worse. (*Bible Treasury* 15:95)

[we] . . . [to you]: [See note to 1:3]

1:5 this is the message: is it not strange that the Revisers adopt a text so ill supported as αὕτη ἐστίν (A, &c.), when there is such strong and united authority for the more emphatic ἐστὶν αὕτη (B C K L P, the mass of cursives, &c.), "And there is this message," &c.? Certainly the early editors, Erasmus, the Complutensian, and Colinaeus all give the emphatic form according to ancient authority, but not R. Stephens, Beza, and Elzevir. Was it Beza that influenced the Authorised translators in "This then?" He ventures in his notes to take καὶ as equivalent to οὖν where it is clear that it merely adds an entirely new subject; and this a "message," not "promise," as would be true if the text of all the older editors could stand. But it is really ἀγγελία, not ἐπαγγ., in spite of C P and some cursives. It is remarkable that our translators, in misrendering their text, stumbled on the version of the right text. (*Bible Treasury* 14:110)

this is the message: the true word is ἀγγελία "message," which all critics endorse, though excellent authority sustains the unquestionable error of ἐπαγγ. imported here from ch. 2:25 where it is certainly right. That this is so finds confirmation in ch. 3:11, where ἐπαγγ. occurs again in some first-rate authorities, though it really is nonsense. This is one of the cases where Colinaeus alone presents the true reading. Did the Authorised translators know this? It is curious that they should give the true sense from the false text of all the other old editions. (*Bible Treasury* 15:95)

1:6 ^ darkness: we see as elsewhere, "the" darkness [in the RV]. Perhaps the abstract use of the article was forgotten. It is a question of specific darkness in contrast with "the" light, which would give the article. (*Bible Treasury* 15:95)

1:7 [Christ]: Testimony of weight casts doubt on reading "Christ" here; the usage of John rather favours it. (*Exp. of Epist. of John*, p.20)

[Christ]: There is good authority (B C P, &c.) for omitting "Christ" in 7, though most witnesses insert it: which one would think should have been stated in the margin [of the RV]. (*Bible Treasury* 14:110)

[Christ] . . . cleanseth . . . all [or, every]: "Christ" has not only many suffrages but some authorities of weight; yet there can be little doubt that the Revisers have rightly dropt it. In the same verse it is surely open to question at least whether "every" sin be not more exact than "all." To this may be opposed "all" unrighteousness in 9; but there is meant "every" kind of act, though it be less easy to say so in English of these moral ideas where "all" is on the whole best. To the repentant believers God is faithful and just, not only in remitting their sins as a whole but in cleansing them from every shade of unrighteousness. It is

I John Notes

the principle in all its absoluteness, as John loves to speak. See again the force of the present in 7, not mere historic actuality, but the abstract truth, which from the first abides true for the believer. (*Bible Treasury* 15:95-96)

cleanseth: It is sad ignorance of Greek, or English, to think that this tense only expresses historically present time. It has, where required, its abstract sense independently of time. This is what the apostle means in all the three clauses of ver. 7, and in this, the last as well as the rest; it is what Christ's blood does. It cleanses from every sin. It is no question here of the time when. (*Exp. of Epist. of John*, p.33)

cleanseth: [Q. Is it true that the last clause of this verse teaches us that the blood of Jesus *cleanseth* the sins of believers as a present process (that is, *is* actually cleansing)?]

A. It is always a serious thing when an effort is made, on grammatical grounds, to overthrow a plainly revealed truth of the gospel. Now, there is not a single fact more certain than that in Christ we *have* redemption through Christ's blood, the forgiveness of sins or offences. (Eph. 1; Col. 1.). . .

How, then, did the apostle use the present? Was there laxity in his expression, when he said, "The blood of Jesus his Son cleanseth us from every sin?" On the contrary, the tense is just as exact in 1 John 1:7, as his use of distinctive participles in Revelation 1:5. A little learning is proverbially dangerous; and in the exegesis of scripture voluminous commentators are apt to go astray, no less than their followers. But to give an opinion on such a question hardly becomes people ignorant of the fact, that the present in Greek, as in most languages, is in no way limited to an incomplete action yet in course of performance; for it no less correctly expresses an absolute present, as in general propositions, doctrinal statements, apothegms, and descriptions of manners, customs, or matters of frequent occurrence. Just so, in English, we say, "Food nourishes the human body; poison kills." The idea intended is not the continuance of the act, but the quality of each material, or their opposite effects on man. Almost every chapter in the epistles furnishes instances. Take a plain and kindred statement from 1 John 2: "He *is* the propitiation for our sins." Does the present here mean that He is actually now atoning for our sins? Clearly not; such an interpretation of the present would incontrovertibly overthrow the atonement. It is here evidently used in its absolute sense, without reference to any definite moment, for expressing the great and blessed truth of His propitiation. Just so in our text the notion of continuous cleansing would distinctly contradict the grand doctrine of the Epistle to the Hebrews, and of the gospel in general. It is therefore the gravest error.

Further, it is inexcusable ignorance to assume that the present tense must be so taken; for the present may convey an absolute or abstract statement, and not continuance only. Let the reader take the Epistle of James, or the Book of Proverbs, and observe how often the absolute present occurs in every chapter. The same thing will be found in Paul's epistles, and especially in John. The sense and the context must decide which is meant in each case; and the selfsame principle applies to every book which lays down general maxims as truly as to the Bible. (*Bible Treasury* 12:239)

all [or, every]: "Adelphos" reasons from the Authorized Version, which may be correct enough for ordinary use. But it is as bad scholarship as it is bad doctrine to apply it to ridding the believer from indwelling sin, or giving him practical power against it. The true force is, "the blood of Jesus Christ his Son cleanseth us from *every* sin" (ἀπὸ πάσης ἁμαρτίας). (So I believe it is rendered in the recent and exact version of Mr. T. Sheldon Green, who will scarcely be charged with "Exclusive" proclivities. The only wonder is that any scholar should have taken the passage otherwise.) No unbiassed scholar who weighs the passage will deny this; as no person open to the bearing of truth will

deny that the truth here laid down connects itself with Romans 5 and the passover, rather than with Romans 6 and the Red Sea. (*Bible Treasury* 8:176)

1:10 [whole verse]: Even in 10 the aorist is avoided, as being the tense of narrative; it is the question of our being no sinners, the denial of our being in that position, which gives God the lie. This is a bolder evil and more flatly opposes His word than saying we have no sin, bad as this self-deception is. The perfect presents the general truth of a continuous state resulting from past acts. (*Bible Treasury* 15:96)

2:1 [whole verse] . . . [the]: none would gather [from the RV] that "righteous" at the end is anarthrous. Bp. Middleton need not excuse the writer; who means to draw attention especially to that quality "as righteous." The general sense, however, of 1,2 is accurately given in the Revised Version where the Authorised translation had greatly failed. (*Bible Treasury* 15:96)

Advocate: "Advocate" is the same word (παράκλητος) that the apostle John applies in the Gospel to the Holy Spirit, which is conveyed not so correctly there as "the Comforter." This would require παρακλήτωρ as in the Sept. Version of Job 16:2. Whereas the very formation of παράκλητος, and above all its meaning as understood from its application in Scripture, rather signify one called on our behalf who can perfectly do for us what we are and must be incapable of doing. (*Exp. of Epist. of John*, p.56)

Advocate: It answered (as has been often shown as far as a poor earthly illustration might furnish it) to the "Patron" among the early Romans, when they were not so selfish, luxurious, and corrupt as they became afterwards; but when there was among them at any rate a moral feeling strong for heathen people. Their clients could look up to their chiefs, the various members of the family, of the "clan," as they call it in another part of our country [i.e. Scotland. Ed.]. The "clan" could claim the aid of the "Patron," and he was bound, by the very fact of being their chief, to take a personal and active interest in every one needing his help that belonged to the clan. At any rate this was the theory; for we must not expect it fully in practice, which is quite another thing in man and this world. But advocacy was the idea. And now in the Lord Jesus, what was an idea greatly failing among men, the Christian finds its perfection. (*Exp. of Epist. of John*, p.58)

Advocate: [See notes to John 13:33 and 14:16.]

2:2 [whole verse]: [See note to 1 John 2:1]

for Λ : It is not correct to say that the propitiation of Jesus is here stated to be for the sins of the whole world. The English version says so, I know, but it is by inserting words which are better left out. He is the propitiation for our sins, and not for ours only, but also *for the whole world*. There is provision for it to the uttermost; but Scripture never speaks of the sins being borne away, save of believers. And it is to me as plain as possible that this very passage discriminates between "us" and "the world," even as to expiation; while advocacy with the Father is in *no* way connected with the world, but with the family of God. (*Christian Annotator* 2:273)

for Λ : It is not said "for (the sins of) the whole world." There the translators were rash. (The Revisers give the difference correctly.) There is the danger of adding to Scripture, and the duty of believing Scripture only. Man's addition makes the difficulty; adhering to God's word solves it, while it says enough to proclaim divine mercy to the whole world. (*Exp. of Epist. of John*, p.65-66)

for Λ : It cannot be urged too plainly or often that "the sins of" is an interpolation, not only uncalled for, but an addition which goes beyond the truth and is therefore false, as all exaggerations must be. (*Bible Treasury* N2:303)

for Λ : Do you observe that certain words, printed in the italics of the Authorised Version, are here left out? The reason is, because they ought never to have been in. It is no pleasure to make such a remark on the common English Version. They are the words of one who values as a whole the plain English Bible beyond any other version in general use. But let God be true Who did not write those words. (*Bible Treasury* N3:248)

for Λ : I leave out "the sins of." It is clear enough that they ought never to have been inserted in the common English Bible. Not only are they not required for the sense, as words generally are, but they injure the sense, and really insinuate erroneous doctrine. If the sins of the whole world were met by the propitiation of Christ, the whole world would be saved. No such statement occurs anywhere in the word of God. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.301-2)

for Λ : [The RV] is a great improvement on the Authorised Version, where the words added in italics overstep the truth, and unwittingly imply a serious error. If "the sins of" the whole world were expiated, what would there be to judge? Never does Scripture so teach, save as to believers. Yet Christ died for every man — gave Himself a ransom for all; but only of believers is it said that He died and suffered for their sins, or bore them in His body on the tree. But He is the propitiation for the whole world, as well as for our sins; and so the gospel can go forth freely to all the creation. (*Bible Treasury* 14:110)

2:3 [whole verse]: Is 3 adequately rendered by the Revisers? Who could gather the difference between the present and the perfect in the opening clause? Even the Authorised Version makes a faint effort; the Revised Version none. Surely $\epsilon\gamma\gamma$. (the second "know") means "we acquired and possess the knowledge of." So it is at the beginning of 4 also. (*Bible Treasury* 14:110)

have known [or, have the knowledge of]: The first "know" is in the present, this (the second) in the perfect, $\epsilon\gamma\gamma\omega\kappa\alpha\mu\epsilon\upsilon$, which means (not "have known," but) "have the knowledge of." (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.303)

2:3-6 [whole passage]: is it an intelligent division of the Epistle to make 3-6 a part of the paragraph beginning with ch. 2? To my mind verses 1,2, form the necessary supplement to the doctrine of chapter 1 in both its parts (1-4, and 5-10), intimating not only the responsibility of the family of God, but the provision of grace to restore in the case of sin. Then 3 begins to unfold the qualities or characteristic ways of the life given us in Christ, the eternal life of the believer: obedience (3-6) and love (7-11), with their opposites. But this points to two paragraphs to be marked accordingly, which the Revisers have utterly missed by grouping 2:1,2 with 3-6 as if they were continuous; whereas the great break is after 2; and 3-11 might better have gone together, though it is perhaps more strictly correct to give first 3-6, and then 7-11 as distinct. (*Bible Treasury* 14:110)

2:4 have known: [See note to 1 John 2:3]

2:6 [paragraph]: [see note to 1 John 2:3]

2:7 beloved Λ : The best authorities in every kind warrant this reading, not "brethren," as in many later manuscripts. (*Exp. of Epist. of John*, p.90)

Beloved Λ . . . heard Λ : the true reading "beloved" is rightly followed [in the RV], as fitly introducing the commandment — love. Also the Revisers as rightly expunge "from the beginning" at the end of the verse, however important these words are in the middle of it. (*Bible Treasury* 14:110)

heard Λ : The preponderance of weight rejects the addition [of "from the beginning"]. The sense is implied as in the previous clause. (*Exp. of Epist. of John*, p.90)

2:8 [whole verse]: [The RV is accurate] where the Authorised Version exaggerates while it is also feeble. (*Bible Treasury* 15:96)

passing: the rendering of the Revised Version is correct — "passing away," not "past," as in the Authorised Version. *Past* it will never be till Christ reigns in power and glory. Yet the same thing being true in Him and in the saints (whatever the difference of measure), the darkness passes away, and the true light does now shine. (*Bible Treasury* 14:110)

2:11 Λ blinded: Why the Revisers say "hath" blinded in 11 does not appear. The fact was enough for the Spirit of God. (*Bible Treasury* 15:96)

2:12 write: there is no doubt that the weight of external evidence is greatly in favour of $\epsilon\gamma\gamma\alpha\psi\alpha$, but there is sufficient testimony in support of $\gamma\gamma\alpha\phi\omega$. This, in my judgment, is demanded by internal considerations, easily mistaken by superficial scribes who in all probability changed the form of the verb to suit their perversion through ignorance. The complications of commentators are as helpless as those of the critics. Hence Dr. Wordsworth joins with those whom he often opposes. The truth intended is perfectly clear, though ancients and moderns agree in missing it. There is first the $\gamma\gamma\alpha\phi\omega$, "I write," to the little children or entire family; the apostle writes to all because their sins are forgiven them for His name's sake. Then follows to each section, fathers, young men, and babes, thrice $\gamma\gamma\alpha\phi\omega$, "I write." But next is thrice repeated the form $\epsilon\gamma\gamma\alpha\psi\alpha$, "I wrote," which goes over the ground again, with increasing enlargement to the "young men" (14-17) and to the "babes" (18-27), after which the comprehensive τ . "little children" is resumed in the Epistle, as it had preceded. I presume that the scribes did not observe this, and imagined the threefold connexion lay in the end of 13 with 14, and so assimilated the form of the verb. They ought to have seen the threefold exhortation of 13, taken up again and expanded in 14-27. (*Bible Treasury* 15:96)

2:12-29 [whole passage]: Is not the arrangement of 12-29 [in the RV] objectionable? It gives evidence that the structure of the Epistle was not understood. For 12 is the comprehensive address to all the family of God ($\tau\epsilon\kappa\nu\acute{\iota}\alpha$) on the ground of their sins forgiven for Christ's name. Then 13 divides the family into the three classes of (1) fathers, (2) young men, and (3) babes ($\pi\alpha\iota\delta\acute{\iota}\alpha$), respectively and specifically addressed again in (1) 14, (2) 14-17, and (3) 18-27; 28 and 29 resuming the general designation to the entire family as in 2:1, 3:7, 18, 4:4, and 5:21. Clearly therefore, if this be true as I feel assured, a new paragraph should not begin at 18 as in the Revised Version; as it might also have conduced to clearness if 12 had stood alone, and a new paragraph had begun with 28. No doubt the Revised Version has sought to distinguish $\tau\epsilon\kappa\nu\acute{\iota}\alpha$ from the class contained under it ($\pi\alpha\iota\delta\acute{\iota}\alpha$) by adding "my;" but is this the best way of marking this distinction? (*Bible Treasury* 14:111)

2:13 write: It is extraordinary that any Christian of the least intelligence should blunder, as Dean Alford did here. In the third edition of his last volume p. 440, he still talks of "three classes of readers, denoted the first time by $\tau\epsilon\kappa\nu\acute{\iota}\alpha$, $\pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$, $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$ and the second time by $\pi\alpha\iota\delta\acute{\iota}\alpha$, $\pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$, $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$." But this is mere oversight of the common portion of the $\tau\epsilon\kappa\nu\acute{\iota}\alpha$, followed by the three divisions into $\pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$, $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$, $\pi\alpha\iota\delta\acute{\iota}\alpha$, which is repeated with greater detail (except for the $\pi\alpha\tau\acute{\epsilon}\rho\epsilon\varsigma$) in verses 14 to 17 for the $\nu\epsilon\alpha\nu\acute{\iota}\sigma\kappa\omicron\iota$, and in verses 18 to 27 for the $\pi\alpha\iota\delta\acute{\iota}\alpha$. Afterwards $\tau\epsilon\kappa\nu\acute{\iota}\alpha$ is the address to all from verse 28, as he addressed all in verse 12. What misled Alford was one of those mistakes (too often in the oldest uncials, \aleph A B C L P, etc.) which give $\epsilon\gamma\gamma\alpha\psi\alpha$ in the last clause of verse 13, from the scribe's confusion with what follows. It is not even true in fact; for the apostle had *not* written yet to the $\pi\alpha\iota\delta\acute{\iota}\alpha$. The true reading, though not so well supported, is $\gamma\gamma\alpha\phi\omega$ for all three on the first mention, $\epsilon\gamma\gamma\alpha\psi\alpha$, for all three on the second. Muddle is the

result for the exposition founded on an evident misreading. To say that *παῖδια* is here “addressed to all the readers” is to ignore words, context and sense. (*Exp. of Epist. of John*, p.119)

write: There is preponderant witness for “I wrote” here, as there is occasionally for as evident blunders of early date in copyists. So it is here, where the context utterly forbids it, and its introduction brings in nothing but confusion, as is abundantly clear from the commentary of Dean Alford swayed by it. (*Exp. of Epist. of John*, p.109)

write: It is granted that diplomatic evidence is decidedly in favour of the misreading *ἐγ*. in the end of 13. In fact, only K, a Moscow uncial, with a fair amount of cursives and some ancient versions, stands opposed to the great mass of ancient authority. It is one of the very few cases where a few witnesses of less value contain the true reading disfigured from an early date, so that the error was widely diffused. The effect is most disastrous on the interpretation, as any English reader may see in Dean Alford’s work, where we are thereby landed in the bewildering conclusion that we have three classes of readers, denoted the first time by *τεκνία! πατέρες, νεανίσκοι*, and the second time by *παῖδια, πατέρες, νεανίσκοι*: a strange confusion, where the fathers are made the central group, first introduced by *τ.* and then by *π.* as if these were identical, whereas there is the necessity of admitting that *τ.* and *π.* are differently addressed; a singular thing if they were the same class, to the loss of the truth that the first is the general designation, as the latter described particularly the youngest class. The inference is that *τ.* and *π.* address all the readers alike! and that “nothing satisfactory” comes out, which is very true. If *γράφω* be accepted all through 13, light dawns, and the beautiful order of the truth shines unmistakably. After speaking of all in 12, the writer first briefly addresses each of the three subdivisions, and then a second time more fully, as need required, which gives so much the force to the “fathers” where he could only repeat, without adding one word more; for Christ is all. (*Bible Treasury* 14:111)

write: Is it not due to the same lack of appreciating the truth intended that the Revisers like others adopt the well nigh absurd variant *ἐγραψα* instead of *γράφω* in the last part of 13? It is contrary to the plain facts of the context, and the necessary bearing of the verse. The Apostle had not written before to the babes; he was now writing to them as such for the first time, as in the same verse to the fathers and to the young men. Then he goes over the ground again to the three in 14-27, where *ἐγραψα* is requisite, not *γράφω*. (*Bible Treasury* 14:111)

2:18 [paragraph]: [see note to 1 John 2:12]

have come . . . hour: “there have arisen” or “come” is better than the Authorised Version, as last “hour” is more vivid. (*Bible Treasury* 14:111)

2:19 none are of us: This last is a very strange and incorrect rendering: “they were not all of us.” But really it has no just meaning whatever. It should be regarded as only a slovenly translation, or rather mistranslation. For what the Greek text actually says is that “they all were not of us”; and the English idiom of this is that “none of them were of us.” But if you say, “they were not all of us,” it would imply that some were. Some of these antichrists were of us! This the apostle expressly contradicts. The fact is that we see in this how the most learned men, when they come to the Bible, seem to close their eyes. It might be interesting to search into the cause which exposed men of piety and learning to so strange an error. But it suffices to say positively that the only right sense is the quite different thought that none of them — none of these antichrists — “were of us.” The unlearned reader may be assured that such is the true meaning on the strictest grammatical ground, which scholars certainly ought not to fail in, as they sometimes do and have ever done. (*Exp. of Epist. of John*, p.146)

none are of us: it is rightly “they all are not of us,” *i.e.*, none are of us. The margin, like the Authorised Version, is in error, if not nonsense. (*Bible Treasury* 14:111)

none are of us: The version of 19 is literally correct [in the RV] (*not* margin²); but is it a good idiomatic rendering? It is not the universality that is denied, but its predicate: “none are of us;” or “all are not of us.” The Authorised Version or the margin² is not sense. Compare the end of ver. 21 and the points may be left. (*Bible Treasury* 15:96)

2:23 [last part of verse]: It may here be added that the words printed in italics (in the latter half of ver. 23 [in the KJV]) are authentic and genuine scripture. (The oldest MSS. (technically designated *α B C P*), and some 35 cursives with the better ancient versions, and ample citation by the early ecclesiastical writers, leave no doubt as to it.) It is more remarkable, because, in chap. 5:7,8, the words from “in heaven” to “in earth” have no real warrant, as is well known to those versed in the grounds of the text. Thus the Epistle suffered doubly from the faulty text which our translators had before them; for they did not know the true readings here when they made the Authorized Version of 1611. The italicized words in this verse are real scripture; whilst the words indicated in chap. 5 have no authority worth notice and are beyond doubt spurious. (*Exp. of Epist. of John*, p.153)

[last part of verse]: The last clause is unquestionable scripture, and sustained by the best witnesses. It was probably omitted from having the same ending as the clause before; a common error in the MSS. (*Exp. of Epist. of John*, p.131)

[last part of verse]: the true text is reinstated from the ignominy of italics on ample and unimpeachable authority (*α B C P*, about thirty-five cursives, Vulg. Cop. Syrr. Arm. Aeth. &c.). (*Bible Treasury* 14:111)

2:24 let *α*: “Therefore” should here be dropped, as relying on inadequate testimony. (*Exp. of Epist. of John*, p.131)

let *α*: *οὖν*, “therefore,” is rightly dropt. (*Bible Treasury* 14:111)

2:27 the same: “the same” or “his” is a rather evenly-balanced question (*Bible Treasury* 14:111)

ye [or, do ye, or, ye shall]: The best MSS. and Vv. give “abide ye,” or “ye abide,” rather than “ye shall abide.” (*Exp. of Epist. of John*, p.131)

true . . . ye [or, do ye, or ye shall] abide: it is “true,” not “truth;” and it is a question between “abide,” or “shall abide,” at the end. (*Bible Treasury* 14:111)

2:28 [paragraph]: [see note to 1 John 2:12]

dear children: [See note to John 13:33.]

if: “if” is better than “when,” as the question is one of contingent consequence, and not exactly time. (*Bible Treasury* 14:111)

from before him: The margin has to be brought in to supply the deficiency of the Revised Version in rendering *ἀπ’ αὐτοῦ*. “From before Him” has been suggested. (*Bible Treasury* 14:111)

2:29 know . . . know . . . one *α*: the imp. form of the margin is better than the ind. of the Revised Version; but there is no indication of the difference between the two words for “know.” “Also” is by the Revisers adopted in the last clause; but in this epistle we have the older authorities agreeing in strange readings. (*Bible Treasury* 14:111)

2:29; 3:9; 5:1,4,18 hath been begotten . . . hath been born . . . is begotten . . . is begotten . . . is begotten: It is the same word *γεννημενος* which is indifferently translated “born,” and in ver. 1 “begotten,” save in ver. 18 where *γεννηεις* occurs. The old lexicographers think that the only difference is that the perfect is *μεγα*, the aorist *μικρον*, and strange to say Bengel attaches some importance to this small remark, “Praeteritum grandius quiddam sonat, quam aoristus.” The true distinction, I apprehend, is that the aorist is purely the historical

fact, the perfect adds the idea of a certain condition or state resulting from that fact. In this instance, it seems to me, that both could be and are said of the same persons. (*Christian Annotator* 3:342-3)

3:1 [whole verse]: On the whole the Revised Version of ch. 3 is good; so that criticism is justly disarmed. Important errors in the Authorised Version are corrected in 1, 2, 3, and 4. (*Bible Treasury* 15:96)

children: [See note to John 1:12.]

[and we are]: Perhaps it is well to say that some of the oldest manuscripts that are known agree in the addition "and we are" after "we should be called God's children." This small clause is not given in the Authorized Version, nor am I prepared to speak with decision about it. Of many things one may judge with certainty; but I do not presume to speak so in this case. Only we may note this, that these very old manuscripts occasionally join in what is certainly wrong. There is however a peculiarity in this clause unlike their erratic readings. What they convey here is "that we should be called children of God; and are (so)." Now this last is in itself certainly true, and in fact said with emphasis at the beginning of verse 2. Sometimes their readings, where they differ from others, are certainly false; but this at least is true. The only question is whether it is drawn from the next verse and put in here as a gloss of man.

But there seems enough importance in it to deserve a notice. It is remarkable enough that the Latin Vulgate, which, you may know, is accepted by the Romanists as authentic Scripture though only a translation, is here in error. It gives the clause like the old Greek Uncials, but goes wrong where they speak consistently with truth. But in this case it gives a natural thought "That we should be called the sons of God, and should be" (or, may we be). The Latin is not "we are," but that we "may, or should, be." Now this is not true; because it denies that we are now children of God, and seeks it as a future thing (perhaps it is to be supposed dependent on our good behavior), inconsistent with what follows, and intrinsically indefensible and untrue. (*Exp. of Epist. of John*, p.170-171)

[and we are]: 3:1 is an instance of what appears to be an enfeebling gloss appended to the first part of the verse. *ἔσμεν* is admirable in 2; but here *καὶ ἔσμεν* seems justly questioned, though attested by \aleph A B C P, many cursives, and the Vulgate with other ancient versions. The Revisers rightly say "children," not "the sons" as in the Authorised Version. The apostle John brings out eternal life and to be born of God; not the position of sons in contrast with slaves. Compare John 1:12,13. (*Bible Treasury* 14:111)

3:2 [whole verse]: [See note to 1 John 3:1]

children: [See note to John 1:12.]

Λ We: "But" here lacks authority. (*Exp. of Epist. of John*, p.157)

not yet was it manifested . . . Λ We . . . he: [The RV has] corrected "it doth not yet appear" into "it is not yet made manifest," though it does not accord with their claim of precision for the aorist, which Dean Alford would render "it never yet was manifested." Of course actual appearing is meant, not making known by the word to faith, for this is already and clearly made; as the next clause indeed declares, without the copula of the Text. Rec.: "We know that, if He shall be manifested, we shall be like Him, for we shall see Him as He is." The "it" of the margin for "He," though approved by Tyndale, &c., seems uncalled for. (*Bible Treasury* 14:111)

3:3 [whole verse]: [See note to 1 John 3:1]

hope Λ : there is a strong effort [in the RV] to guard against the misconstruing of *ἐπ' αὐτῷ*, "on him," by the italic addition of *set*. (*Bible Treasury* 14:111)

3:4 [whole verse]: [See note to 1 John 3:1]

sin is lawlessness: It is also a mistake that *ἀνομία* lawlessness, is never in the New Testament the condition of one living without law, but always the condition or deed of one who acts contrary to law; for this would be *παράνομία* (as the verb in Acts 23:3 and the noun in 2 Pet. 2:16). The usual terms for such a violation or transgression of law is *παράβασις* (Rom. 2:23; 4:15; 5:14, &c.) The truth is that *ἀνομία* is both a wider and deeper word, as we learn from 1 John 3:4, where the Revisers have at length vindicated the mind of God from the darkening cloud with which theology had too long veiled the truth. Sin is not transgression of law but lawlessness, and lawlessness is sin. It is a convertible or reciprocating proposition, the subject being identified with the predicate. Hence it is exactly where there is no law, that *ἀνομία* (properly speaking) is found. (*The Epistles to the Thessalonians*, p.149-150)

sin is lawlessness: One hardly knows a verse of the New Testament more perverted if one may so call it, or more productive of widespread misapprehension. Take the generally excellent Authorized Version for a plain and painful departure from the evident mind of God in its only legitimate meaning. (*Exp. of Epist. of John*, p.175)

sin is lawlessness: There is no allusion to transgressing the law. Perhaps there is hardly a worse translation than this in the New Testament, nor one as to which even scholars seem duller. Sin is declared to be lawlessness. Beyond a shadow of doubt it may be asserted that the apostle does not define sin as "the transgression of the law." It is a false version which nothing can justify, and I am perfectly persuaded the more any man understands either the word of God in general or the language in which John wrote, with the less hesitation he will confess this. That a person who is only spelling out his Greek, and learning to render by the help of the Authorized Version, may make difficulties about the matter is intelligible; but it is hard to see how an unbiassed honest man who knows the language could have the slightest question about it. Do I insinuate that our translators were not men of integrity, able, erudite, and pious? They were under no small difficulties, but they tried to do their best. Possibly their attention was never drawn to the point. Even intelligent men were considerably muddled as yet from the past as well as the actual struggles of that day. But instead of either finding fault with them or endorsing all they said, what we have to do is to profit by whatever is good and true, and at the same time to be warned by whatever mistakes others have made.

Now I maintain, not only that the word (*ἀνομία*) will not bear such a meaning, but that it is altogether foreign to the scope of the passage and the drift of the apostle's reasoning. . .

What makes it of practical as well as dogmatic importance is, that the common view entails the accompanying error that the law is always in force for all the necessary expression of God's mind and will. But this we know from many scriptures is not true. The Bible is thoroughly explicit, that one particular nation was said to be under law, and that the rest of mankind had no such position, though responsible on their own ground. (See Rom. 2:12-15; 3:19.) Here, therefore, the translation cannot be correct which contradicts other passages of undoubted holy writ; for if the common version of 1 John 3:4 held good, the rest of mankind outside the Jews could not have been sinners at all, because they were not under law. Thus, evidently, this error throws the whole doctrine of what sin is and of God's dealings with men into hopeless confusion. It necessarily darkens some vitally momentous parts of God's word as to past, present, and future. . .

Again, taking Romans 4:15; and 5:13,14, it would perplex all to bring in the common version of 1 John 3:4; for it would follow thence that there was no sin, because it had not the form of a transgression of law between Adam, who had *a* law, and Moses, by whom *the* law was given. So fatal may be a mis-translation of scripture. In fact, practically, it lowers the sense of what sin is throughout the length and breadth of

1 John Notes

It necessarily darkens some vitally momentous parts of God's word as to past, present, and future. . . .

Again, taking Romans 4:15; and 5:13,14, it would perplex all to bring in the common version of 1 John 3:4; for it would follow thence that there was no sin, because it had not the form of a transgression of law between Adam, who had a law, and Moses, by whom the law was given. So fatal may be a mis-translation of scripture. In fact, practically, it lowers the sense of what sin is throughout the length and breadth of Christendom, others having fallen into an error similar to that of our own translators. It is therefore as certain as it is important to see that sin embraces much more than a transgression of the law. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.312-15)

sin is lawlessness: Sin is not at all limited to crime, or to glaring evil. It is a mischievously and unequivocally false version which is given in the A.V. of 1 John 3:4, where we read that "sin is the transgression of the law." Millions have thence derived their notion of sin, and have thereby been misled into the great errors, on the one hand, of ignoring a vast deal of real sin, and on the other of arguing that all men must be under the law, inasmuch as it is certain that all sinned. But any such reasoning proceeds on a false principle. For the true meaning of the apostle's statement is, that "sin is lawlessness," the far wider and subtler evil of doing one's own will without the check of divinely imposed authority. In the R.V. it is properly rendered, "sin is lawlessness," which is absolutely true, and applies to all mankind whether they did or did not know the law. All transgression of the law is sin, but all sin is far from being transgression of the law. Hence the Jews are called "transgressors," for they distinctively were under law; whereas scripture speaks of the Gentiles as "sinners," not as "transgressors," which they must have been if all men were alike under law. (*Bible Treasury* N3:244)

sin is lawlessness: Few mistranslations have wrought wider or more profound mischief than that which represents 1 John 3:4. The real sense is, "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." Violation of a positive command is not merely *ἀνομία*, but *παράβασις νόμου*, a wholly different and sometimes contrasted idea, as in Rom. 2:12. 'Ανομία of course includes all infraction of law, but it goes incomparably farther, and takes in every exercise of self-will, where and when there may be no promulgated requirement. This explains the universality of sin since the fall according to Scripture; as the apostle proves of those who died between Adam and Moses, though they had no known code or command from God. Thus, where there is no law, necessarily no *transgression* can be; yet it would be erroneous and evil thence to infer that, where there is no law, there is no *sin*. (Compare Rom. 4:15, and chap. 5:13,14.) As to all this the moderns are as dark as the Fathers or the Schoolmen. The common error as to the law naturally led to an erroneous system as to both justification and the standard of Christian walk. (*Bible Treasury* 20:328)

sin is lawlessness: At length [in the RV] there is an adequate public version of 4, so long misrendered to the inculcation of endless error in theology: "Every one that doeth [or, practiseth] sin doeth [or, practiseth] also lawlessness; and sin is lawlessness," not the transgression of the law, which is not imperfect only but false. Compare Rom. 2:12, 4:15, 5:13, 14; and 1 Cor. 9:20, 21. (*Bible Treasury* 14:111)

3:6 known: "knoweth" in the text [of the RV] is a loose rendering of *ἐγνώκεν*, inferior to the Authorised Version. (*Bible Treasury* 14:111)

3:7 dear children: [See note to John 13:33.]

3:9 hath been born: [See note to 2:29]

3:10 [last part of verse]: [The last sentence of this verse is missing in W.K.'s version, perhaps by an oversight.]

3:13 ^Λ brethren: "My," of the common text, is wanting in the best copies. (*Exp. of Epist. of John*, p.203)

^Λ brethren: "my" is rightly omitted; but the omission of *τὸν ἀδελφόν* near the close is questionable, the general truth being reserved for a later statement. (*Bible Treasury* 14:111)

3:16 we know: again we have the perfect *έγνω*, rendered "know;" but while permanent effect is meant, a past act ought also to be implied: "We have known" or "have come to know." (*Bible Treasury* 14:111)

3:18 ^Λ Dear: The Text. Rec. adds *μου* in 18: why should the Revisers supply "my"? (*Bible Treasury* 14:111)

Dear children: [See note to John 13:33.]

3:19 shall know: [In RV] it is "shall we know," not "we know" as in the vulgar text followed by the Authorised Version. (*Bible Treasury* 14:111)
him,: [See note to 1 John 3:20]

3:20 him, . . . [whole verse]: the Americans [correctors of the RV] would read and punctuate "him: because if our heart condemn us, God" &c. (with the present text in the margin). It appears to me that neither is right, and that God being greater than our heart, and knowing all things, is brought in, not for consolation where our heart condemns us, but to deepen self-judgment. It is state, not standing, that is in question. The construction is peculiar from the double *οτι*, which is not without example in the New Testament without construing it as "because," but referring to the opening words. (*Bible Treasury* 15:96)

[it is]: I doubt greatly the soundness of the rendering of 20 [in the RV], though it is plain that the Authorised Version is rather free and breaks the connection. Some critics and grammarians are much perplexed to find or make the construction smooth, as omission seems to have been resorted to with the same purpose by the copyists. (*Bible Treasury* 14:111-112)

3:21 [no paragraph]: That Lachmann and Tischendorf should make a new paragraph after this verse, breaking the manifest and weighty link between 20 and 21, might seem incredible if it were not before our eyes. (*Bible Treasury* 14:112)

3:23 believe: There is a difference of reading nearly balanced that is worthy of notice. The form of the word "believe" in the ordinary text with high authority implies continuance in faith; in others of great weight, it is believing once for all, the fact summed up in its conclusion. (*Exp. of Epist. of John*, p.241)

believe: I do not see how one can evade rendering 23 as in the margin [of the RV], not as in the text, however unusual it may sound, which no doubt led to the tampering in 5, 58^{text} *εις τὸ ὄνομα*. Compare John 5:24, and other instances of like construction. (*Bible Treasury* 14:112)

3:24 abideth: It is one of the drawbacks of our beautiful authorised version that the translators cannot let the same word go on unaltered even in the same context; so fond are they of ringing the change on the same word. Most who know only the English version would suppose that there must be some shade of difference between "dwell" and "abide." But the Greek gives only the same word. It is the more regrettable, because there is a distinct word for "dwell" which has its own propriety of application. Is it not far better for the English reader also to have the same word? Here it signifies little save to remember that the "dwelling" and the "abiding" mean the same thing. (*Exp. of Epist. of John*, p.242-3)

4:2 [whole verse]: [The American correctors of the RV] might have noticed failure in reflecting the force of the text in 2, 3, which, it appears to me, would not prove a barrier insuperable to an evil spirit animating a false prophet. Nay, some of these insist with great force on the Lord's coming in flesh, as Irvingites, &c. Wherein then lies the ground? It is in the confessing of the person, not of the bare fact. It should be therefore: "every spirit which confesseth Jesus Christ come in flesh is of God; and every spirit which confesseth not Jesus is not of God." It is the divine One come in flesh that is confessed or not. The evil spirit might urge that He came in flesh, to deny His deity or to insinuate the fallen character of His humanity, which last in effect denies His Godhead

and makes the atonement impossible. Indeed this is the great root-*lie* of Satan against the truth among nominal christians. (*Bible Treasury* 15:96)

^ Jesus Christ ^ : What confirms the shorter reading here is the article before "Jesus" in the latter clause. It is in its common usage of reference, and can hardly be expressed in English translation. But the explanation is clear and sure: "Every spirit which confesseth not (the) Jesus (already described)." . . . It may be of interest to know that manuscripts are not wanting which departed from the right text in ver. 2 and made it to express simply a fact, and that the Latin Vulgate followed that error, with a few early fathers Greek and Latin. But no editor of the slightest weight follows their mistake. (*Exp. of Epist. of John*, p.249,254)

^ Jesus Christ ^ : The true force of the Greek is, I believe, "every spirit that confesseth Jesus Christ come in the flesh is of God," not the fact merely, but the person. (*Christian Annotator* 2:341)

^ Jesus Christ ^ : As it reads in the Authorized Version, it is altogether inadequate. It may be in the recollection of not a few here that a generation ago there were manifestations of spirits (evil, I doubt not), which did not deny that Jesus came in the flesh. On the contrary, they seemed to lay the greatest stress on the fact of His incarnation, and chided the orthodox for want of heed to this truth if not of faith in it. The point of their own false doctrine lay in maintaining that Jesus took the flesh in the same condition of corruption in which all others are born, and that Jesus showed His perfection in subduing and purifying the flesh. Of course you will understand that my reference is to the Irvingite movement. To confess therefore *that* Jesus *is* come in the flesh is not satisfactory.

What then does the apostle say and mean here? Every spirit that confesseth Jesus Christ come in the flesh is of God. This is to confess His person; not His deity alone, still less His humanity alone, but Him who thus came. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.322-323)

^ Jesus Christ ^ : [See notes to 2 John 7, 8.]

4:3 which confesseth not ^ Jesus ^ : On ample ground of external witness, backed up by internal considerations, almost all the later critics seem to be right in dropping the words here omitted, which were probably inserted from the clause before. The MSS. differ much as usual in such cases. — There is a reading, alluded to by ancient writers δ λυει instead of δ μὴ ὁμολογεῖ. But it is authenticated by neither ancient MS. nor Version, save the Vulgate's "qui solvit." (*Exp. of Epist. of John*, p.245)

^ Jesus ^ : "confesseth Jesus Christ come in flesh" . . . is confirmed in the most direct manner, if we accept (as most modern critics do) the words τὸν Ἰησοῦν without further addition in 3. It is easy to understand in copies accretion more or less from the preceding verse. (*Bible Treasury* 14:112) [See note to 1 John 4:2]

4:4 dear children: [See note to John 13:33.]

4:5 [as]: there is an effort [in the RV] by inserting "as" to guard against the inference which the Authorised Version might convey, that it is about (περὶ) the world, whereas ἰ means out of it (ἐκ): a worldly source rather than subject. (*Bible Treasury* 14:112)

4:9 in us [or, in our case]: But "in us" will never do for 9 [in the RV], though a seemingly faithful or literal rendering, as in the Rhemish alone of English Versions. It either deprives of all sense, or conveys a false idea. The true force of ἐν ἡμῖν in this connection is "in regard to us," or in our case. The Authorised Version renders as if the Greek were εἰς ἡμᾶς the converse of their error in Rom. 8:18, where from the English we might suppose ἐν ἡμῖν must have been in the text. (*Bible Treasury* 14:112)

in us [or, in our case]: "in us" of the text is liable to misunderstanding [in the RV], margin' being far better; so in 16 also. (*Bible Treasury* 15:96)

4:16 in us: [See note to 1 John 4:9]

4:17 with us: the Revisers of course rightly say "with us," nearly as in the margin of the Authorised Version, instead of their barbarous textual rendering "our love," which is the destruction of the truth intended. Our love could never give us boldness in the day of judgment (*Bible Treasury* 14:112)

with us: 4:17 [in the RV] is an important correction, we may say by the way. (*Bible Treasury* 15:96)

4:19 ^ because: And it appears to me that the natural mind would have been more ready to insert "Him" than to leave it out. If "Him" was there originally, it would have been a daring act for any even nominal Christian copyist to have struck it out; but if the omission preferred now on sufficient external grounds be correct, we can easily understand a well-meaning scribe conceiving the first clause sounding rather lame for want of an object, and venturing to insert "Him," because it is without doubt intrinsically true.

On the whole then it appears to me that the reading left absolutely is both impressive in itself, and gains rather than loses by the absence of an expressed object which would tend to limit rather than enlarge the sense. (*Exp. of Epist. of John*, p.334)

4:20 how: There is in 20 [of the RV] a rather bold adoption of οὐ on small but good authority, instead of πᾶς, but doctrine is not affected by it. (*Bible Treasury* 14:112)

5:1 is begotten: [See note to 2:29]

5:4 is begotten: [See note to 2:29]

5:5 ^ Who: In 5:5 the Revisers may be justified in introducing the copula, for which there is good authority. (*Bible Treasury* 14:112)

5:6 [whole verse]: So, as we all know, in 5:7,8 not to speak of 6, as in 13, the true text is correctly represented in the Revised Version. (*Bible Treasury* 15:96)

through . . . by [or, in the power of] . . . ^ the blood: It is not easy to render adequately the two prepositions in ver. 6, which are nevertheless alike rendered "by" in the Authorized Version. For the first used once (διὰ) is here given "through," in order to distinguish it from the second (ἐν) which has a stronger force expressed fully by "in the power of," but perhaps sufficiently as "by." (*Exp. of Epist. of John*, p.365)

through . . . by [or, in the power of] . . . ^ the blood: there is a difficulty in fitly representing the change from δι' ὕδατος καὶ αἵματος to ἐν τῷ thrice in the latter clauses (ἐν being omitted in the last instance in Text. Rec. with most copies, but not the oldest save α). (*Bible Treasury* 14:112)

5:7 [whole verse]: [See note to 1 John 5:6]

witness ^ : It is well known that there are passages printed as scripture which have no real title to be in the Bible, as the three heavenly witnesses, for instance, in 1 John 5. This also, I think, was then referred to; where every serious and unbiassed student would agree with him, because it is only ignorant prejudice that accepts these verses. Men versed in the diplomatic evidence of the New Testament know that the same grounds which demand our reception of the apostolic prophetic writings in general compel us to reject those clauses as an interpolation. Besides, I am assured that internally they weaken the truth, and do not help but hinder the effect of the full light on the capital truth of the Trinity. Testimony in heaven (to whom, and for what end?) is a strange

doctrine. Again, the phraseology is unexampled in scripture; there is never such a correlation in it as "the Father and the Word." When the "Father" is spoken of, we hear of "The Son," if named in the same context; never of "The Father and the Word." For this answers not to "Father" but to "God." Wherever scripture treats of these terms, the true correlates are "God and the Word," or "The Father and the Son;" never, as in the spurious insertion, "The Father and the Word." I am not reasoning now on mere *à priori* grounds; for if a passage comes with sufficient outward authority, whether understood or not, I hold myself bound to receive it. Where there is evidence that it was originally given and received as an inspired document on God's authority, I receive it without dispute, question, or reasoning whatever. But in this case the fact is that the only Greek manuscripts known to support this particular portion are proved to be either forgeries or valueless from their want of antiquity. There is not one ancient Greek copy that contains the passage. Hence it was very properly left out in Luther's translation of the Bible into German, as also in the first Greek Testaments edited by Erasmus. That it was subsequently brought in was mainly due to the clamour of Roman Catholics, who were naturally anxious to have it accredited in Greek, because the Latin Vulgate, with some Latin ecclesiastical witnesses, vouches for it; and especially since the Council of Trent pronounced the Latin version to be authentic scripture. Consequently, if we are compelled by truth to give it up, their authentic scripture is seriously wrong. Thus Romanists have a palpable interest ecclesiastically in supporting it, whereas nobody else ought to have. (*Lect. Intro. to the Minor Prophets*, p.415-6) [See also note to Mat. 1:18.]

witness Λ : It is plain that "the Spirit" ($\tau\omicron\ \pi\nu\epsilon\upsilon\mu\alpha$) means the Holy Ghost. He only is truth (ver. 6). Allow me to take this opportunity of expressing my regret that Prof. Gaussen (*Plenary Inspiration*, pp. 192,193) should venture to defend the text. rec. of the two preceding verses, and in doing so to misstate, of course through inadvertence, the evidence. He ought to have known that the alleged testimonies of some early Latin fathers are very questionable, and that the most ancient MSS. of the Latin Vulgate are against the insertion of the disputed clause, not to dwell on the fact that the three Greek MSS. containing it, against near 150 which omit it, are not older than the fifteenth or sixteenth century; at least, if the Cod. Neapol. belong to the eleventh century, the reading here is a correction made 500 years later.

As to the two grammatical considerations which he borrows from Bishop Middleton, I would briefly reply: —

1. That the words $\tau\rho\epsilon\iota\varsigma\ \omicron\iota\ \mu\alpha\rho\tau\upsilon\rho\omicron\upsilon\nu\tau\epsilon\varsigma$, and $\omicron\iota\ \tau\rho\epsilon\iota\varsigma$ (verses 7,8) are no insuperable difficulty. They are masculine, it is true, while the words to which they relate are neuter; but the difficulty is nearly if not altogether the same, if the passage remained entire, as in the common text. If in that case the principle of attraction is used to justify this irregularity, the principle of rational concord applies to the correct text; and the more especially, as $\tau\omicron\ \pi\nu\epsilon\upsilon\mu\alpha$, that well-known personal object whose power wrought in the saints, is the first of the three witnesses who are specified immediately after. They are, as it were, personified as witnesses, and the gender is accommodated to the sense rather than in strict grammatical form.

2. The next objection is founded on the article being coupled with $\epsilon\nu$, as if it necessarily supposed a previous mention, which only occurs in the retrenched clause. But this is so far from being necessary that, even if $\epsilon\nu$ were rightly read in verse 7, the object and force of $\tau\omicron\ \epsilon\nu$ in verse 8 is wholly different. In other words, supposing the passage in question to be spurious, the anarthrous form would be an error, and the article is required (*i.e.* $\tau\omicron\ \epsilon\nu$) in verse 8; for the idea intended is not the numerical unity, but the uniform testimony of the Spirit, the water, and the blood.

It may be added, that all three, I believe, of these MSS. which contain the passage, omit the article before $\pi\alpha\tau\acute{\eta}\rho$, $\lambda\omicron\gamma\omicron\varsigma$, and $\tau\nu\ \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$, which I venture to say is not even correct Greek, but just such

phraseology as might come from an unlearned forger translating from the Latin. It was Erasmus who supplied the article to each of these words, with no other warrant than his own erudition. (*Bible Witness & Review* 1:271-2)

witness Λ : But the text here has suffered, whether by inadvertence or by design. Be it said briefly that from "in heaven" in ver. 7 to "on earth" in ver. 8 is not scripture but an interpolation. It may have been at first a mere marginal note, copied afterwards as the text by men that did not understand the truth. The history of the case has been fully and minutely traced, the result of which is that the same grounds which make the New Testament text certain elsewhere prove this insertion as certainly to be a human accretion. Let me however shew that any Christian who does not know one Greek word ought to be satisfied that it is spurious. Such a one requires neither men of learning nor even the fruit of their researches to decide the question for himself. The word of God itself is amply sufficient and perfectly conclusive.

First, what is the meaning of bearing witness "in heaven"? When you weigh the thought, is it not (I will not say unscriptural only, but) rather folly? How could there be such a need or fact as to "bear witness in heaven"? The natural denizens in heaven are angels who never needed witness borne to them . . . (There is another internal proof that the three who bear witness in heaven is human error, and not the revealed truth of God. No inspired man ever wrote, "The Father, the Word." They are not correlative terms. In scripture we have the "Word" with "God," and the "Son" with the "Father." The editors of the Complutensian Polyglot first printed the unauthorized words from some recent MS. of no account, even if not written since printing came into use, and perhaps to authenticate the Latin Vulgate for Romanists' use against its old and best MSS. One of the Greek MSS. represents it in such bad Greek as only an ignorant and non-Hellenist can have written, omitting the article where required.) . . . (It was a blundering idea after all to make six witnesses, three for heaven and three for earth. It supposes the Spirit in heaven answering to the Spirit in earth. It is as awkward to conceive the Holy Spirit an earthly witness also, as to imagine Spirit in the second triad to mean another, as some defenders of the importation contended. But it is needless to say more than that the Codex Ravianus as well as one of the Wolfenbüttel copies (in Berlin), is an evident forgery which copies the Complutensian Polyglot in its misprints and the peculiar letters. The Codex Regius Neapolitanus (173 in Scholz' list) confirms the true text, and gives the clause in a correct shape only in the margin. The other two (Codd. Ottob. or Vat. 298, and Cod. Montfort. or Trin. Coll. Dubl. G. 97) grossly omit the article and are otherwise quite in error.) (*Exp. of Epist. of John*, p.367-369)

witness Λ : It is much to be regretted that excellent persons in all ages have been prone to rest some of their defenses of the truth on untenable ground. The danger is that when any of these mistakes in proof are set aside, especially by foes of the truth, not only are such uninformed and incautious disputants apt to fight stubbornly for what is indefensible (*i.e.*, really for self), but others, partly through timidity, partly through ignorance, may dread that the truth itself is imperilled, or be even disposed to stand in doubt of it, confounding the ill-conduct of its advocates with its own impregnable evidence.

Thus one hears with humiliation that any man of learning should seek to shelter the famous passage of the three heavenly witnesses from the reprobation which to say the least an interpolated gloss deserves, and from none so heartily as from pious men jealous for the divine glory of the Lord Jesus. Truth is itself too sacred to admit of giving quarter to that which is spurious, the continued sanction of which is hostile to the authority of the Bible, and in particular to the very point which the suspicious article is meant to support. Let us remember that the study of the authorities on which the Greek Testament rests has greatly developed during the last seventy years, and especially perhaps the last thirty.

During this time many fresh manuscripts, some of great value and antiquity, have been brought to light, along with a fuller and more exact collation of all that had been previously known; and this makes an error of the kind less excusable and more painful, if it be in a quarter one respects.

I will not cite, however, from any volume of the day, but confront a sentence of the famous J. Calvin with the facts, that every intelligent Christian who may want information, but values nothing but the truth, may be enabled to judge for himself. "Since, however, the passage flows better when this clause [from "in heaven" to "in earth" inclusively] is added (!) and as I see that it is found in the best and most approved copies (!) I am inclined to receive it as the true reading." (Calvin, Translation Soc. Comment. on the Cath. Epistles, p. 257. Edinburgh, 1855.) ("Quia tamen optime fluit contextus si hoc membrum addatur, et video in optimis ac probatissimis fidei codicibus haberi, ego quoque libenter amplector." — *Comm. in loc.* Ed. Genev. p. 74.) Then, again, Beza, who ought to have known more of the manuscripts, follows in the wake of his leader. Such statements, I confess, are inexplicable, save on the supposition both of strong prejudice and of surprising inattention to the facts of the case. For so decisive is the testimony of ancient documents (whether manuscripts, versions, or citations by the earliest ecclesiastical writers), that if this portion can be allowed to be scripture against their testimony, a fatal blow is inflicted on all certainty of evidence for the rest of the New Testament; for all the uncials preserve a dead silence as to it, more than 160 cursives, all the lectionaries, all the ancient versions except the Latin, and even of the Latin more than fifty of the oldest and best copies, and of the rest it is in some cases inserted by a later hand, and with that uncertainty of position which often accompanies an interpolation; while it is not once quoted in any genuine remains of the early Greek or even Latin fathers, even where the occasions seem most to call for it. Its supposed citation by Tertullian, Cyprian, Jerome, &c., is an illusion.

Hence Erasmus, in his first (1516) and second (1519) editions of the Greek New Testament, so far faithfully followed his MS., and did not print verse 7. It would seem that the Complutensian editors must have boldly translated the Latin version as it stands in the majority of the extant copies; for in the captious attack now before me (*Annotationes Jacobi Lapidis Stunicae contra Erasmus Rot. in defens. translationis N.T.* Complut. 1520), the ablest of them does not pretend to diplomatic authority for the Greek they venture to print, but arraigns the Greek MSS. as corrupted, and backs up the common text of the Vulgate by a quotation from Jerome's (?) *Prologue to the Canonical Epistles*. "Sciendum est hoc loco graecorum codices apertissime esse corruptos: nostros (!) vero veritatem ipsam ut a prima origine traducti sunt continere. Quod ex prologo beati Hieronymi super epistolas canonicas manifeste apparet. Ait enim Quae si sic ut ab eis digestae sunt ita quoque ab interpretibus fideliter in latinum verterentur eloquium: nec ambiguitatem legentibus facerent: nec sermonum sese varietas impugnet illo praecipue loco ubi de unitate trinitatis in prima Ioannis epistola positum legimus. In qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus trium tantummodo vocabula hoc est aquae sanguinis et spiritus in ipsa sua editione ponentibus et patris verbique ac spiritus testimonium ommittentibus in quo maxime et fides catholica roboratur et patris et filii et spiritus sancti una divinitatis substantia comprobatur." [I give the quotation as S. cites it, not as it stands in the Benedictine edition of Jerome's works.]

Erasmus had already replied to our notorious countryman, Edward Lee (afterwards Popish archbishop of York), that he did not find in the Greek what was so common in the Latin, and edited accordingly, without expressing approval or blame; that he had at different times seen seven manuscripts, in none of which was anything that answered to the ordinary Vulgate. "Porro quod Hieronymus in Praefatione sua testatur hunc locum

ab haëreticis depravatum, si velim uti jure meo, possem appellare ab Hieronymi auctoritate, quod Leus facit quoties ipsi commodum est." And then he proceeds to expose the exaggeration of Lee, and to propose a conjectural correction in the citation from the prologue. (*Desid. Erasmi. Opp. tom. ix., coll. 275, 276.*) The truth is, that, by the common consent of the learned, including the Benedictine and other editors of Jerome's writings, this prologue is confessed not to be his production, but of a much later age, and by an inferior hand. To his Spanish critic he answers, "Hic ex auctoritate Hieronymi [which we have just seen is no authority at all, being a forgery], docet Stunica Græcos codices palam esse depravatos. Sed interim ubi dormit codex ille Rhodiensis? Porro nos non susceperamus negotium emendandi Græcos codices, sed quod in illis esset, bona fide reddendi." Then, after a long argument intended to neutralize the alleged statement of Jerome's (which Erasmus says, and no wonder, he does not quite understand), he adds, "Cum Stunica meus toties jactet Rhodiensem codicem, cui tantum tribuit auctoritatis, mirum est, non hic adduxisse illius oraculum, praesertim cum ita fere consentiat cum nostris codicibus, ut videri possit *Lesbia regula*. Veruntamen ne quid dissimulem, repertus est apud Anglos Græcus codex unus, in quo habetur, quod in vulgatis deest. Scriptum est enim hunc ad modum: 'Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, Πατὴρ, Λόγος, καὶ Πνεῦμα [ἀγιον is omitted], καὶ οὗτοι οἱ τρεῖς ἐν εἰσίν. καὶ τρεῖς εἰσὶν [οἱ is omitted] μαρτυροῦντες, ἐν τῇ γῇ, πνεῦμα, ὕδωρ, καὶ αἷμα, εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων, &c. Quanquam hand scio an casu factum sit, ut hoc loco non repetatur, quod est in Græcis nostris, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν. Ex hoc igitur codice *Britannico* reposuimus, quod in nostris dicebatur deesse: ne cui sit causa calumniandi. Quanquam et hunc suspicor ad Latinorum codices fuisse castigatum. Posteaquam enim *Græci* concordiam inierunt cum *Ecclesia Romana*, studuerunt et hac in parte cum *Romanis* consentire" (Ib. coll. 351-353.)

Therefore Erasmus in his third edition (1522) inserted verse 7, correcting two errors and supplying the omission at the end of verse 8 in what he called the Cod. Brit. (or Montfort MS.), which probably had the Acts and Epistles added about this very time to the Gospels written a few years before, as the Revelation was added by another hand later still — copied, it would seem from the well-known Leicester MS. Erasmus put in the passage to keep his promise, not because he counted it genuine. Is it too strong to fear that a document so framed, which cannot be traced beyond a friar named Froy, and which came in so opportunely to supply an apparent authority for a Greek text (of which more presently) for the three heavenly witnesses, points to a dishonest source?

It is remarkable too, as Sir I. Newton noticed long ago, that there is a marginal note by the side of this passage in the Complut. Polyglot, as in 1 Cor. 15:51 and Matt. 6:13, where the Vulgate is in conflict with the Greek MSS. It is a pity, however, that they were not as explicit on 1 John 5:7 as there, and that they did not cleave to the Greek against the Latin, as they did in rejecting its absurd misrepresentation of 1 Cor. 15:51. They do indeed cite Thomas Aquinas for 1 John 5:7. "Now to make Thomas thus in a few words do all the work was very artificial" (says Sir. I. N., Works, vol. v. p. 522); "and in Spain, where Thomas is of apostolical authority, it might pass for a very judicious and substantial defence of the printed Greek. But to us Thomas Aquinas is no apostle. We are seeking for the authority of Greek manuscripts."

To what then is the passage due? It is as clear as anything of the sort can be, that what we call verse 7 sprang from Augustine's remarks on what now stands as verse 8, possibly suggested by words of Cyprian to a similar effect. Compare his treatise contra Maximinum Arian, Episcop. 1. ii. c. 22. (Tom. viii. col. 725, ed. Ben.) Not that the celebrated bishop of Hippo cites the passage: what he says is professedly his comment or gloss on the words spirit, water, and blood. "Si vero ea, quae his significata sunt, velimus inquirere, non absurde occurrit ipsa Trinitas, qui unus, solus, verus, summus est Deus, Pater, et Filius et Spiritus sanctus,

de quibus verissime dici potuit, *Tres sunt testes, et tres unum sunt*: ut nomine Spiritus significatum accipiamus Deum Patrem: de ipso quippe adorando loquebatur Dominus ubi ait, *Spiritus est Deus*. (Id. iv. 24.) Nomine autem sanguinis Filium quia, *verbum caro factum est*. (Id. i. 14.) Spiritum sanctum," &c. From the reputation of Augustine this fanciful idea at first gained currency and acceptance, though not always in precisely the original shape; then it seems to have been inserted in the margin as a gloss, till at length, through the ignorance of the transcribers and the clergy in general, it positively crept into that text which the Council of Trent, with a temerity as amazing as the lack of knowledge it betrays, pronounced authentic. (Jerome (Epist. cvi. ad Sunn. et Fret.) speaks of a similar course of mistake in copying his own version. "Et miror quomodo e latere Adnotationem nostram nescio quis temerarius scribendam in corpore putaverit, quam nos pro eruditione legentis scripsimus hoc modo," &c. (S. Hieronymi Opp. tom. i. p. 659, Ed. Ben.) But we need not go outside the commonly received text of the Greek New Testament in order to find another instance of what was first a marginal gloss, which at length crept into the text; for such seems to be the history of Acts 8:37. It is curious that here the conditions are reversed as between Erasmus and the Complutensian editors; for *he* owns the verse wanting in his Greek copies, yet inserts it in deference to the Latin, whilst *they* follow the Greek spite of the Latin.) Hence the danger of demoralising Roman Catholic scholars, some of whom, like R. Simon, were deemed to do a perpetual violence to their conscience, while others, bolder in evil, misdirect every weapon that ingenuity can devise to make the worse appear the better reason. Most, no doubt, intrench themselves with a sort of blind honesty in their last stronghold: they believe what the church believes — a pitiful answer where it is a question of revealed truth.

As to internal evidence, it is equally conclusive against the passage foisted in. To bear witness "in heaven" is nonsense; to say "on earth" is superfluous; for earth is the constant scene of testimony. Again, the Father and the Son are the true scriptural correlatives — never the Father and the Word, which last is in correlation with *God*, as we see in John 1. Further, since Pentecost the Holy Ghost is distinctively said to be sent down from heaven, and this with a view to the testimony of the gospel, instead of bearing record in heaven with the Father and the Son. Lastly, those who adopt the passage as it stands in the vulgar Latin copies are led to lower the character of the witness borne; for as they of course treat the first three as *divine*, so they regard the last three as *earthly* and *created* witnesses, making the *πνεῦμα* to be no other than "the created soul of Christ which he breathed forth on the cross, thus witnessing that he was true man." It would be awkward to make the same Spirit witness both in heaven and on earth.

Objections to the omission of verse 7 have been imagined, as many are aware, for various reasons, all of which seem to me weakness itself. 1. As to the supposed breach of connexion, one has only to read verse 6 in order to be convinced that, on the contrary, the three heavenly witnesses come in most strangely between the water and the blood and the Spirit, of which that verse treated, and verse 8, which pursues the same subject. Internally therefore, as much as externally, verse 7 can only be viewed as an intrusion. The Trinity (fundamental a truth as it is, and without it Christianity is a myth) has no possible link with the context. Christ in death, yet withal life eternal, is the point of which the three witnesses converge with their one testimony. 2. The expression *οἱ μαρτυροῦντες*, said of the Spirit, the water, and the blood, is no difficulty without verse 7, because they are evidently *personified*. 3. The wonder is great how Bishop Middleton, the able investigator of the usage of the Greek article, could have so palpably erred as to say that the *τὸ* before *ἐν* in verse 8 presupposes *ἐν* in verse 7, and therefore that both verses stand or fall together. Previous reference is only one of the sources of the article. 'Εν, I grant, might be used of the persons in the

Trinity (compare John 10:30 for the Father and the Son); but *τὸ ἐν* is absolutely necessary for the Spirit, the water, and the blood, where identity of nature is not in question but unity of scope. Compare Phil. 2:2. Other arguments, such as that founded on two editions of the Epistle, or on the influence of Arians, or on the negligence of transcribers, do not call for a detailed consideration in this place if at all.

Of the state and manner in which the passage is found in the few real or factitious Greek manuscripts that contain it, we may observe, (1) that both in the Græco-Latin Cod. Ottobon. (Vat. 298) and in the Greek Cod. Montfort. (Trin. Coll. Dubl. G. 97) the three heavenly witnesses are set down without the Greek article to any one of them (*πατήρ, λόγος, καὶ πνεῦμα ἅγιον*)! — a construction which indicates not obscurely the hand of one used to Latin (which has no article) and grossly ignorant of Greek; (2) that the same Cod. Ottobon. gives *ἀπὸ τοῦ οὐρανοῦ*, translated in the corresponding Latin by *in celo*, though not *ἀπὸ*, as Scholz has strangely read, but, *ἐπὶ τῆς γῆς*; (3) that whilst the Cod. Ottobon. represents that the Father, Word, and Holy Spirit (*εἰς τὸ ἐν εἰσὶ*) "are to one purpose," or agree in one, (translated by itself *unum sunt*!) the Cod. Montfort. says *ἐν εἰσὶ*, "are one;" and both (like the Complut. Polyglot) leave out the grand point of the genuine scripture; for neither gives the smallest hint of the revelation that the three witnesses, the Spirit and the water and the blood, conspire in one testimony. I may say that the Montfort MS. unquestionably *Latinizes* elsewhere in 1 John, and in the immediate context, in opposition to all other Greek manuscripts.

As for the only other documents as yet produced in favor of the amplified text, suffice it to say that the Codex Ravianus of Berlin is now (as well as one of those at Wolfenbüttel) acknowledged to be a forgery, copying the very characters (in themselves peculiar) of the Complutensian Polyglot, and even repeating some of its misprints! That which Scholz cited as 173 in his list is the Codex Regius Neapolitanus, which in the text really confirms the truth, but adds on the margin in more recent characters the disputed clause. Here only, as compared with Codd. Ottobon. and Montfort., the article is duly inserted; but there is this unfortunate flaw in its value, that while the manuscript was written in the eleventh century, the addition cannot claim a higher antiquity than the sixteenth, if indeed so high. Such evidence as this might be easily multiplied by dishonest hands; but the weight of it all would be nil.

It may be worth while to mention, as corroborating the testimony to the source of this mistake, not without fraud, that its earliest known occurrence in Greek is in the Greek version of the Acts of the fourth Lateran Council (in 1215) where it stands thus: *οἱ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν οὐρανῷ ὁ πατήρ, λόγος, καὶ πνεῦμα ἅγιον καὶ τοῦτοι (sic!) οἱ τρεῖς ἐν εἰσὶν. εὐθύς τε προστίθησι . . . καθὼς ἐν τισὶ κώδεξιν (sic! = ἀντιγράφοις) εὐρίσκεται*. So the passage stands both in Hardouin's Collection (tom. vii. p. 18) and in Mansi's (tom. xxii. p. 984). I can hardly doubt that this it was which encouraged the Complutensian editors to venture on the daring importation into the Greek New Testament of a passage which, however well meant doctrinally, bears the indelible trace of human infirmity, even after Stunica and his companions did their best to make decent Greek of it by inserting *τῷ* before *οὐρανῷ*, ὁ before *λόγος*, and *τὸ* before (not *πν.* but) *ἅγιον πνεῦμα*, correcting also *τοῦτοι*, which was no doubt a blunder for *οὔτοι*. (Hence Calecas in the fourteenth century, and Bryennius in the fifteenth, as Bishop Marsh noticed, being native Greeks, and feeling the deficiency of the Lateran Acts in Greek, wrote *ὁ λόγος καὶ τὸ πνεῦμα τὸ ἅγιον*. The copyist of the Montfort MS. omitted the article even before *πατήρ*, not to speak of the other words which require it.) But they went a little too far when they changed *ἐν* into *εἰς τὸ ἐν* after the first three, and left out *εἰς τὸ ἐν* after *τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα* where these words beyond controversy ought to be. No doubt they were guided by Latin copies made since Th. Aquinas' day and that council. They refer

in their marginal note to the perverse doctrine of Joachim on the Trinity, which was condemned at this very council of the Lateran.

If we turn to Thomas Aquinas, as referred to, the erroneous statement is sufficiently startling. He cites verse 7 as it stands in the later Latin copies, and reasons on the heterodoxy of Joachim, who applied the unity there, not to essence, but to affection and consent. Then, quoting verse 8, he says, "In quibusdam Libris attexitur: *et hi tres unum sunt*; sed hoc in veris exemplaribus non habetur(!), sed in quibusdam Libris dicitur esse appositum ab hæreticis Arianis ad pervertendum intellectum sanum auctoritatis præmissæ de unitate essentiali trium personarum (!)." (Divi Thomæ Aquinatis. Opera, tom. viii. p. 83, Venetiis, 1776.) This probably accounts for the omission of the clause that concludes verse 8 in the Complutensian Polyglot, as well as in some of the Greek copies manufactured after the fourth Lateran Council. Some excuse may be allowed for one like the "angelic doctor," who was unacquainted with the Greek scriptures; but why then did *he* dogmatise on so serious a subject? Total ignorance is the only conceivable palliation of his assertions, which are notoriously opposed to truth. And what can one think of the deliberate sanction given to all this by Cardinal Ximenes and his editors in the renowned Polyglot of Alcalá? Are we to shelter them also under such a plea? If not, what then?

Again, what can one judge of the knowledge or the moral integrity of keeping up such an note to 1 John 5:7 in modern reprints of Jerome's works (e.g. the Abbe Migne's, Paris, 1845) as the following? "Cæterum nota sunt pro ejus versiculi germanitate testimonia Patrum Africanorum, Tertulliani, Cypriani, Eugenii, Fulgentii, Vigili, Victoris, e[t] quatuorcentum Episcoporum in fidei professione, quam Vandalorum regi obtulerunt. Major omni exceptione est Cassiodorus," &c. (Patrologiæ Curs., tom. xxix., coll. 846.) Not to speak of the silence of the Greek fathers on a question of the Greek text, it has been proved repeatedly and minutely that not one of these could have read the passage in the Greek as it now appears in the Vulgate. All that can be fairly drawn from Victor Vitensis' story of the symbol of faith presented by the African bishops to Hunneric is that the three heavenly witnesses must have been then read in their Latin copies. But it is certainly not so in the oldest and best Latin manuscripts that are extant, as all intelligent Romanists must know. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.337-347)

witness A : It is needless to discuss verses 7, 8, as it is clear and known that the last half of the former and the first half of the latter are spurious: three (not six) witnesses, and one testimony. (*Bible Treasury* 14:112) [See note to 1 John 2:23]

5:8 [whole verse]: [See notes to 1 John 5:6 and 1 John 5:7]

5:13 [whole verse]: [See note to 1 John 5:6]

know that ye that believe: There is needed correction in the text and translation of 13, which is encumbered in the Text. Rec. and Authorised Version, where there ought to be nothing about "and that ye may believe," &c. (*Bible Treasury* 14:112)

have life eternal: The reader has a close rendering of the best text ascertainable of what the apostle here wrote. As ver. 12 [13?] stands in the Text. Rec. and the A. V., it is deplorably confused and even misleading. Here it is as simple as it is important, so much so that there is no need to criticize what any Christian reader can do for himself by the bare comparison of the two. The Revisers give what is substantially correct. (*Exp. of Epist. of John*, p.383)

5:18 is begotten: [See note to 2:29]

himself: There remains in 18 the American [correctors of the RV] preference of margin² *himself* for "him" in the text on the slender witness of A^{am} B 105. as opposed to all other authority). Dean Alford went so far indeed as to translate "it keepeth him" i.e. the divine birth pointed at in the aor. part. γεννηθείς, "he that was begotten." Mere

theory, it seems to me, would deny the reflexive pronoun here. (*Bible Treasury* 15:96)

5:21 Dear children: [See note to John 13:33.]

Notes for 2 John

v. 1 elect lady: There have existed from post-apostolic times till our day all sorts of differing views as to this address: Some for Eclecta as a proper name; others for Kyria; a third class for "the church" in more senses than one adumbrated thereby, to say nothing of the Virgin Mary. It appears to me that it was a living sister in Christ to whom the Holy Spirit would have the apostle write without giving her name; and that her "elect sister" in the last ver. (13) strongly confirms this, as it explodes the notion of "the church," which pleased Jerome (Ep. 123 ad Ageruchiam), the Schol. i., in Matthæi and Casiodorus; and among moderns, Calovius, Hammond, Michaelis, &c. I am disposed even to think that the more literal rendering was really intended "to an elect lady," &c., though I shrank from acting on what seems not to have occurred to any one else. (*Exp. of Epist. of John*, p.393-4)

elect lady: It is well known what doubt exists among the learned, and from early days till the present to whom the Second [Epistle] was written. (Thus, Capellus, Grotius, deLyra, Bp. Middleton, Wetstein, Wolff, &c. took Eclecta for the proper name, as Bengel, Benson, Carpov, deWette, Fritzsche, Heumann, Jachmann, Lange, Lücke, Rosenmüller, with the Peschito Syriac, took Kyria (lady), while Beza, Aretas, Baum-Crusius, Corn-a-lap, Doddridge, Lardner, Mill, like the A. & R. Vv., Heidegger, Luther, Piscator, Wells, &c. preferred "to the elect lady," some suggesting Drusia, Martha, or the Lord's mother Mary. Greek and Latin fathers inclined to the church in general; as moderns to a particular one here or there. Even Dean Alford in his third edition gives "lady" in his notes, but in his Prolegomena gives his suffrage for Kyria. J. D. Michaelis suggested the wild idea of elect church assembling on a Lord's day!) And no wonder. God no more meant us to know the name of the lady here than of the sinful woman in Luke 7 on which so much foolish conjecture has been spent. It is as plain Greek as could be written for "an elect lady," whom with her children the apostle loved in truth. (*God's Inspiration of the Scriptures*, p.91)

elect lady: The Authorised and Revised Versions are questionable as to "lady." Kyria is not without claim as a proper name instead of the appellative "lady"; while the idea of some that Eclecta is meant seems unfeasible, and indeed refuted by 13. (Dean Alford's reasoning (Prolegg. 186, vol. iv. ed. 3) seems open to exception, as he argues from the usage in the LXX. and New Testament as to Κύριος said of Jehovah to κυρία said of a woman.) (*Bible Treasury* 14:126)

elect lady: All the notice taken of the Revisers' work [by the American correctors to the RV] is to say "1 (and 5) 'lady' add marg. Or, *Cyria*." Either the British Committee have been remarkably successful, or the American company have not been clearsighted, or some one else is disposed to be fastidious, which in any unfair sense I abhor. For there seem to be graver questions than of *Cyria* for "lady," though so understood from Athanasius (not to speak of Syrr.) down to Bengel, Griesbach, De Wette, Lachmann and Tischendorf. Wetstein, Grotius, Bp. Middleton, like R. Stephens in his third edition of 1550 (not in those of 1546 and 1549), decided for Eclecta as the proper name. This however seems disproved by the last verse of the Epistle, where it would be equally harsh to consider that her sister bore the same name, or that the epithet should be used so equivocally, if it be a proper name in the first verse. There remains the more generally accepted sense given in the Authorised and Revised Versions and all the older English, save the Rhemish; whereas the Vulg. and Aethiopp. (if not the Sah. and Memph., which seem ambiguous) support "elect lady," which Jerome took as symbolic of the catholic church, an alternative meaning of Cranmer's Cat. Pat. Gr. viii. 146, as it was held by other ancients. It was an error no doubt, as was the application to Corinth, Philadelphia, Jerusalem; not less than the tradition which gave it to Drusia, Martha, or the Virgin Mary, each of whom has had a defender. But one sees not

why in this case the anarthrous construction in 1 should be unheeded, "to an elect lady" &c. Where the sense requires the article as in 13, it is duly inserted. Some for another purpose have reasoned on the greeting, not of the elect sister, but only of her children, forgetting that she might be deceased or absent from the place whence John wrote, and in either case could not be included in the salutation sent. But the entire phrase, as it forbids the symbolical interpretation, general or particular, corroborates most simply the ordinary view, only with our indefinite article; which phrase may have been employed to veil the name of the lady, while the fact and duty are carefully recorded. (*Bible Treasury* 15:110-111)

in truth: the Revisers rightly say "in truth" as characteristic of the apostle's love. Loving in truth supposes the truth known, but it goes farther and so stamps the love. Thus in fact the Authorised Version renders the same phrase in verse 4. (*Bible Treasury* 14:126)

known: Again, it is not well to confound ἐγν. with γιν., the perfect with the present part. (*Bible Treasury* 14:126)

v. 3 you: [The RV gives] correctly the future: "Grace shall be with us," &c. For ἡμῶν (≠ B L P &c., and so Stephens) they read here, instead of ἡμῶν as in K, must cursives, and so Elz. followed by the Authorised Version. Undoubtedly "you" is the more usual wish; but this is rather an assurance, and the peculiar form well admits of the apostle's putting himself with those addressed, as in the preceding verse. (*Bible Treasury* 14:126)

from: no notice is taken [by the American correctors of the RV] of John's peculiar phrase παρά, "on the part of God," not ἀπό, "from God" as in the Pauline Epistles. It is more intimate (cf. 4). That Cod. Sin^{am} and more than ten cursives read the more distant preposition ἀπό cannot shake the ordinary text, either here or, in some of them, the omission of the second παρά. (*Bible Treasury* 15:111)

^ Jesus: "The Lord" (κυρίου) is doubtful, though strongly supported, as some of the best uncials, cursives, and versions do not sanction it. (*Bible Treasury* 14:126)

^ Jesus: It is a much more doubtful question whether κυρίου "Lord" should be inserted . . . High authorities plead for and against. It would be the solitary case, if genuine, of so designating Christ in John's Epistles; but then it is the solitary case of a full and solemn salutation. Still I cannot but regard it as no less questionable than other assimilations to the style of the apostle Paul. (*Bible Treasury* 15:111)

v. 4 I rejoiced . . . I have found: [In the RV] "I rejoice" is a dubious rendering of the aorist, though I presume its adoption was mainly grounded on the perf. that follows, εὑρ., which certainly must mean, not "I found" only, as in the Authorised Version, but "I do find." The Revisers rightly give "we received." (*Bible Treasury* 14:126)

I rejoiced . . . I have found: But had our American friends [correctors of the RV] no compunction at the introduction into the version of the epistolary aorist or English present in 4, without even an intimation in the margin? In 3 John 3 they on the contrary give the proper aoristic sense to the text but the epistolary in the marg. which involves the rest of the verse rather harshly in the same form. The perfect εὑρ. "I have found" does not prove it even in this Second Epistle. He only intimates the permanence of the discovery, while he does not go beyond the expression of a definite time of joy. (*Bible Treasury* 15:111)

v. 5 we had . . . that: On the question of εἶχαμεν or εἴχομεν in 5 we need not enter now, nor the true connexion of ἵνα. (*Bible Treasury* 15:111)

v.7 went forth: The received text εἰσῆλθον, though supported by most, and in the Authorised Version, must yield to the more ancient and truer ἐξῆλθον. (*Bible Treasury* 14:126)

went forth: The Revisers did well in abandoning the Text. Rec. and Authorised Version in 7; for "entered" (εἰσῆλθον), though supported by K L P and many cursives, &c. has no just sense, but ἐξῆλθον "went," or are gone, "forth." Compare 1 John 4:1, where there is no various reading in the corresponding word. (*Bible Treasury* 15:111)

^ Jesus . . . coming: Christ's coming is now expressed in the abstract present, rather than as the perfect of 1 John 4:2 (the present result of a past action). This makes no difference practically for the truth, which in both cases is the confession of His person thus qualified. Accordingly, as there so here, to leave out the words "that is" gives the force better than in the Authorised and the Revised Versions. (*Exp. of Epist. of John*, p.403)

coming: Here, too, it will be noticed that those who so wrongly contend for a continuous force in σωζόμενοι and ἀγιαζόμενοι, the Revisers included, are obliged to own that the present part. is timeless in this instance. Compare 3 John 3, where it is really no question of epoch. At any rate the late Dean Alford very properly shows that in these cases the present has nothing to do with time, but represents the great truth of the Incarnation itself, as distinguished from its historical manifestation (ἐλθών, 1 John 5:6), and from the abiding effect of that manifestation (ἐληλυθότα, 1 John 4:2); as all three are confessions of the Person Ἰησοῦς χριστός, distinguished from the accus. with infin. construction, which would have reduced the confession to simply the fact announced; whereas in each case it is the PERSON who is the primary predicate, the participle carrying the attributive or secondary predicate. (*Bible Treasury* 14:126)

coming: On the other hand the same objection applies here as in 1 John 4:2,3. It is not the bare fact that Jesus was to come in flesh, but His person as so coming, which the deceivers do not confess. The participle, it will be noticed, is abstract or, as Alford says, altogether timeless. (*Bible Treasury* 15:111)

the . . . the: Of course the last clause should be "the" deceiver and "the" Antichrist." (*Bible Treasury* 14:126)

v. 8 we . . . we: . . . old copyists and modern editors and translators lost its point, and reduced it to a common-place. The Authorised Version, after the commonly received text, has excellent support, and yields an eminently touching reference. (*Exp. of Epist. of John*, p.403)

we . . . we: The various readings here in ancient and good MSS. are due to a misunderstanding of the sense: "ye" was adopted to make it easier. Compare 1 John 2:28, which has the same sense; and here all agree to "we". (*God's Inspiration of the Scriptures*, p.567)

we . . . we: There has been sad tampering with the MSS. in 8, and the text accordingly varies in the hands of the editors also. Thus Lachmann, Tischendorf, Tregelles, and Wordsworth follow κ A, eight cursives, and other good authorities, in the reading εἰργάσασθε, which gives the at best commonplace sense "ye wrought." These and others also, as Colinaeus and Alford with the Revisers, give "ye lose not" and "ye receive," but "we wrought." The text adopted by Erasmus and the Complutensian editors, by Stephens, Beza, and Elz., yields a touching appeal to those addressed, that the apostles and all who labour in the truth and for Christ might receive full recompense. Copyists, commentators, and critics missed the meaning, which is as delicate as it is forcible, though Beza was dull enough to say, in alluding to the text with the uniform second person, that the sense is the same. The Complutensians interpolate καλὰ after εἰργ., as does the Antwerp Polyglott; but not Goldhagen's edition, which some have supposed a reprint of the Greek Testament in either. Romanist theology sought to draw from the verse a Scriptural ground for their Pelagian notion of the meritoriousness of good works. Its real drift was as one might expect, generally misunderstood. (*Bible Treasury* 14:126)

we . . . we: In 8 reigns great confusion of copyists, who did not like the first person here, as being unusual and tampered with more or less from early times. The common text appears to be right. (*Bible Treasury* 15:111)

v. 9 onward: The correction in 9 is most important, "Whosoever goeth onward," προάγων (κ A B 98^m the best Latin, Sah. Aeth.), not παραβαίνων, as in the Text. Rec. and the more ordinary copies. "Transgression" is not the point, but development as to Christ, instead of abiding in the doctrine of Christ, His deity and humanity. (*Bible Treasury* 14:126)

onward: But the Text. Rec. of 9 is utterly wrong in παραβαίνων "transgressing," which flowed from prevalent feeling and ignorance, instead of προάγων, going forward or taking the lead, the contrast of abiding in the teaching or doctrine of Christ — the truth of His person. "Going before [you]," as Alford suggests, like John 10:4, is ridiculously poor and wrong. It is rather development, so characteristic of the school of tradition which deifies the church, or the yet more irrelevant invention of heresiarchs impatient to advance beyond the limits of revelation. Neither prizes the truth and nothing but the truth, both go outside the truth to its destruction, utterly ignorant of the whole truth, which Christ is at least as much as what He taught. (*Bible Treasury* 15:111)

doctrine ^ : It is really more forcible to omit the second τοῦ χριστοῦ or αὐτοῦ, and so the oldest MSS. and versions, &c. (*Bible Treasury* 14:126)

doctrine ^ : The repetition of τ. χ. "of Christ," in the latter half of the verse is superfluous. The oldest and best authorities not only omit this, but adhere to the order of "the Father and the Son," contrary to A and Latin copies. (*Bible Treasury* 15:111)

v. 10 ^ home: "your" is uncalled for. Had more definiteness been intended it was open to the writer to have said τῇ or even to have added the pronoun: εἰς οἰκίαν is intentionally characteristic, or as we say "at home," and all the more forcible in certain cases. (*Bible Treasury* 15:111)

greet: "Greeting" is the better rendering in 10, 11. (*Bible Treasury* 14:126)

v. 11 greeteth: There is nothing about "God speed" in the word (χαίρειν), though "good speed" might be tolerable. The stronger terms are merely put in by the English translators. It was the ordinary form of courteous greeting every day . . . Let me here repeat that it is not "God speed," for this might give a false idea. It sounds as if we were wishing him well in his work. This would be commonly inferred by one unaccustomed to read the language of the Holy Ghost. But it conveys nothing of the sort — merely a Greek "good morning" — what would pass in the current language of the day among one's fellows. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.362-3)

greeteth: [See note to 2 John 10]

v. 12 I would not: our "I was not minded" fairly meets οὐκ ἐβ. (better than ἦβ.) (*Bible Treasury* 15:111)

mouth unto mouth: [See note to 3 John 14]

our: κ confirms K L P with most cursives in reading ἡμῶν, "our," with Erasmus, Compl., Steph., Elz.; but ὑμῶν, "your," has good and ancient authority. (*Bible Treasury* 14:126)

our: It is surprising that ἡμῶν "our" should not be preferred [by the American correctors of the RV] to ὑμῶν, "your." If A B, a good many cursives, and most ancient Vv. sustain the latter, κ K L P, many cursives, and ancient Vv. support the former, as the critics are rather evenly divided, Griesbach, Scholz, Tischendorf, and Wordsworth for ἡ. as Alford, Lachmann, Tregelles, and the Cambridge Editors for ὑ. But the first person couples the apostle with those he is writing to, a weighty element in the joy of those concerned, which the second person leaves

2 John Notes

out, in my judgment to the weakening of the truth here conveyed. (*Bible Treasury* 15:111)

Notes for 3 John

v. 1 in truth: A similar remark applies here as to 2 John 1. (*Bible Treasury* 14:126)

in truth: In 1 (and 3) the exclusion of the article is exact and not without its importance in this as in the previous Epistle, character, and not objectiveness, being intended. Compare this with the end of 4 (*Bible Treasury* 15:128)

v. 2 in: There is in 2 [of the RV] the better rendering of "in (lit. concerning) all things," not "above all things" as in Homeric usage. Thus simply is a strange difficulty, as others before had shown it ought to be, banished from our version. (*Bible Treasury* 14:126)

in: the poetic sense of *περὶ π.* is quite untenable here, though adopted by Beza and in the Geneva Bible before the Authorised Version. It is contrary to all sound doctrine that John prayed "in primis" or "above all things" for Caius' prosperity. As to, about, or in all things he prays that he may prosper and be in health, even as his soul prospers — this last the hinge on which he could pray that he might fare well in circumstances and bodily health. To make either or both his especial prayer is not unscriptural only but unreasonable, and below a Jew if not a heathen. Is it not startling that so flagrant a fault should have got in, and since the Reformation too? Certainly Wiclif is loose ("of all things I make preier that thou enter and fare wilfulli?" &c.), as he overlooked apparently the first "prospere" of the Vulgate, to speak of no other flaw. Tyndale, though right in his version of *π. π.*, strangely deals with *ὅγ.* as "faredest well" which would answer better to *εὐοδ.*, and so the Rhemish. Erasmus, though right where Beza led the way in error, extinguished all the touching grace of the verse by his impersonal vagueness, *de omnibus opto, ut prospere agant et recte valcant, sicut* &c. (*Bible Treasury* 15:128)

v. 3 ^Λ brethren . . . thy truth: [In the RV] it is rightly "brethren." Compare 2 John 7. The literal rendering "thy truth" would hardly convey the meaning, and "the truth that is in thee" as in the Authorised Version is not quite the thought, but "thy [abiding in the] truth, even as thou walkest in truth." (*Bible Treasury* 14:126) [See note to 3 John 1]

came . . . bore: Had our Trans-Atlantic friends [the American correctors of the RV] nothing to say of the marg.¹ to 3? To take it as present was in no way due to the participles following the verse; and less, if possible, to the purposely general statement in 4. (*Bible Treasury* 15:128)

v.4 joy: The marginal alternative of "grace" for "joy" would scarcely have received notice if the combined Vatican and Vulgate had not stood so high with the Cambridge school. (*Bible Treasury* 14:126)

joy: In 4 the marg.² [i.e. "grace"] seems extravagantly wrong, even though B 7. 35. Vulg. in its best copies (save Tol. &c.) Memph. favour it. Wiclif ("I have not more grace of these things than that" &c.) and the Rhemish ("Greater thanks have I not of them than that" &c.) help to expose its hopeless unsoundness. The error for a scribe was easy, but hard for a sober and intelligent believer. Some have a morbid partiality for a singular variation; but none as yet had the hardihood to adopt it save the learned editors of Cambridge in their recent work. (*Bible Treasury* 15:128)

these things: an omission is supplied [in the RV], "these things," or "this." (*Bible Treasury* 14:126)

the: Only here Text. Rec. omits *τῇ*, which is read by A B C &c., and this the Revisers rightly follow, "in the truth." (*Bible Treasury* 14:126)

the: in "the" truth is right, though the article is omitted by ^κ C^{corr}. K L P. (*Bible Treasury* 15:128)

v. 5 and that, strangers: The correction in 5 is important, for the ordinary text is almost senseless, "to the brethren and to strangers." It is really "toward the brethren, and that, strangers," *τοῦτο* instead of the second *εἰς τοὺς*. Gaius, or Caius, was thus open-hearted toward the preaching or teaching brethren, and this if strangers; and John would have him go on in that faithful work of love. (*Bible Treasury* 14:126-127)

thou mayest do: Is not the rendering of the Revised Version in 5 likely to support Lachmann's reading *ἐργάζῃ* rather than the unquestionable *ἐργάσῃ*, not to speak of failing to distinguish *ἐργ.* and *ποι.*? (*Bible Treasury* 15:128)

and this strangers: In the last clause of ver. 5 the common text as presented by the A.V. is not only defective but contrary to sense. For it conveys the notion of two objects given, "to the brethren and to strangers." The true text, as attested by the best MSS., is "and this strangers". (*Exp. of Epist. of John*, p.414)

and this strangers: (The reading of the most ancient and best MSS. and Versions is *τοῦτο* (and not as in Text. Rec. *εἰς τοὺς*) *ξ.*) . . . The common text and our English version seem a little peculiar in the phraseology here, conveying the idea that these strangers were not brethren. This clearly was not the intention. (*Lect. Intro. to Acts, Cath. Epist., and Rev.*, p.369)

v. 6 love: "Charity" has another meaning quite unknown to Scripture, wholly alien from the case before us, and beneath the divine affection here contemplated. No doubt its use in the English version of 1 Cor. 13 elevates it not a little above conventionalism, but "love" is unequivocal save to the base. It is a good word of our mother tongue, whereas "charity" came in through the Latin. The Spirit of God uses a word which in a heathen's mouth had a sensual force, gave it a blessed and holy direction, christened it and thus hallowed it for ever. (*Exp. of Epist. of John*, p. 414)

the: let me say that, though we cannot well express the anathorous *ἐν ἐκκλ.* as here meant, Winer has no better reason than elsewhere to account for the omission by any peculiar property in the word or any license in its usage. Such explanations spring from mere defect of analysis. Nor is the sense before "a" church, as translates Mr. T. S. Green; though grammatically possible, the sense is unsuitable. The absence of the article is to express character; they witnessed of Caius's love before (the) assembly, not man nor yet God only, but ecclesiastically as such. Compare Acts 9:15; 19:19; 28:35; Rom. 12:17; 2 Cor. 8:21; 1 Tim. 5:20; 6:12. It is rigidly accurate, though English does not appear capable of well expressing the nice shade. (*Bible Treasury* 15:128)

v.7 for: one might say "for on behalf of the Name, they went forth," rather than "because that for the sake of" &c. *ὕπερ τ. ὄν.* here hardly imports the same as *διὰ τὸ ὄν. αὐτοῦ* in 1 John 2:12. (*Bible Treasury* 15:128)

Gentiles: "the Name" is the true reading on almost all authority worth speaking of, without "his" (*αὐτοῦ*), which is due to the Complutensian editors (not to Erasmus), followed by Beza and Elz. The best authorities give, not *ἐθνῶν*, but *ἐθνικῶν*, "of those of the nations" or Gentiles. (*Bible Treasury* 14:127)

v. 8 receive [or, welcome]: it is *ἀπολ.*, as in Text. Rec., but *ὑπολ.*, to bear up or welcome. . . . [The RV has] done well to mark *ἐπιδέχεται* as distinct from *ὑπολ.* in 8. It is used for recognition or admission of authority, and sometimes for entertaining people. (*Bible Treasury* 14:127)

receive [or, welcome] . . . with: "Welcome" in 8 [of the RV] is a reading differing from the Received Text and should be noted. The word means to "take up" or "sustain" and should be distinguished from "receive" in 9, 10, the first use of which seems not recognising the apostle's authority in what he wrote, or rejecting him virtually, the

3 John Notes

second not admitting, to fellowship rather than hospitality, the visiting brethren, but casting out of the church those who would do so. "For" was Dean Alford's notion; but "with" as in the Revised Version and others seems more forcible. (*Bible Treasury* 15:128)

truth: It may be well to mention here that $\aleph^{p.m.}$ and A join in the absurd misreading $\epsilon\kappa\kappa\lambda\eta\sigma\acute{\iota}\varsigma$, instead of $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\iota}\varsigma$. This error may have been through the words that follow. How vain to idolize these venerable documents! Had B instead of A been one, we might have heard more on behalf of the variant. (*Bible Treasury* 14:127)

v. 9 something: there is a common short but weighty omission in the common text in which the Revisers reinstate $\tau\iota$ "somewhat" on the authority of \aleph A B C 7. 68. Sah. Memph. & Arm. $\aleph^{corr.}$ with more than ten cursives &c. join K L P and most cursives in omitting the indef. pronoun, but the former add $\acute{\alpha}\nu$ which gives to the verb the force of "I should have written to" &c. And this appears to be the ground of the Vulgate's extraordinary "forsitan," the "peradventure" of Wiclif, and the "perhaps" of the Rhemish; which any christians should have felt and known to be out of harmony with divine truth, and simply impossible: I mean, not the reading $\acute{\alpha}\nu$, but the Latin rendering followed by its English reproducers. (*Bible Treasury* 15:128)

something: the Text. Rec. drops $\tau\iota$, "somewhat," which the Revisers of course accept on excellent authority. (*Bible Treasury* 14:127)

v. 10 bring to remembrance . . . wicked: "bring to remembrance" is more correct than "remember," as "wicked" is preferable to "malicious." (*Bible Treasury* 14:127)

v. 11 imitate . . . Λ the: Gaius was not to "imitate" the evil but the good (11). The copula of Text. Rec. should disappear. (*Bible Treasury* 14:127)

v. 12 thou knowest: it is rightly the sing. "thou knowest," not "ye know" as in the Authorised Version following Text. Rec. (*Bible Treasury* 14:127)

v. 14 mouth unto mouth: It seems strange that in 14, as in 2 John 12, the margin does not represent, as in the Authorised Version, the literal rendering "mouth to mouth." (*Bible Treasury* 14:127)

the: we find "the" friends rightly in the Revised Testament on both occasions [i.e., in 2 John also]. (*Bible Treasury* 14:127)

Notes for Jude

v.1 Jude: The Americans [correctors of the RV] in 1 would (like the Geneva, Rhemish, and Authorised Versions) read “Jude” for “Judas,” adding in marg. Gr. *Judas*: a remarkable note, especially from those who do not value current customs like the old world. Yet they adopt “Judas,” not Jude, in Matt. 10:4, &c. *passim* 13:55; Mark 6:3; Acts 5:37; 9:11; 15:22, &c. In Matt. 1 &c. they do not object to “Judah” for the same word. Such variety in English seems undesirable. The Revisers, with Wiclif, Tyndale, and Cranmer, seem to me fully justified in giving “Judas,” save in citations from the Old Testament where they perpetuate the Hebrew form. (*Bible Treasury* 15:144)

^ servant: [see note to 1 P. 1:1]

^ servant: As usual we have no notice [from the American correctors of the RV] of the Revisers’ failure to deal with anarthrous description, which they have represented aright in the second member, not in the first. Was it not as easy to have said, “servant of Jesus Christ,” as “brother of James”? “A” was uncalled for in either case. (*Bible Treasury* 15:144)

them that are called: It has also been remarked (in B.T. Aug. 1882, p. 127) that τοῖς κλ. should not be confounded with τ. κεκλ. as the Revisers do, whereas the Holy Spirit pointedly employs the perf. part. in the two included words of predication, but the verbal adj. with the more direct address. (*Bible Treasury* 15:144)

beloved: This may surprise many who have been accustomed to the Authorised Version, but it is not a question of what we have been accustomed to, but of what God wrote. The Authorized Version is an admirable one. Our translators did not mistake the meaning of the Greek word in the text before them; but the text which they had was the common text, and this text is as faulty in its way as the common English Version. This text was transcribed by a number of different hands, and if the writing was not very clear there was always a tendency for the copyist to make mistakes.

I have had a deal of writing pass through my hands, but I hardly have seen any, where there is not some mistake made. Particularly when the writing is a copy of another, it is almost always so, and more particularly when the man whose thoughts and words are copied is above the common people. The way to find out the best Greek text is to go up to the oldest of all, and to compare the oldest of all with the different translations made in ancient times, and if these agree, then you have the right one. But they often disagree, and then comes the question, Which is right? Here the all important question is the guidance of the Spirit of God. We can never do without Him, and the way in which the Spirit of God leads persons who really are not only indwelt by Him, but led by Him, is — does it express the current of the Epistle? Does it fall in with the line of the apostle’s writing?

Well, you see the word “sanctified” may be correct in itself, but the word here should be, “to those that are called, beloved,” etc. You observe that the word “called” occurs at the end of the verse. This word “called” is very emphatic. Then he describes them in two different ways. First, here, in the A.V., it is “sanctified,” but as now generally accepted by those who have studied the text fully, it is “beloved in God the Father.” (ἡγαπημένοις (beloved) ≠ A B and several cursives, all the Ancient Versions, Origen, &c. ἡγιασμένοις (sanctified) K L P &c.) “In” is very often equivalent to (indeed, it is a stronger expression than) “by.” But I now give it literally, “beloved in God the Father.” I confess myself that not only is this reading the most ancient, the best approved by the highest witnesses that God has given to us of His word, but it is beautifully appropriate to the Epistle. (*Lect. on Jude*, p.21-3)

by [or, for]: It is not exactly “preserved in.” It may be “by” or “for.” These are the two alternatives for that word. I do not see how it can be “in”; so that you see it little differs from what we read here. It

brings in another idea, and it is perfectly true either way. We are preserved by Christ, and we are preserved for Christ. I have not made up my mind which of the two in this instance is right, because they cannot both be the intention of the Spirit of God. One must be right rather than the other, but I cannot say that my judgment is yet formed as to the choice of these two prepositions, whether it should be “preserved for Jesus Christ,” or “by” Jesus Christ, He being the great One that does keep us. But in either case, how beautifully it is suited to a time of extra danger, and of danger too that he was not warranted to say would pass! (*Lect. on Jude*, p.26)

^ servant . . . them that are called . . . beloved . . . by [or, for]: The Authorised Version has “the,” the Revised Version “a,” servant. Judas, bondman, &c., is best, as often pointed out. “To them that are called” would answer to τοῖς κεκλημένοις rather than to τ. κλητοῖς, the called. But “for” Jesus Christ, though grammatical, is open to question; “in” as parallel would seem better, or perhaps “by.” “Sanctified” in the Authorised Version is the right version of a wrong reading displaced on good authority by “beloved.” (*Bible Treasury* 14:127)

the: [the] (*God’s Inspiration* p. 574)

by [or, for]: But it is questionable whether “for” is right with “kept.” That the saints are and were both beloved and kept has great force in so solemn a sketch of imminent apostasy as is here portrayed. (*Bible Treasury* 15:144)

v.3 ^ common: It seems strange that Lachmann should by punctuation so divide the sentence as to impair or destroy what is otherwise simple and weighty. He puts a comma after the twofold ὑμῖν, the effect of which is to falsify the epistle; for it does not treat of the common salvation, but is an earnest contention for the faith once for all delivered to the saints. Mere scholarship without a spiritual mind is untrustworthy in divine things. (*Bible Treasury* 14:127)

you: In Text. Rec. followed by the Authorised Version ἡμῶν is wrongly omitted: the Revised Version inserts it correctly on high authority, and renders the text better in more than one word. (*Bible Treasury* 14:127)

once: . . . not “once on a time,” but “once for all.” . . . “Once” is an equivocal word. It might mean “once on a time,” once at a particular moment; but this is not the force of the word here at all. It means “once for all.” (*Lect. on Jude*, p.38-39)

v.4 of old were ordained: the Americans [correctors of the RV] would have “written beforehand,” and put “set forth” into the margin: a doubtful interpretation, as it assigns but a secondary place to the well-known technical force of προγ. (*Bible Treasury* 15:144)

sentence: κρίμα is rather the “charge” for which they were to be judged than “condemnation.” Hence it came to mean the sentence or doom, as with us crime. (*Bible Treasury* 14:127)

sentence: [The American correctors of the RV] overlook also the old inaccuracy of taking κρίμα as “condemnation” which is rather κατάκρ. In effect, it becomes this; but we ought always to translate correctly. (*Bible Treasury* 15:144)

Master ^ : θεόν (God) though added (after “Master”) by K L P 31 Syrr., is omitted by ≠ A B C 13 Vulg. Copt. Sah. Arm. and Æthiopic Versions. (*Lect. on Jude*, p.46)

v.5 once: Here we have again the same word “once,” which as we have already seen is equivocal. It might mean formerly; but that is not the meaning at all, no more than that the faith was formerly given. It means given “once for all.” (*Lect. on Jude*, p.48-9)

once for all knowing all things: The Revisers correct the double error of the Authorised Version in 5, “once knew.” It should be “know once for all.” “This” is an error, not of rendering as those just named, but of the Text. Rec. followed by Authorised Version. It should be

πάντα, "all things," not τοῦτο, "this," as in the later copies. (*Bible Treasury* 14:127)

all things: πάντα (all things) & A B C² 13 Vulg. Copt. Syr. Arm. and Æthiop. Vv. instead of τοῦτο (this) K L 31 and Sah. Version. (*Lect. on Jude*, p.48-9)

Lord _Λ: It is a mercy that the love of paradox with deference to A B &c. did not as in Lachmann and Alford introduce Ἰησοῦς here [in the RV], where Κύριος without the article, Jehovah, is the true reading. (*Bible Treasury* 14:127)

Lord _Λ: if some wonder at "Jesus" there [in the Rhemish], let them remember that excellent authority supports this word, though κύριος, Jehovah, (or ὁ κ. "the Lord," in the Text. Rec.) has perhaps stronger claims on our acceptance. (*Bible Treasury* 15:144)

Lord _Λ: the marginal rendering [of the RV] appears to be better than that of the text; but θεόν of the Text. Rec. is rightly rejected on ample authority. (*Bible Treasury* 14:127)

in the second place: why τὸ δ., "afterward"? Why not "in the second place"? (*Bible Treasury* 14:127)

in the second place: [The American correctors of the RV] have allowed to pass the feeble rendering of the Authorised and Revised Versions, "afterward;" whereas its force seems to be to mark "the second time" of divine action: first, He saved a people out of Egypt; in the second place, He destroyed them. Still wider of the mark were Tyndale and Cranmer who connected τὸ δ. with "those that believed not." The Rhemish follows the Vulgate in the true sense (*Bible Treasury* 15:144)

v. 6 _Λ angels: "angels" rightly in the Revised Version, not "the" as if all were concerned. It is a defined set among the angels. (*Bible Treasury* 14:127)

hath kept in: [The American correctors of the RV] do not notice the scarcely English phrase "hath kept . . . unto," though one may shrink from G. Wakefield's "keepeth" as hardly a right rendering of the prf. But "hath in keeping" might suffice. (*Bible Treasury* 15:144)

unto: But is "hath kept . . . unto" good English? "He hath in keeping" might do better perhaps; and so I see, nearly, Mr. T. S. Green. (*Bible Treasury* 14:127)

v. 7 _Λ judgment: And why in 7 should not "the" have been avoided with δίκ. as well as "a"? (*Bible Treasury* 15:144)

v.8 Yet . . . _Λ dreamers: the Revisers rightly give us "yet," and drop "filthy," which is implied in the context, as they represent well the anarthrous force of οὗτοι ἐνυπν., which can hardly bear "these dreamers," but means rather "these in their dreams," or "dreaming as they do." (*Bible Treasury* 14:127)

_Λ dreamers: I do not know any reason for putting in the word "filthy." You will see the word is in italics. (*Lect. on Jude*, p.68)

_Λ flesh: It is not spiritual defilement, but fleshly. "The" makes it too concrete, as in all the old English versions. (*Bible Treasury* 15:144)

v. 12 _Λ spots [or, hidden rocks]: I think there cannot be a doubt of the article as the genuine reading, which gives vividness and objectivity to the σπιλάδες, whether sunken rocks or blots be meant. (*Bible Treasury* 14:127)

fearlessly pasturing themselves: But it is not correct to impute to Beza simply the Authorised Version which construes ἄφ. with ἐν. τ., inasmuch as the Syriac and ancient versions in general so take it, except perhaps the Vulgate followed by the Rhemish alone of English versions, which takes it with εὐωχοῦ. (*Bible Treasury* 14:127)

fearlessly pasturing themselves: And had they [The American correctors of the RV] no question about the rendering of ἐὰν ὅτι ποι. in 12, even if ἄφ. be severed from the preceding and connected with the following, as the Revisers prefer, with the Authorised Translation after

Erasmus and Beza? "Shepherds that . . . feed" is a fertile if legitimate rendering of ποι., if "deluding" is a wild suggestion of Wakefield, though he sends us for confirmation to a lengthy note on Luke 17:7,8, in his *Silva Crit.* ii. 85-90. (*Bible Treasury* 15:144)

v. 13 shames: it should be the plural form "shames" or "disgraces," which is more usual in English, to guard from the equivocal; for they can clearly have no sense of shame. It means shameful things. (*Bible Treasury* 14:127)

v. 14 as to: Do not the Revisers furnish an unnatural and misleading version of τοῦτοις in 14? What is the sense of "to these?" One can imagine a far-fetched way of supposing that Enoch prophesied to the corrupting apostates who shall meet their doom when the Lord is come in judgment. But a dative of reference is far simpler, "for," "as to," "of" as in all English versions like others. (*Bible Treasury* 14:127)

came amid: [The RV] of course give[s] "came" as in prophetic vision, not "cometh," which is to confound the tense system; and they translate ἐν here rightly with (*i.e.* amidst) His holy myriads. (*Bible Treasury* 14:127)

v. 15 [of them]: Tischendorf retains αὐτῶν after ἀσεβεῖς as in the Text. Rec., contrary to his critical note (Ed. viii.), which rejects it on the highest authority (*Bible Treasury* 14:128)

things: [Tischendorf] reads λόγων against weighty witnesses. (*Bible Treasury* 14:128)

v. 18 in [the] end of the time: In 18 there is a question of text and of translation. Text. Rec., in accordance with the majority, reads ἐν ἐ. χ., in the last time; but the ancient copies give ἐπ' ἐσχάτου [τοῦ] χ., &c. attesting the article, B C &c. omitting it, which the Revisers follow. Compared with other varieties of the phrase, it would seem to mean "at the end of the time." (*Bible Treasury* 14:128)

v. 19 make _Λ separations: the true reading is ἀποδ. without ἐαυτούς, as Eras. Compl. and Stephens edited, but Colinaeus even before Beza and Elz. added it. The Rescript of Paris supports it and a few cursives, which may have been Beza's three old copies. But this sort of separatist is not to be confounded with the αἰρετικός in Tit. 3, 1 Cor. 11, Gal. 5, for the mischief was according to the context from their being within, not from their going out. They were certainly far from the mind and grace of Christ; but if they separated the saints from themselves or themselves from the saints, it was not, it would appear, by an outward breach: they carried on their deadly and corrupting work inside. (*Bible Treasury* 14:128)

make _Λ separations: But "themselves" as in the Elzevirian text of 19 is an addition to that which is attested by the most reliable witnesses, and looks as if meant to clench the ecclesiastical meaning given to ἀποδ. which means separatism, but of a definite kind within rather than without. To treat it as schism, or rather "heresy" in its scriptural force of a party gone outside, is quite at issue with the intimations of this Epistle. (*Bible Treasury* 15:144)

natural [or, soulful]: They were "sensual," as the Authorised and Revised Versions say, or rather "natural" men. Dean Alford reasons from the words, not from the written word, when he treats ψυχικοί as midway between πν. and σαρκικοί. For 1 Cor. 2, 3, plainly prove that σ. is the true midway term, and means one unduly deferring to intellect or fleshly feeling, but a saint (like the Corinthian believers); whereas ψ. means man in his natural and absolutely unrenowned estate, as indeed here described πν. μὴ ἔχ. (*Bible Treasury* 14:128)

v.22 [whole verse]: On 22 the Americans [correctors of the RV] would add a not very important marg. note. (*Bible Treasury* 15:144)

when contending: Now we come to a passage which I feel to be unusually difficult to expound; and the reason is this. The original

authorities and the best authorities are all in confusion about it. This is very rarely the case in the New Testament, but it is the case here. All the great authorities are at sixes and sevens in the testimony they give of these two verses (22,23). And, to show you how great that is, our Version — the Authorized, so-called — looks at two cases only, “And of some have compassion, making a difference” — that is one class; “and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” — this is the second class.

Now I believe there are three classes, and not two only. That will show how uncertain it is. Although, as I have said, I am very far from presuming to give more than my judgment as far as the Lord enables me to form one. I am certainly open to anything that might be shown to the contrary, but as yet no one has shown it. No one at all. I think that those who know best about it are those that have spoken most cautiously as to it. Many who trust themselves are apt to speak more confidently.

First of all Jude says, “And some convict when contending.” (ἐλέγγετε A C*, the best cursives, and Vv., διακρινομένους κ A B C, good cursives, Vulg., Syrr., Arm. — Text. Rec. ἐλεείτε διακρινομένοι K L P, etc.) That is the idea — “when they dispute”; not, “making a difference,” as of the man that shows compassion. The fact is, compassion belongs to another class, not to this one at all, as far as I am able to judge, which depends upon looking at all the authorities and using one to correct another. That is what it comes to in this singular case, which is a very exceptional thing in the great original witnesses; but God has been pleased in this particular instance not to hinder their difference.

Some then “convict when they dispute.” I think that is the meaning of it. “Making a difference,” as in the Authorized, should rather be, “when they dispute.” It is the people that are being convicted who of course make the dispute, instead of the person that shows compassion making a difference among them. It is quite a different idea. The first class, in this twenty-second verse, has been given (in my belief) very wrongly indeed. (*Lect. on Jude*, p.152-3)

when contending: the authorities are most conflicting. Some like the Text. Rec. make but two classes, others three. One could not gather from the Greek or the English of the Revisers that some of the most venerable and best documents, supported by the oldest versions and other witnesses, point to ἐλέγγετε (A C, many cursives and versions), not ἐλεείτε (or ἐλεάτε), in 22; or yet more to διακρινομένους (κ A B C &c.), which they rightly follow. The Vulgate represents the ancient text fairly, save that it deserts its own rendering of δ. in verse 9, which substantially suits 22 far better than “judicatos.” Dr. Wells and Bengel first vindicated the true text, in which the critics wonderfully agree. Lachmann, Tischendorf, Tregelles, Wordsworth, Griesbach and Scholz are poor enough, Westcott and Hort worst of all; for what can be more absurd than for scholars to present, as an inspired text, such a jumble of readings as οὗς μὲν ἐλεάτε διακρινομένους σώζετε ἐκ π. ἀρπά., κ. τ. λ.? For to construe this at all we must take the first words as a strict relative, and the first verb as an indicative, to the utter dislocation of the rest of the sentence, and the destruction of any just sense from it as a whole. The twofold ἐλεάτε of κ B cannot stand, nor the omission of οὗς δέ in 13 before σώζετε. The Revisers did adopt unhappily the first ἐλεάτε, but the rest of their text is all right. It seems surprising that they should not have named in their margin the good and ancient evidence for ἐλέγγετε. (*Bible Treasury* 14:128)

v.23 pulling them out of [the] fire: σώζετε ἐκ πυρὸς ἀρπάζοντες κ A B C, best cursives, Vulg., Memph., Arm., Aeth., οὗς δὲ ἐλεάτε ἐν φόβῳ κ A (ἐλεείτε) B, Vulg., Memph., Arm., Aethiop. — Text. Rec. ἐν φόβῳ σώζετε ἐκ τοῦ πυρὸς ἀρπάζοντες K L P, etc. (*Lect. on Jude*, p.154)

pulling them out of [the] fire. And others pity with fear: It is right to notice, if only in a note, that the manuscripts here are singularly in conflict as to the readings. The Sinai and the Vatican, with the corrector

of the Rescript of Paris, read ἐλεάτε, which is only another form of the common reading ἐλεείτε, “compassionate.” But there is the awkward repetition of the same word again as a later clause; for the older manuscripts present a threefold division in the sentence. According to the weightiest authorities, it would seem, on the whole that it should stand thus: καὶ οὗς μὲν ἐλέγγετε διακρινομένους, οὗς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες, οὗς δὲ ἐλεάτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. “And some convict when contending, but others save, snatching them from the fire, and others compassionate in fear, hating even the garment that is spotted by the flesh.” It is curious that Dr. E. Wells, in his “Help for the more easy and clear understanding of the Holy Scriptures” (the part containing these Epistles being published at Oxford, in 1715), adopted this text substantially, which he thus translated: “And some being wavering, rebuke; and others save, pulling them out of the fire; and of others have compassion with fear,” &c. He rejected the twofold division, and corrected the form of single words mainly on the authority of the Alexandrian MS., with some others of less weight, confirmed by the Vulgate, the Syriac, and the Ethiopic Versions. With the exception of the error already pointed out, the oldest uncials agree, we may say, in the text here presented, save that the Vatican makes, to my mind, a mess by omitting the first οὗς δέ, which seems to have been an unintentional slip, as the clause is thereby rendered scarce translatable or intelligible. Insert the words with the Sinai and other ancient MSS., and all is plain. Hence this is the form of the sentence preferred by Tischendorf and other modern editors. The nom. διακρινομένοι of the received text (which the English Version follows) can hardly be traced higher than the ninth century: if it were preferable, the meaning would be as given there. But if the more ancient reading in the accusative stand, verse 9 of this Epistle supplies the probable sense here. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.384-5) [see also note to Jude v. 22]

v.24 you: Those who idolise a few of the most ancient MSS., to the practical exclusion of other witnesses and internal evidence, would do well to ponder the fact that the Sinai MS. here joins the Parisian Rescript, and the Passionei MS. with very many cursives and most versions in reading ὑμᾶς, “you;” whilst the Alexandrian reads ἡμᾶς, “us,” and the Vatican and the Moscow MS. of Matthaei with more than thirty cursives give αὐτούς, “them,” to which modern editors incline. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.385)

you: both Authorised and Revised Versions agree in adopting “you” as in κ B C L, many cursives, and all the versions of note, though Eras., the Compl., Colinaeus, Stephens, Bengel, &c. preferred αὐτούς, “them,” with K P and some forty cursives. (*Bible Treasury* 14:128)

v.25 Ἄ God: (σοφῶ (wise) is omitted by κ A B C Vulg., Copt., Arm., Aethiop. and Syrr. Vv. — T.R. inserts with K L P and many cursives.) . . . The word “wise” has crept in here. In all correct texts the word “wise” disappears in this place. It is perfectly right in Romans 16:27. And I refer to that text to show its appropriateness there: “To God only wise.” I presume that it was this passage that led the ignorant monk, or whoever he was that was copying Jude, to (as he thought) correct it. But we cannot correct. All these human corrections are innovations, and our point is to get back to what God wrote and to what God gave. Everything except what God gave is an innovation, but God’s word is the standard, and all that departs from, or does without, it is an innovation. (*Lect. on Jude*, p.166,168-9)

Ἄ God: there is no reasonable doubt that σοφῶ in the Text. Rec., followed by the Authorised Version, is well left out by the superior authority of the older MSS. and versions. It probably crept in from Rom. 16:27, where it is as perfectly in place as here superfluous. (*Bible Treasury* 14:128)

Ἄ God: [See note to 1 Tim. 1:17]

^ God . . . through Jesus Christ our Lord . . . before all times: In verse 25 *μόνῳ* (without *σόφῳ* brought in from Rom. 16:29) is the right reading, with the very important additions of *δ.ὰ Ἰ.Χ. τ. κ. ἡ.*, and *πρὸ π. τ. αἰ.* Copyists are apt to enlarge and assimilate; they do not so often, as here, omit. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.385)

through Jesus Christ our Lord: *διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν* *κ* A B C L Vulg., Copt. and Syrr. Vv. — T.R. omits with K P. (*Lect. on Jude*, p.166)

through Jesus Christ our Lord . . . before all times: But there are two omissions also of the Text. Rec. which are properly supplied by the Revisers, *διὰ Ἰ. Χ. τ. κ. ἡμῶν* and *πρὸ π. τ. αἰῶνος*, which rest on ample and sure authority, giving of course additional force and beauty to this solemn yet comforting epistle, with its closing doxology. (*Bible Treasury* 14:128)

before all times: (*πρὸ παντός τοῦ αἰῶνος* *κ* A B C L Vulg., Copt., Arm., and Æthiop. Vv. — T.R. omits with K P and most cursives.) . . . It is much more precise than what we have in our Authorized Version; and is here given according to the reading of the best authorities and rightly adopted by the Revisers. (*Lect. on Jude*, p.166,175)

Notes for Revelation

Title Ἀποκάλυψις Ἰωάννου appears in C.; A. probably had the same, if we may judge from the close, for the title is lost. B. has ἀπ. Ἰ. τοῦ θεολόγου καὶ εὐαγγελιστοῦ. I have preferred adhering to the inscription of the best authorities, though it is only human and jars somewhat with the opening words of the text. Others have given simply ἀποκάλυψις, but this apparently without authority of MSS. "Revelation of John" may have been said, as Bengel suggests, to distinguish the book from apocryphal rivals. (*Rev. of John*, 1860, p.2)

1:1 him: ἀντὶ B., a slip for ἀντὶ. (*Rev. of John*, 1860, p.2)

Λ things: Chapter 1:1 affords an early specimen of rash innovation effected by punctuation, which has not commended itself generally, no not even to Lachmann. It was probably due to the influence of Drs. Westcott and Hort, who adopt it in their Greek text. Wiclif's is the only English version which preceded them in so strange a view; but J. H. Heinrichs contends for it in the tenth vol. of Koppe's edition, and wrongly, as I cannot but think with Dean Alford. (*Bible Treasury* 14:142)

angel Λ: τοῦ δούλου A., probably δι' ὁμοιοτέλειαν for τῷ δ. (*Rev. of John*, 1860, p.2)

angel Λ: The Alexandrine MS (A) reads τοῦ δούλου (i.e. "by the angel his servant"); the editors (edd.) prefer the common reading. (*Prospect* 1:153)

1:2 Λ whatsoever: τε Rec. (on the authority of several cursive mss. &c.) is not found in ABC., more than forty-five cursives, (Compl.) the Vulgate, Coptic, Syriac, Æthiopic, &c. (*Rev. of John*, 1860, p.2)

Λ whatsoever: The "Received Text" (Rec.) has ὅσα τε but the edd. drop the latter word, which is omitted in the three uncial and forty-two cursive MSS., as well as in many versions. (*Prospect* 1:153)

Λ whatsoever: How could any one, unless barely reprinting the received text or the Authorized Version, intelligently keep τε in the Greek text or the last "and" in English? The best MSS. and versions are unanimous; and so are all careful editors. The erroneous addition falsifies the sense; for it makes of John's visions a third division of his testimony, instead of representing them as qualifying the word of God and the testimony of Jesus which he testified. (*Lect. on Rev.*, p. xxxiii)

Λ whatsoever: But there can be no doubt that they [the RV] are justified with almost all critics and on ample authority, in excluding τε "and" in the closing clause of 2. (*Bible Treasury* 14:142)

he saw. Λ: ἶδεν AB., 7.* 98. (Verse 12, ἶδον BC., 7. 14. Verse 17, BC., 7. Verse 19, ἶδες AB., 7. and 20., B., 7.) (*Rev. of John*, 1860, p.2)

he saw: Nineteen mss., Compl., Arm., &c., add (after εἶδεν) καὶ ἄτινα εἰσίν, (ἔστιν,) καὶ ἄ (some ἄτινα) χρὴ γενέσθαι μετὰ ταῦτα (evidently added and altered from verse 19 seq.) (*Rev. of John*, 1860, p.2)

1:3 the words: τοὺς λ. τούτους C. τὸν λόγον B. But A and the mass of mss. give the common reading. (*Rev. of John*, 1860, p.2)

the . . . the: there is no need as in the Authorised Version to say "this" and "those," but "the" in both instances. Some of the ancients and even a pair of cursives (7. 16.) give the demonstrative; but there is no real ground. (*Bible Treasury* 14:142)

1:4 from him: ὁ ὦν AC., sixteen cursives, Compl. θεοῦ is prefixed by B., thirty-five mss., Arm., (κυρίου 31.) and τοῦ by other witnesses of less weight. (*Rev. of John*, 1860, p.2)

from him: Matthiae reads ἀπὸ θεοῦ with an uncial MS. in the Vatican (B) and more than thirty others; Rec. has ἀπὸ τοῦ; edd. ἀπὸ ὁ ὦν a plain Hebraism, as in Ἰησοῦ, ὁ μάρτυς ὁ πιστὸς, in the verse that follows. (*Prospect* 1:153)

who are: Rec. Knappe (Kn.) Griesbach (Gr.) and Scholz (Sz.) read ἃ ἔστιν, Tischendorf (Tisch.) and Lachmann (Ln.) read τῶν, Tregelles (Treg.) ἃ. (I refer to the first edition in 1844. That of 1848 differs in many places, . . . As no text accompanies the translation of 1848 I cannot cite it, but make this explanation to avoid mistake.) (*Prospect* 1:153)

who are: ἃ BC., forty cursives, &c. (ἔστιν, or εἰσιν being added by some,) τῶν A. 47. (80. omits). (*Rev. of John*, 1860, p.2)

1:5 of: ἐκ Rec. is wanting in ABC., forty-five mss., and many versions and fathers. (*Rev. of John*, 1860, p.2)

prince . . . loveth: the change from "prince" to "ruler" [in the RV] is not much; "loveth" for "loved" is good (*Bible Treasury* 14:142)

loveth: ἀγαπῶντι ABC., more than forty cursives, the Syriac, while ἀγαπήσαντι is read by many later mss. (δς ἡγάπησεν 87.), the Vulgate, Coptic, &c. (*Rev. of John*, 1860, p.2)

loveth: Rec. ἀγαπήσαντι, the edd. ἀγαπῶντι. (*Prospect* 1:153)
washed: λούσαντι B. and the mass of copies, (ἐλουσεν 87.) versions, &c. λύσαντι AC. 6. 7. (which prefixes a long gloss) 12. 28.* 36. 69. versions &c. (*Rev. of John*, 1860, p.2)

washed: Another reading λύσαντι, "loosed," is supported by the three best uncials A C, a few good cursives, the Syriac, some Slav. copies, and early writers. But ου might be easily merged in υ and the idea of washing seems most in keeping with the style elsewhere. The common reading is supported by B P, the vast majority of the cursives, versions, and citations. Doctrinally the difference of sense is unimportant. (*Lect. on Rev.*, p.10)

washed: Rec. Gr. Kn. Sz. and Treg. λούσαντι, Ln. and Tisch. λύσαντι. (*Prospect* 1:153)

washed: "loosed" for "washed" is hazardous, though here Tischendorf too was swayed by the Sinaitic in addition to A C, &c., to give in to Lachmann and Tregelles. The vowel might easily have displaced the diphthong, especially as the rendering is thereby easier, though less akin to the Johannine style. (*Bible Treasury* 14:142)

from: ἀπὸ B. and the great majority, ἐκ AC. (*Rev. of John*, 1860, p.2-3)

our: ἡμῶν, omitted by . 12. 16. Er., is to be read with BC. and the rest. (*Rev. of John*, 1860, p.3)

1:6 made: ἐποίησεν AC. and the mass, ποιήσαντι B. and nine more. (*Rev. of John*, 1860, p.3)

us: ἡμᾶς B. and most others, ἡμῖν A. 13. 23. 27. 31. 55., ἡμῶν C. and some good copies of the Vulgate. (*Rev. of John*, 1860, p.3)

us: Here the ancient MSS. are conflicting; A exhibiting ἡμῖν, and C ἡμῶν. Griesbach, Knapp, Scholz, and Tischendorf, rightly (I think) prefer ἡμᾶς, as did Mr. [Tregelles] in 1844: recently [1848], he has adopted ἡμῖν, with Lachmann. (*Prospect* 1:86)

us: Ln. ἡμῖν, the others ἡμᾶς (*Prospect* 1:153)
a kingdom, priests: βασιλείαν AC., forty-six cursives, Compl., versions, &c., βασιλειον B. with five others which add ἱεράτευμα, βασιλεῖς καὶ some cursive mss. (*Rev. of John*, 1860, p.3)

a kingdom, priests: Rec. βασιλεῖς καὶ ἱερ., the edd. βασιλείαν. (*Prospect* 1:153)

a kingdom, priests: It is a clear allusion to Exodus 19, and follows the Hebrew idiom in the true reading, not exactly kings and priests here, but "a kingdom, priests." (*Lect. on Rev.*, p.9)

a kingdom . . . the: the Revisers rightly say "a kingdom," and "the" glory (*Bible Treasury* 14:142)

and the might . . . of the ages: καὶ τὸ κράτος omitted by 97. and τῶν αἰώνων by A. 9. 28. 97., the Coptic and some Slavonic mss. (*Rev. of John*, 1860, p.3)

1:7 with: For μετὰ C. (Æth.?) reads ἐπί. (*Rev. of John*, 1860, p.3)

the . . . earth: [The RV] purposely give[s] “the” clouds, but might well have put “land” for earth in the margin. (*Bible Treasury* 14:142)

him: 46. 88. Er. drop *αὐτόν*. (*Rev. of John*, 1860, p.3)

earth: The force is probably “all the tribes of the land”, *τῆς γῆς* meaning either; but I leave it as in the common Bible with this note. (*Prospect* 1:153)

on account of him: *ἐπ’ αὐτόν* is wanting in 47.* Er. (*Rev. of John*, 1860, p.3)

on account of him: The wailing described in Zech. 12:10 is different, but the phrase in the LXX is similar: *ἐπὶ* for *ὑπὲρ*, the object *at*, *on*, *over*, or *because of* which the emotion is felt. (*Prospect* 1:153)

1:8 Alpha: ἀλφα ABC. and very many more. Compl., for A (Rec.) (*Rev. of John*, 1860, p.3)

Omega _Λ: ἀρχὴ καὶ τέλος [beginning and ending] omitted by ABC. and above forty cursives, Compl., besides ancient Vv., &c. (*Rev. of John*, 1860, p.3)

Omega _Λ: Rec. has ἀρχὴ καὶ τέλος, (and so the authorized version); but the best MSS. and edd. omit the words. (*Prospect* 1:153)

Omega _Λ: [The RV has] also omitted the clause “the beginning and the ending,” brought in from the end of the book, though the Sinaitic, &c. support it here. (*Bible Treasury* 14:142-143)

the Lord _Λ God: For *ὁ κύριος* (87. Rec.) ABC., more than forty-five cursives and nearly all versions support *κ. ὁ θεός*. So the Compl. (*Rev. of John*, 1860, p.3)

_Λ God: [The American correctors of the RV] merely propose the omission of two marg. notes, in 8 of marg.⁸ [“the Lord, the God”], and in 13 of marg.¹¹ [“the Son of man”]. There are insertions of less account than the former; and few of greater moment than the latter. (*Bible Treasury* 15:176)

1:9 John_Λ: καὶ disappears before ἀδελφός in ABC., more than forty-five cursives, Compl., and almost all the versions. (*Rev. of John*, 1860, p.4)

John_Λ: Rec. *ὁ καὶ* “who also am,” but the older MSS. want the conjunction. So *ἐν τῇ β.* rightly omitted. (*Prospect* 1:153)

John_Λ: The καὶ with ἀδελφός in verse 9 is contrary to the best authorities, and even to Erasmus’ Cod. Reuchlini, though he (not the Complut.) inserted it in his text. It is a manifest clog to the sense. (*Lect. on Rev.*, p. xxxiii)

John, _Λ . . . _Λ the kingdom: [The RV omits] “also” of the Authorised Version following the Text. Rec., and “in the” before kingdom, to the great detriment of the force. (*Bible Treasury* 14:143)

joint-partaker: ABC., &c., read *συν.* or *συγκοινωνός* (for which thirty-eight cursives, Compl., give *κοιν.*) and omit *ἐν τῇ* (with the best cursives) before *βασιλείᾳ*. (*Rev. of John*, 1860, p.4)

patience in Christ [Jesus]: For *ἐν Χριστῷ* we have A. and a Vatican cursive (25.) collated by Birch; for *ἐν Ἰησοῦ* C. 38. with several of the best copies of the Vulgate, the Coptic, &c., and for *ἐν Χρ.* ‘I., B. forty-seven cursives, Compl., Vulg., Syr., Arm., and Arr., Are., cat., Prim. The common text *Ἰησοῦ Χριστοῦ* is supported by a good many cursives. (*Rev. of John*, 1860, p.4)

patience in Christ [Jesus]: The evidence is conflicting as to what follows: *ὑπομονὴ Ἰησοῦ* X. is the ordinary reading, and so Gr. Kn. and Sz. But Tisch. Ln. and Treg. *ἐν Ἰ.* There is ancient authority for *ἐν X.* Matthiae edits *ἐν X.* ‘I. following many MSS. (*Prospect* 1:153)

patience in Christ [Jesus]: In Rev. 1:9, the reading [of *ἐν*] is, in my opinion, the most doubtful, though it has the excellent support of Codex Ephræmi (C.) and its cursive colleague, Vat 579 (38.), with several ancient copies of the Vulgate (Amiatinus, Demidovianus, Toletanus, Lipsiensis,^{5,6} &c.), the Coptic version, and Origen. Dionysius Alex. (ap Euseb. H. E. vii. 25) has *ἐν ὑπομονῇ Ἰησοῦ*, which may be a lapse for

ὑπ. *ἐν Ἰ.* On the other hand, Codex Alexandrinus (A.) and Palatino-Vat. 171 (25.) give *ἐν Χριστῷ*, which appears to me commended among other considerations by these. First, it is not like the hand of a corrector to introduce different expressions for the same person in the same verse. The obvious tendency in such cases, whether by accident or design, is towards uniformity. Next, *ὑπομονὴ ἐν Ἰησοῦ* is a phrase unexampled in Scripture. The only passage likely to be brought as parallel is Eph. 4:21, *ἀληθεὶς ἐν τῷ Ἰησοῦ*. (1 Thess. 4:14, “Even so them also which sleep in Jesus will God bring with him,” may occur to the English reader. But if we examine the Greek, there is nothing in common. The meaning of *τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ* is *not* = *ἐν Ἰησ.*, as a recent Oxford Professor asserts, but, with Mr. Elliott, “those laid to sleep by Jesus.”] But they are not analogous, for the sense here is in the person of Jesus. The presence of the article distinctly intimates that it is not a mere characteristic of truth which is intended, for this regularly would be anarthrous. Hence, *Ἰησοῦς* being a name, Scripture idea and expression invariably, I believe, require *ἐν Χριστῷ* or *ἐν Χριστῷ Ἰησοῦ*. The last formula has, in the present instance, the suffrages of the Vatican Uncial 2066, the great majority of the junior Greek copies, the Complutensian, the Vulgate edition (Cod. Harleianus also), the Syriac, Armenian and Arabic, Arethas, the Catena and Primasius. To it there could be no objection on the score of scriptural usage. It is very conceivable that, if it were the primitive reading, it might give rise to the two varieties *ἐν Χριστῷ* and *ἐν Ἰησοῦ*, and that, if an erratum, it might have been compounded of the others, both of which are unquestionably ancient. On the whole, I have judged it best after *ὑπομονὴ* to give *ἐν Χριστῷ*, with the addition of *Ἰησοῦ* in brackets; (*Rev. of John*, 1860, p. xv-xvii)

patience in Christ [Jesus]: “Of Jesus Christ” as in the common text cannot stand; but “in Jesus,” though highly supported, is unexampled as to usage, which would seem rather to require “in Christ,” or “in Christ Jesus,” with excellent authority, and in the latter case very large. (*Bible Treasury* 14:143)

is called: Er. omits *τῇ καλουμένῃ*. (*Rev. of John*, 1860, p.4)

because of: C. reads *καὶ* for the first *διὰ*. (*Rev. of John*, 1860, p.4)

[because of]: The second *διὰ* omitted by AC., 4. 9. 28. 31. 34. 35. 37. 38. 48. 87. Er., Vulg., Cop., Arm., Dion., Prim., &c., is read by B. and very many cursives, the Syriac and other Vv. (*Rev. of John*, 1860, p.4)

[because of]: *διὰ* . . . in the last clause [is] omitted in some of the later editions. (*Prospect* 1:153)

Jesus [Christ]: *Ἰησοῦ* is the reading of AC., 12. 28. 36., and some of the best copies of the Vulgate. B. and other authorities add *Χριστοῦ*. (*Rev. of John*, 1860, p.4)

Jesus [Christ]: *Χριστοῦ* in the last clause [is] omitted in some of the later editions. (*Prospect* 1:153)

Jesus [Christ]: . . . after *μαρτυρίαν* [I have judged it best] to insert *Ἰησοῦ* (on the authority of AC. 12. 28. 36., the best mss. of the Vulgate, Dionys. Alex. ap Euseb., &c.) as undoubtedly genuine, whether or not we prefer (with B. and the great mass of copies, many versions and Fathers) to add *Χριστοῦ*, which may have been from verse 2. The vulgar reading *Ἰησοῦ Χριστοῦ*, though not without the support of some modern copies, cannot resist the weight of the older MSS. and other authorities. It is, besides, the easier reading, whereas the general truth of the Bengelian maxim is unquestionable — “proclivi lectioni præstat ardua.” (*Rev. of John*, 1860, p. xv-xvii)

Jesus [Christ]: “Christ” should disappear from the end of the verse, on the authority of *ⲛ A C P*, &c. (*Bible Treasury* 14:143)

1:10 I was: A. begins with *ἐγώ*, probably from *ἐγεν.* (*Rev. of John*, 1860, p.4)

the: The criticism [by J. Kelly, *The Apocalypse Interpreted*, 1848] on *ἐν πνεύματι* is a mistake from inattention to the idiomatic differences

of the two languages. The authorized version is quite right, "in the Spirit," *not* "in spirit;" see on a different theme 1 Cor. 12:3,13. Ephes. 2:22, &c. On the other hand, if the Greek had been τῷ πνεύματι, it might have been rendered "in spirit," as it is very properly in the authorized version of Matt. 5:3, &c. i.e. "in *their* spirit." The presence of the article, as another has ably shewn, does not prove the Holy Ghost to be in question: it may or may not be. In this the article is supplied or omitted, according to the general laws of its usage. (*The Prospect* 1:184)

Lord's: I am aware that the late Dr. S. R. Maitland, followed by a very few others, ventured to deny that the expression ἐν τῇ κυριακῇ refers to "the Lord's day," and to argue that it means "the day of the Lord," into which he supposed the prophet was carried forward in spirit. The fact is, however, that, first, the expression is pointedly distinct from the prophetic phrase, ἡμέρα κυρίου with or without the article (for it is used either way according to the exact shade of thought intended); secondly, it is the form constantly and regularly used from the earliest ages to express, according to Christian feeling, the first day of the week, as Jews would say, or Sunday, as Gentiles said. Hence Justin Martyr, wishing to defend Christians and their faith before heathen, uses their term, but in a sort of apologetic way, τῇ τοῦ ἡλίου λεγομένη ἡμέρα. (Apol. i. 67, ed. Otto, 1842, i. 268-270). Where no such motive operated, the phrase of St. John is employed, as in the alleged Epistles of Ignatius to Magnesians, ix., μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες; so also in Clem. Alex. Strom. v. vii. 12; in Iren. Fragm. vii., ed. Bened. 342, and in Euseb. H.E. iv. 23, 26; v. 23. There is no need to multiply later references, nor to prove that it was so understood by the Latins or by those who spoke in other tongues. It is as certain as any such matter can be that the meaning is "the Lord's day," and nothing else. (*Bible Treasury* N9:375)

behind me a loud voice: The order in the text is that of C. and many others; B. and above thirty cursives, Compl., have φ. ὀπ. μ. μ., and A. has φ. μ. ὀπισθεν μ. (*Rev. of John*, 1860, p.4)

behind me a loud voice: The order of the words is a little different in the MSS. The sense is unaffected. (*Prospect* 1:153)

1:11 saying, ἄ: ABC., more than forty cursives, Compl., and almost all the Vv., with the old Greek and Latin commentators, omit ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καί. (*Rev. of John*, 1860, p.4)

saying, ἄ: The clause ἐγὼ εἰμι τὸ Α, (in some Ἄλφα,) καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, καί is rejected by most, as also ταῖς ἐν Ἀσίᾳ. (*Prospect* 1:153)

saying, ἄ: It is well known that the words in the common text here, "I am Alpha and Omega, the first and the last, and" have no sufficient authority, and were evidently inserted by the mistake of some scribe. Admirable where God inserts them repeatedly in this book, they only mar the connexion here when man added them wrongly. (*Lect. on Rev.*, p.20)

saying, ἄ: All the best MSS., versions, &c. reject [the words of the common text]. (*Lect. on Rev.*, p. 15)

saying ἄ . . . churches ἄ: a long interpolation after the first word in the common text disappears [in the RV], and another after "churches." (*Bible Treasury* 14:143)

churches, ἄ: The best authorities read ἐπτά, and omit ταῖς ἐν Ἀσίᾳ. (*Rev. of John*, 1860, p.4)

Thyatira: There is much discrepancy in the uncials, cursives, &c., as to the orthography, particularly of Θυάτειρα. ABC. = -αν, majority = -α, some -ας, -ισα. [I] was disposed at first to regard the uncial reading as a mere orthographical error; but a comparison of the case of Thyatira with that of Lystra, in Acts 14:6,8,21; 16:1,2; 2 Tim. 3:11, satisfied me that this seemingly improbable variation in our text is the true reading. Θ., like Α., has two forms; a fem sing. and a neut. pl. (*Rev. of John*, 1860, p.4)

1:12 And, ἑκεῖ B. and thirty-eight cursives, Compl.; after the first καί. (*Rev. of John*, 1860, p.4)

was speaking: For ἐλάλησε of the common text, BC., fortytwo cursives, Compl., read ἐλαλεῖ (A. λαλεῖ). (*Rev. of John*, 1860, p.4)

was speaking: Rec. and Gr. ἐλάλησε. Sz. Kn. Ln. Tisch. and Treg. prefer ἐλάλει with most MSS. A. reads λαλεῖ. None of these forms is free from Hellenism. (*Prospect* 1:153)

1:13 in the midst: AC. have ἐμμέσῳ, B. and most others ἐν μ. (*Rev. of John*, 1860, p.4)

[seven]: AC., 12. 28. 38. 45. Er., several Vv. and Ff. omit ἐπτά, which B. and most others insert. (*Rev. of John*, 1860, p.4)

[seven]: Rec. Gr. Kn. and Sz. read ἐπτά ἄ., Ln. Tisch. and Treg. omit. (*Prospect* 1:153)

like: For ὅμοιον A. has ὁμοίωμα, (and so one Latin and two Slavonic mss.) (*Rev. of John*, 1860, p.4)

the: The article is wanting in Greek to indicate the character in which Christ was seen: "a son of man" therefore is too vague and not the sense. If the article had been inserted, it would have conveyed the idea of Him as the known person whom John loved and followed on earth, rather than the character in which he appeared now. (*Lect. on Rev.*, p.21)

the: though the text ("a son of man") seems literally faithful, John 5:27 ought to have made not only the Revisers [of 1881] hesitate as to their text but our Transatlantic friends [American correctors of the RV] still more doubt the wisdom of their rejecting the marg. note. The Greek, like the Chaldee of Dan. 7, has not the article as is notorious, because the aim is to describe the human character of the glorious person that was seen, rather than to point to Him as a known object. Our language fails to reflect this characterising force of the anarthrous phrase; for if we say "the," it makes the person as such more prominent than the original warrants; if we say "a," it excludes Him who was well understood to be seen in the character of Son of man, which we can express better in the Gospel than here. The Father gave Him authority to execute judgment, because He is Son of man, though He is also Son of God and as such gives life to every one that believes. Here, in John's great prophecy, it is more difficult to set it out adequately in English, and one can hardly avoid saying "the" Son of man, though in italics or brackets or some such expedient, to show that it is not in Greek but due to the exigencies of our tongue. But as "a son of man" in the Revised text falls short of the truth, so the omission of the marg.¹¹ in 13 by the Americans is a bolder departure still as giving up a truer alternative. The insertion of the article in Greek would have spoiled the real bearing of both passages. How to give the best possible English equivalent may be questionable; but "a son of man" is not the sense meant either in Dan. 7 or Rev. 1 any more than in John 5. (*Bible Treasury* 15:176)

Son: νῖϙ is read by AC. and many more, νῖόν by B. and about thirty cursives. (*Rev. of John*, 1860, p.4)

the Son of man: [See note to Rev. 1:8]

down to the foot: A. and 11. give ποδῆρην, BC. and the rest ποδῆρη. (*Rev. of John*, 1860, p.4)

paps: μαζοῖς A. and eight cursives, Compl.; BC. and the rest μαστοῖς (μασθοῖς 7. 29. 97.) (*Rev. of John*, 1860, p.4)

golden: χρυσῆν B. and most, -άν AC. (*Rev. of John*, 1860, p.4)

1:14 as . . . as: C. and others ὡσεῖ, A. and sixteen ὡς, B. and nineteen καὶ ὡς, others ὡσπερ, 8. Cyp. omit (after λευκαί). (*Rev. of John*, 1860, p.4)

as . . . as: "white as white wool" is self-evidently the sense intended; "white like wool" as in the Text. Rec. and Authorised Version is not intelligible. (*Bible Treasury* 14:143)

Revelation Notes

1:15 fine brass: The word χαλκοβάνω seems compounded of χαλκός copper, and לבן, white — a compound of Greek and Hebrew, which has been conjectured to harmonize with the book. Compare in this chapter ναὶ ἁμήν ver. 7; also chap. 9:11; and perhaps elsewhere. (*Lect. on Rev.*, p.21) glowing: B. and most πεπυρωμένοι, -νης AC. -νω (or -η) some cursives, with Vulg., Cop., Syr., &c. (*Rev. of John*, 1860, p.4)

glowing: Ln. πεπυρωμένης, and some MSS of no great weight πεπυρωμένω, which the Vulgate and other versions follow. (*Prospect* 1:153)

glowing: [Q.: why should πεπυρωμένος be translated “burning” in the first text [1:15], and “refined” in the second [3:18]? Other versions, down to the most recent, vary the rendering in the two places, so that there most likely is a modifying cause which forbids the same force to be given to the word in both cases. May we have this cause explained, unless we can get a rendering that suits the Greek word in both texts? M.]

A. The contextual aim differs like the phrase, though the same remarkable word reappears. But in chap. 1:15 it is part of the Lord’s judicial attributes, not only “eyes as a flame of fire,” but “feet like brilliant brass (or, copper), as though they glowed in a furnace,” penetrative and firm unsparingness to the last degree in judgment of responsible man. They were as though red-hot in a furnace. In chap. 3:18 the scope is wholly different; for there the Lord counsels the angel of the church in Laodicea to abandon his self-satisfaction in their empty riches and acquisitions, and to buy of Him what is alone genuine wealth before God, “gold tried by fire,” His own righteousness to suit His nature and presence; as also the white garments figure the practical righteousnesses which become the saint. The justified must be righteous. But so distinct is the connexion that it is extremely difficult to suggest one English counterpart to both. For it is ἐν καμίνω in the one text, and ἐκ πυρός in the other. This modifies the rendering of πεπυρωμένος. It is true that copper or brass, as in the altar of Burnt-offering, also represents divine righteousness; yet this, not as meeting God’s nature on high, but rather as dealing with man’s responsibility on earth. “Fired” as in a furnace or out of fire is literal, but would be somewhat harsh. (*Bible Treasury* N3:256)

glowing: It would seem from 3:18 that red hot, and so “refined” is meant in 15 also. (*Bible Treasury* 14:143)

1:16 had: A. 41., with the Æthiopic, want ἔχων, BC. and the mass support it (87. εἶχεν). (*Rev. of John*, 1860, p.4)

had: Rec. Gr. Kn. Sz. and Treg. καὶ ἔχων, Ln. and Tisch. omit ἔ. (*Prospect* 1:153)

in his right hand: For δ. χ. αὐ. which AC. and fifteen cursives give, B. has χ. αὐ. τ. δ., very many cursives δ. αὐ. χ., and 10. 28. 95. omit χεῖρ. (*Rev. of John*, 1860, p.4)

stars: With the former [i.e., A. 41] goes the reading ἀστέρες, instead of ἀστέρας. (*Rev. of John*, 1860, p.4)

in_Λ: Er. omits τῇ. (*Rev. of John*, 1860, p.4)

1:17 when: ὅτι Compl. (*Rev. of John*, 1860, p.4)

I fell: For ἔπεσα twelve mss. have ἔπεσον. (*Rev. of John*, 1860, p.4-5)

he laid: ABC. and upwards of thirty cursives read ἔθηκεν for ἐπέθ. (*Rev. of John*, 1860, p.5)

hand . . . saying_Λ: The best authorities omit χεῖρα and μοι. (*Rev. of John*, 1860, p.5)

the first: For πρῶτος, A. has πρωτότοκος. (*Rev. of John*, 1860, p.5)

1:18 and the living one: and I was dead . . . ages_Λ . . . death and of hades: “And the Living One and I was dead,” opens 18 rightly [in the

RV]. “Amen” should vanish, and Hades follow death. (*Bible Treasury* 14:143)

ages_Λ: ἁμήν, read by B. and most, is wanting in AC. 36. 38. Er., Vulg., Cop., Æth., Arm., Ar^p. &c. (*Rev. of John*, 1860, p.5)

ages_Λ: The “Amen,” though read by B and most of the cursives, seems due to the copyists making the phrase a doxology, either through unconscious habit, or designedly adding ἁμήν as a correction. (*Lect. on Rev.*, p.22, *Christ and the Seven Churches*, p. 34)

ages_Λ: Ἀμήν is not found in the more ancient MSS., which also support the order τοῦ θ. καὶ τοῦ ἁ. (*Prospect* 1:153)

keys: AC. many mss., Compl., have κλεῖς, B. and thirty others κλείδας. (*Rev. of John*, 1860, p.5)

of death and of hades: τ. θ. κ. τ. ᾗδου ABC., near fifty mss. Compl., with most of the Vv. (*Rev. of John*, 1860, p.5)

1:19 therefore: ABC., forty-seven cursives, Compl., and most Vv., read οὖν. (*Rev. of John*, 1860, p.5)

therefore: Οὖν ought to be inserted, and so Gr. Kn. Sz. Ln. Tisch. and Treg. (*Prospect* 1:153)

thereafter: it should be “Write therefore” as is generally known (*Bible Treasury* 14:143)

which: Singular to say, an effort has been revived which never ought to have been made to explain its force, especially in light of what goes before and of what follows. The Greek, except in very careless style, cannot bear “and what they signify”; for this would require τίνα (or ἅτινα) instead of ἔ thus giving a different force to the second ἔ from the first and third. N. T. phraseology allows no such laxity; and the context, being dislocated thereby, totally forbids it. Others seek to attain the same result by the plea that εἰσὶν may practically mean “signify” here, as sometimes elsewhere. But there is no analogy here with any such cases; and for the plain and conclusive reason, that in none of them is there a distinction compared with the past and the future. The only sound and satisfactory rendering, therefore, is that adopted in the A. and R. versions, and indeed in almost all others, modern as well as ancient. (*Rev. Exp.*, p.37-8)

the things which are about to come to pass after these: The version “hereafter” is vague, for it might mean thousands of years after. “After these” expresses the sense of the phrase much better. It means what was about to happen immediately after “the things which are” now — i.e. after the church-condition. (*Lect. on Rev.*, p.20, *Christ and the Seven Churches*, p. 31)

the things which are about to come to pass after these: “What is about to take place after these” is the exact translation of the next phrase. Even “afterward” would be here equivocal. “After these things” gives the true sense required, as it is the closely literal rendering. Not another instance in the Revelation can bear the vague “hereafter,” or even “afterward” which is meant in John 13:7. Here again the context fixes the precision of its general usage, and forbids the looser application, which might be, where no line of distinction is drawn between past and present. The beginning of chap. 9 confirms fully the exact rendering “after these things.” (*Rev. Exp.*, p.38)

the things which are about to come to pass after these: why the vague “hereafter,” at the end, and in 4:1, instead of the more precise “after these things,” which is favoured by the context? John was to write (1) the things which he saw, (2) the things which are, and (3) the things which are about to happen after these (i.e., the seven churches as set out in the seven letters of our Lord): not, as Dean Alford so strangely says, the things seen supplemented by what they mean, which would demand τίνα instead of ἔ. In this, however, the Revised Version is right, like the Authorised Version and almost if not all others. (*Bible Treasury* 14:143)

which are: C. reads ἔ δεῖ μέλλ. γέν. (in the last with B. and seven cursives, Compl.) (*Rev. of John*, 1860, p.5)

1:20 the mystery: Some suppose that the regimen passes on from γρ. (verse 19) in a kind of unconscious Apocalyptic way. This is grammatically easy. But the sense is better, in my judgment, if we take verse 20 as an independent sentence, opened by the accus. absolute, and followed by an explanatory clause. (Rev. of John, 1860, p.5)

which: B. and most read ὧν, AC. and five others (Er.) οὗς. (Rev. of John, 1860, p.5)

on my right hand: A. ἐν τῇ δ. BC. and perhaps all others ἐπὶ τῆς δ. (Rev. of John, 1860, p.5)

on my right hand: Tisch. without comment reads, on the authority of A., ἐν τῇ δ. instead of ἐπὶ τῆς δ. as almost all others do. (Prospect 1:153)

the seven golden lampstands: For τὰς ἐπ. λ. τ. χρ. 97. has τῶν ἐπτὰ λυχνῶν. (Rev. of John, 1860, p.5)

angels . . . seven: is not our tongue capable of reflecting the anarthrous usage of "angels," no less than of "seven churches"? If there is a defining genitive in the one case, there is a numeral in the other, which renders the predicate sufficiently definite without the insertion of our article in the one more than in the other. (Bible Treasury 14:143)

the seven lampstands: ABC. and twenty mss. αὶ λ. αὶ ἐπτὰ for αὶ ἐπ. λ. (ἐπτὰ λ. 22. Er.) in the common text, which also adds δς εἶδες on the authority of many recent mss., Cop., &c., in opposition to ABC., thirty-seven mss., and most Vv. (Rev. of John, 1860, p.5)

the seven lampstands: Ἄς εἶδες are omitted by all recent critics, following the best MSS. and versions. (Prospect 1:153)

2:1 of the: For τῆς, as B. and almost all others, AC. read τῷ (i.e. the church's angel who is in Ephesus). So A. (not C.) has in verses 8 and 18. 36. gives τῷ τῆς in verse 1. (Rev. of John, 1860, p.5)

of the: Tisch. τῷ for τῆς in verses 1, 8, and 18. (Prospect 1:153)

in Ephesus: ABC., above forty mss., Vulg., Syr., Cop., And. Are. cat. substitute ἐν Ἐφέσῳ (Compl. omits ἐν) for Ἐφεσίῃς. (Rev. of John, 1860, p.5)

in Ephesus: Rec. Ἐφεσίῃς, but ἐν Ἐφεσῷ is without doubt the reading. (Prospect 1:153)

in Ephesus: of course the Revisers correct "of" to "in" Ephesus, following a better text than the received one. (Bible Treasury 14:143)

in the midst: AC. read ἐμμέσω, B. and the rest ἐν μέσῳ. (Erasmus ἐπὶ μέσῳ, with no extant witness.) (Rev. of John, 1860, p.5)

golden: AC. have χρυσεῶν, B. and most other authorities χρυσῶν. (Rev. of John, 1860, p.5)

2:2 [thy]: AC., ten cursives, Compl., Vulg., Syr., Arr., Arm., omit σου, which B. and the mass, Cop., &c., add after κόπον. (Rev. of John, 1860, p.6)

[thy]: Valuable MSS. τ. κ. σου. (Prospect 1:153)

and: A., &c., omit καὶ before ὅτι. (Rev. of John, 1860, p.6)

and: A. omits καὶ before ὅτι. (Prospect 1:153)

thou has tried: ἐπείρασας for the common ἐπειράσω ABC., forty-eight mss., Compl., &c. (Rev. of John, 1860, p.6)

call themselves apostles: λέγ. εἰναι. ἀπ. is the reading of ABC., near fifty mss., &c., to which B. and about forty-five, Compl., add εἶναι, omitted by AC. and three others. The common text is φάσκ. εἶναι ἀπ. (Rev. of John, 1860, p.6)

call themselves apostles: All the oldest λέγοντας εἰναι τοὺς ἀποστ. Gr. and Sz. add εἶναι, with many MSS. and versions. Rec. ἐπειράσω τ. φάσκοντας εἶναι ἀ. (Prospect 1:153)

2:3 hast patience, and hast borne: ὑπ. ἐχ. κ. ἐβαστ. ABC., thirty-six mss., and many Vv. Many invert the order and add καί. (Er. ἐβάπτισας) (Rev. of John, 1860, p.6)

hast patience, and hast borne: Rec. ἐβ. κ. ὑπ. ἐχ. κ., but the best editors ὑπ. ἐχ. κ. ἐβ. (Prospect 1:154)

and hast borne . . . and: The confusion and addition in 3 are corrected [in the RV] on good authority. "And thou didst bear" shifts from being the first member to the second place, and is connected with "for My name's sake," "and hast laboured" being expelled. (Bible Treasury 14:143)

and art not wearied: καὶ οὐ κεκοπίακας (or -ες) is given by AC. and five others, κ. οὐκ ἐκοπίασας by B. and forty-seven, Compl. The ordinary reading κεκοπ. καὶ οὐ κέκμηκας is a mere gloss. (Rev. of John, 1860, p.6)

and art not wearied: For Rec. κεκοπ. κ. οὐ κέκμηκας, Gr. Sz. Tisch. κ. οὐκ ἐκοπ. Kn. Treg. κεκοπίακας, Ln. (with A. and C. (Regius, or "Codex Ephraemi," a valuable but defective MS.)) κεκοπίακες. (Prospect 1:154)

and art not wearied: The common text, followed by the Authorized version, is in some respects corrupted. — Their toil was known, and endurance they were not only eminent for, but they had it still. They had proved intolerant of evil persons and especially of such as falsely claimed high ecclesiastical authority; whilst they had manifested their willingness to bear wrongs or afflictions for Christ's sake; and in all this they were not weary. Such is the sense of the right readings and the true order. For οὐ κεκοπίακας (or οὐκ ἐκοπίασας) Erasmus adopted, from his copy which had got mixed up with the comment of Andreas, κεκοπί. καὶ οὐ κέκμηκας. A few mss. (16. 37. 38. 69.), and Vv. drop οὐ before κεκοπίακας, perhaps to seem verbally consistent with κόπον in the verse before; but the evidence for what I have given seems overwhelming. (Christ and the Seven Churches, p. 45. See Lect. on Rev., p.32)

2:4 But: ἀλλά B., &c. (So verse 14.) (Rev. of John, 1860, p.6)

against: πρ. σ. ἀγ. A. . . ἀφῆκος C. (Rev. of John, 1860, p.6)

against: [In the RV] there is rightly the omission of "somewhat," but why [insert] "this"? It is better without addition. (Bible Treasury 14:143)

hast relaxed thy first: Let me just remark that the word "somewhat," in verse 4, seems to weaken the sense. It might convey the idea that the Lord had but little against them; whereas, in truth, He was exceedingly grieved. (Lect. on Rev., p.33)

2:5 thou art fallen: ABC. and forty cursives, &c., πέπτωκας for ἐκπέπτ. (Rev. of John, 1860, p.6)

[quickly]: ταχύ is not in AC., Vulg., Cop., Æth., and many Latin fathers. τάχει Er. (Rev. of John, 1860, p.6)

[quickly]: I doubt, on grounds both external and internal, that "quickly" should be in ver. 5. For when He thus comes to judge the ways of His own people can it be so said? (Lect. on Rev., p.33-4)

[quickly]: Erasmus edited τάχει from his faulty MS. ταχεῖ, but the Complutensian editors, Colinæus, and others read ταχύ, which is as right in ver. 16, as it is here inappropriate. For there is no "quickly" in the Lord's coming to remove the lamp, though He does come quickly to fight with the corruption of the church. (Rev. Exp., p.44)

[quickly]: Still more important is the exclusion of "quickly" from 5 on the authority of A C P, the Vulgate, Memphitic, and Æthiopic, though the Basilican Vat. and perhaps all the cursives support it as did the earlier editors. It was an addition of the copyists, perhaps from 16. (Bible Treasury 14:143)

2:6 which: A. omits & (as do the Coptic and other versions), contrary to BC. and the rest. (Rev. of John, 1860, p.6)

2:7 churches: A. has τ. ἐπτὰ ἐκκλ., C. τ. ἐκκλ. ταῖς ἐπτὰ. (Rev. of John, 1860, p.6)

him: Ten cursives, Compl., omit αὐτῷ. (Rev. of John, 1860, p.6)

in Λ . . . [my]: ABC., thirty-eight cursives, and several versions, &c., support $\epsilon\nu\ \tau\hat{\omega}\ \pi\alpha\rho$. instead of the common text $\epsilon\nu\ \mu\acute{\epsilon}\sigma\omega\ \tau\hat{\omega}\ \pi\alpha\rho$. . . B., forty cursives, Compl., Vulg., Cop., Syr., &c., add $\mu\omicron\nu$ which AC. and the rest reject. (*Rev. of John*, 1860, p.6)

in Λ . . . [my]: Rec. $\mu\epsilon\sigma\hat{\omega}\ \tau$. π . All the critics $\epsilon\nu\ \tau\hat{\omega}\ \pi$. to which Gr. Sz. Kn. and Tisch. add $\mu\omicron\nu$, but Rec. Ln. and Treg. omit. (*Prospect* 1:154)

in Λ . . . my: it is not in "the midst of" the paradise of God, but "in" it, "my" being probably a gloss. (*Bible Treasury* 14:143)

2:8 in Smyrna: For $\epsilon\kappa\kappa\lambda$. $\Sigma\mu\rho\nu\nu\alpha\acute{\iota}\omega\nu$, ABC., fifty mss. Compl., Vulg., Æth., Syr., Arm., Arr., &c., represent $\epsilon\nu\ \Sigma\mu$. $\epsilon\kappa\kappa\lambda$. ($\sim\eta\varsigma$ A). (*Rev. of John*, 1860, p.6)

in Smyrna: Rec. $\Sigma\mu\rho\nu\nu\alpha\acute{\iota}\omega\nu$: but $\epsilon\nu\ \Sigma\mu\acute{\upsilon\rho\nu\eta}$ is preferable. A has $\epsilon\nu\ \Sigma\mu\rho\nu\nu\eta\varsigma$ which appears to be a slip. (*Prospect* 1:154)

the first: $\pi\rho\omega\tau\acute{o}\tau\omicron\kappa\omicron\varsigma$ A. (as in ch. 1:17). (*Rev. of John*, 1860, p.6)

who: Nineteen cursives omit $\delta\varsigma$. (*Rev. of John*, 1860, p.6)

lived: the Revisers correct "is alive" to "lived." (*Bible Treasury* 14:143)

2:9 [thy works and]: B. and the mass of cursives, Syr., and other authorities, add $\tau\acute{\alpha}\ \epsilon\rho\gamma\alpha\ \kappa\alpha\acute{\iota}$, contrary to AC. 19. 47. Vulg., Cop., Æth., &c. (*Rev. of John*, 1860, p.6)

[thy works and]: Rec. Gr. Sz. σου $\tau\acute{\alpha}\ \epsilon\rho\gamma\alpha$. Tisch. and Treg. reject. (*Prospect* 1:154)

[thy works and]: [The RV omits] "works and." (*Bible Treasury* 14:143)

(but thou art rich): ABC., above fifty cursives, Compl., have $\acute{\alpha}\lambda\lambda\acute{\alpha}$ $\pi\lambda$.; many cursives $\pi\lambda$. $\delta\acute{\epsilon}$. (*Rev. of John*, 1860, p.6)

(but thou art rich): Read $\acute{\alpha}\lambda\lambda\alpha\ \pi\lambda$. for $\pi\lambda$. $\delta\acute{\epsilon}$. (*Prospect* 1:154)

of: $\acute{\epsilon}\kappa$, given by ABC., thirty-one cursives, Vulg., Cop., Syr., Arm., &c., is omitted by a good many cursives, &c. (*Rev. of John*, 1860, p.6)

Jews: C. Ἰουδαίων . (*Rev. of John*, 1860, p.6)

2:10 not: ABC., 8. 49. 95. Cop., Æth., $\mu\acute{\eta}$; all other cursives, Vulg., Syr., &c., $\mu\eta\delta\acute{\epsilon}\nu$. (*Rev. of John*, 1860, p.6)

not: Read $\mu\eta\ \phi$. (*Prospect* 1:154)

not . . . the: for "none" they [the RV] have "not," and "the" (not "a") crown of life. (*Bible Treasury* 14:143)

to suffer: AC. and many cursives $\pi\acute{\alpha}\sigma\chi$. B., twenty-nine cursives, $\pi\alpha\theta\acute{\epsilon}\iota\nu$. (*Rev. of John*, 1860, p.6)

to suffer: Matthiae with many MSS. reads $\pi\alpha\theta\acute{\epsilon}\iota\nu$. (*Prospect* 1:154)

Behold: B., above thirty cursives, Compl., add $\delta\acute{\eta}$ after ἰδοῦ , AC. and the rest omit. (*Rev. of John*, 1860, p.6)

Behold: Matthiae with many MSS. reads . . . $\text{ἰδοὺ}\ \delta\acute{\eta}$ (*Prospect* 1:154)

the devil . . . of you: ABC., forty-two cursives, Compl., $\delta\ \delta$. $\acute{\epsilon}\xi\ \upsilon\mu$., many cursives $\acute{\epsilon}\xi\ \upsilon\mu$. $\delta\ \delta$. (*Rev. of John*, 1860, p.6)

to cast: $\beta\alpha\lambda\acute{\epsilon}\iota\nu$ B. and the great majority, $\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ AC. and fifteen cursives. (*Rev. of John*, 1860, p.6)

ye shall have: B. and most authorities $\acute{\epsilon}\chi\epsilon\tau\epsilon$, A. 36. Cop., $\acute{\epsilon}\chi\eta\tau\epsilon$, C. 11. 12. $\acute{\epsilon}\chi\epsilon\tau\epsilon$. (*Rev. of John*, 1860, p.6)

ye shall have: Ln. $\acute{\epsilon}\chi\eta\tau\epsilon$ for $\acute{\epsilon}\chi\epsilon\tau\epsilon$. (C. $\acute{\epsilon}\chi\epsilon\tau\epsilon$.) (*Prospect* 1:154)

days: Matthiae with many MSS. reads . . . $\acute{\eta}\mu\acute{\epsilon}\rho\alpha\varsigma\ \delta$. (*Prospect* 1:154)

days: AC. and many more $\acute{\eta}\mu\epsilon\rho\omega\nu$; B., thirty-two mss., and the Vv., $\alpha\varsigma$. (*Rev. of John*, 1860, p.6) [see note to Rev. 17:12]

2:13 [thy works, and]: B. and most others have $\tau\acute{\alpha}\ \epsilon\rho\gamma\alpha\ \sigma\omicron\upsilon\ \kappa\alpha\acute{\iota}$, which are omitted by AC. 38. Vulg., Cop., Æth., Slav. copies, &c. (*Rev. of John*, 1860, p.6)

[thy works, and]: Compare on verse 9 $\tau\acute{\alpha}\ \epsilon\rho\gamma\alpha\ \sigma\omicron\upsilon\ \kappa$. (*Prospect* 1:154)

[thy works and]: [The RV leaves] out "thy works and" (*Bible Treasury* 14:143)

even: $\kappa\alpha\acute{\iota}$ is inserted before $\epsilon\nu$ by AC. and very many mss., Vulg., Cop., &c.; omitted by B., forty-three mss., Compl., Syr., Arr., Æth., Arm., &c. (*Rev. of John*, 1860, p.6)

wherein: B., thirty-three mss., and several Vv., support $\alpha\acute{\iota}\varsigma$; $\epsilon\nu\ \alpha\acute{\iota}\varsigma$ (Er. $\acute{\epsilon}\mu\alpha\acute{\iota}\varsigma$) very many mss., Compl.; AC., Vulg., Cop., &c., omit. (*Rev. of John*, 1860, p.6)

wherein: In Rev. 2:13, κ^* after $\acute{\eta}\mu\acute{\epsilon}\rho\alpha\iota\varsigma$ gives the singular reading $\epsilon\nu\ \tau\alpha\acute{\iota}\varsigma$. κ^{**} furnishes a confirmation, as far as it goes, of the reading which, following B. and many excellent witnesses, I consider best. On the contrary, AC., omit $\alpha\acute{\iota}\varsigma$ or $\epsilon\nu\ \alpha\acute{\iota}\varsigma$. (*Rev. of John*, 1860, p. xvii)

wherein: Gr. Kn. Sz. $\epsilon\nu\ \alpha\acute{\iota}\varsigma$ with Rec., but Matthiae and Tisch. reject $\epsilon\nu$, and Ln., and Treg. reject $\epsilon\nu\ \alpha\acute{\iota}\varsigma$. (*Prospect* 1:154)

wherein: [The RV] leave[s] out "thy works and"; but they refer in their margin to the uncertainty of the Greek text in the clause about Antipas; and assuredly, as it stands in the Alexandrian and Parisian or even Sinaitic Uncials, it is hardly translatable. The later Vatican, and many cursives add $\alpha\acute{\iota}\varsigma$ as the Porphyrian and others have $\epsilon\nu\ \alpha\acute{\iota}\varsigma$ which removes the difficulty. I do not dwell here or generally on the effort to avoid the English perfect indefinite where the aorist occurs in Greek, as it is of such frequent occurrence. (*Bible Treasury* 14:143)

Antipas: Some of the versions (as the Cop., Syr., Ar.) seem to have understood not a proper name but a verb, and so 97. gives $\acute{\alpha}\nu\tau\epsilon\acute{\iota}\pi\alpha\varsigma$ (and some $\epsilon\acute{\iota}$ - and others $\epsilon\acute{\iota}$ -). Thus Mr. J. H. Godwin understands the passage: "And in the days thou wast arraigned, he was my witness, faithful to me, who was slain among you, where Satan has his dwelling." (*Rev. of John*, 1860, p.6-7)

Antipas: In one instance (Rev. 2:13) [Mr. Godwin, in *The Apocalypse of Saint John*, 1856] has gone beyond all, and ventures to give a verb, instead of the proper name Antipas, and to render the clause, "and in the days thou wast arraigned." He says that in this he follows some of the oldest MSS. and Versions. Now it is true that the Coptic diverges in one direction, the Syriac, &c. in another, and that the Alexandrian copy, followed by some later ones, spells the word so as possibly to mean a verb; but we are not aware of any authority for Mr. G.'s version, and we have no doubt that a man's name is intended. (*Bible Treasury* 1:198)

Antipas, κ : After Ἀντ. 87. has $\kappa\alpha\acute{\iota}$. (*Rev. of John*, 1860, p.7)

my: Besides, κ strengthens the evidence against receiving $\mu\omicron\nu$ (2nd) after $\pi\iota\sigma\acute{\tau}\omicron\varsigma$, which AC. 14. 92. insert. (*Rev. of John*, 1860, p. xvii)

my: AC. 14. 92. Syr., add $\mu\omicron\nu$, which B. and almost all others omit, after $\delta\ \pi$., as 12. 36. Cop., Ar. omit before. (*Rev. of John*, 1860, p.7)

my: Ln. π . $\mu\omicron\nu$. (*Prospect* 1:154)

who: ABC. with most mss. and Vv. have $\delta\varsigma$, which is dropt by 6. 31. 87. and a few other authorities. (*Rev. of John*, 1860, p.7)

Satan dwelleth: ABC. and most others (Compl.) have δ . σ . κ ., not κ . δ . σ ., with many mss., Syr., Æth. (*Rev. of John*, 1860, p.7)

2:14 [because]: C., and some of the oldest Latin copies, Cop., Syr., omit $\delta\tau\iota$, which AB. and most others insert. (*Rev. of John*, 1860, p.7)

[because]: Tisch. omits $\delta\tau\iota$ on the authority of C. and some versions. (*Prospect* 1:154)

some: "some," or persons, that hold is better than them that hold; and a similar remark applies to 15, which closes with "in like manner" [in the RV] instead of "which thing I hate," a mere blunder of some copies. (*Bible Treasury* 14:143)

taught: AC. and many more, Vulg., Latin fathers, &c., $\acute{\epsilon}\delta\acute{\iota}\delta\alpha\sigma\kappa\epsilon\nu$; B. and thirty-eight mss. Compl., $\acute{\epsilon}\delta\acute{\iota}\delta\alpha\chi\epsilon$. (*Rev. of John*, 1860, p.7)

^Balak: τῷ AC. 11. (B. omits); ἐν τῷ 18. 92.** Er., Steph.; τόν most cursives, Compl., Rec. (*Rev. of John*, 1860, p.7)

to cast: A. has βασιλεῖ for βαλεῖν. This reading is followed by A. Rilliet, in his recent French version, "lequel enseignait au roi Balak, comme pierre d'achoppement devant les fils d'Israel, à manger," &c. (*Rev. of John*, 1860, p.7)

^ to eat: καὶ φ. B., twenty-five mss., &c.; five mss. read τοῦ φ., AC. and many, with Vulg., Cop., Syr., omit. (*Rev. of John*, 1860, p.7)

2:15 some . . . in like manner: [See note to Rev. 2:14]

of the: ABC., and twenty-four mss. drop τῶν before Νικ. (*Rev. of John*, 1860, p.7)

in like manner: ABC., forty-nine mss. Compl., Vulg., Syr., &c., read ὁμοίως instead of ὁ μισῶ, with many mss., the Arr. &c.; 38. and the Æth., if not Cop. omit. Three mss., 12. 13. 17., and perhaps more, combine both readings. (*Rev. of John*, 1860, p.7,8)

in like manner: Rec. ὁ μισῶ, but the editors read ὁμοίως, with A.C. &c. (*Prospect* 1:154)

in like manner: The true reading of verse 15 is "likewise," instead of "which thing I hate," which was probably copied from 2:6. The sense is, that there were such as held the Nicolaitan doctrine, as well as those who held that of Balaam. (*Lect. on Rev.*, p.43, *Christ and the Seven Churches*, p. 58)

2:16 ^ Repent: [Vulg., Syr., Latin fathers] join ὁμοίως with μεταν., and so Compl. (*Rev. of John*, 1860, p.8)

therefore: ABC., forty-one mss., Cop., Arm., Arr., Æth., &c., read οὖν, omitted by very many mss., and by the Vulg., Syr., Latin fathers. (*Rev. of John*, 1860, p.8)

therefore: Gr. Kn. Sz. Tisch. &c. read μεταν. οὖν. (*Prospect* 1:154)

2:17 ^of: Very many mss. insert φάγειν ἀπό, contrary to ABC., thirty mss., Vulg., Cop., Æth. (B reads τό, and so the Latins). (*Rev. of John*, 1860, p.8)

^of: Rec. φάγειν ἀπό, but the MSS. of greatest authority want the words. (*Prospect* 1:154)

hidden . . . stone . . . knoweth: C. has κεκρυμένον, (so 28.) ψῆμον, and κενόν, (so 95.) which last is edited in Compl. (*Rev. of John*, 1860, p.8)

knoweth: οἶδεν ABC., forty-eight mss., Compl., for ἔγνω in many cursives, Rec. (*Rev. of John*, 1860, p.8)

knoweth: there is a curious fact of a reading (ἔγνω) introduced by Erasmus, whose MS. here failed, without one known witness, followed in the Greek Bible of Aldus (1518), Cephalæus (1524), and by Colinæus (1534); as also in the editions of R. Stephens, of Beza, and of the Elzevirs. In the Complutensian it is of course οἶδεν, and so in all critical editions, Gratz following it, but not Goldhagen. Bengel avoided the error. Yet it is remarkable that all the English translations are right in giving "knoweth," which answers not to ἔγνω which they read, but to οἶδεν, a reading which few of them saw, or thought of. (*Bible Treasury* 14:143)

2:18 of the: C. omits τῆς, A. reads τῷ, 28. 31. have τοῖς. (*Rev. of John*, 1860, p.8)

church: A. omits ἐκκλησίας (= "to the angel that is in Th.") (*Rev. of John*, 1860, p.8)

Thyatira: Θυατείροις AC. and the mass, -ρη B. and fifteen mss. (*Rev. of John*, 1860, p.8)

his: αὐτοῦ (1st) wanting in A. 36. 38. Vulg. and some Gr. and Lat. Ff. (*Rev. of John*, 1860, p.8)

2:19 thy works and: τὰ ἔργα καὶ omitted by 12. Cop. &c. (*Rev. of John*, 1860, p.8)

faith and service: ABC., thirty-eight mss., Compl., most Vv., with Gr. and Lat. Ff., read π. κ. τ. δ. (C. omits τῇν before π., A. 36. before ὑπ.) while 53. Vulg. (not *Am. Fuld.* &c.) put ἀγ. after κ. τ. π.) (*Rev. of John*, 1860, p.8)

faith and service: This is the true order. (*Lect. on Rev.*, p.49)

faith and service . . . last clause: a better text is followed by the Revisers, which the reader may see by comparison. "Service" should follow "faith," and the closing clause should be "and thy last works [to be] more than the first." (*Bible Treasury* 14:143)

and: καὶ before τὰ ἔσχ. is supported by few authorities and rejected by ABC., thirty-five cursives, Compl., almost all the old Vv., with the Gr. and Lat. Ff. (*Rev. of John*, 1860, p.8)

and: Gr. Sz. Tisch. and Treg. omit καὶ before τὰ ἔσχ. (*Prospect* 1:154)

2:20 ^against: ABC., forty-six mss., Compl., nearly all Vv., &c., omit ὀλίγα (πολλά 28. πολὺ 12. 17* 36., &c.) (*Rev. of John*, 1860, p.8)

^against: Rec. ὀλίγα, δ. ε. τ. γ. I. τ. λ. Editors of note omit ὀλίγα. (*Prospect* 1:154)

^against: The words "a few things," in verse 20, must disappear. It was not a little complaint, but one of unusual gravity and complication. The phrase crept in, I conceive, from verse 14, as there is otherwise resemblance enough to suggest such an assimilation to a copyist. But on a closer inspection the difference, as we have seen, is great, especially if we are to read "thy wife Jezebel." [But see below.] (*Lect. on Rev.*, p.53, *Christ and the Seven Churches*, p. 72)

^ against: "a few things" is all wrong, and on slender ground. Indeed π and some cursives give "much," some others "many things"; but the weight of authority is decisively against any qualifying term here. (*Bible Treasury* 14:143)

thou lettest alone: ἀφείς, -είς, or -ίης, (for ἐὰς) ABC., forty-two mss., Compl., &c. (*Rev. of John*, 1860, p.8)

the woman: In Rev. 2:20, [π] joins C. 38. and many other cursives, with all the versions save the Syriac, in omitting σου after τ. γυν., as I have done, contrary to AB. and most mss., Compl., &c. (*Rev. of John*, 1860, p. xvii)

the woman: τ. γ. σου AB., thirty-eight cursives, Compl., Syr., &c. C. and very many mss. with most of the Vv. omit σου. (*Rev. of John*, 1860, p.8)

the woman: Gr. Sz. Tisch. τ. γ. σου ("thy wife"): Treg. omits σου, reading with them ἡ λ. for τῇν λ. (*Prospect* 1:154)

the woman: The Sinai and Porphyrian uncials lend their strong support to the Paris palimpsest, with many cursives and versions, against the insertion of σοῦ, as read in Codd. A.2, and many cursives, &c., which would require the rendering of "thy wife." (*Lect. on Rev.*, p.52)

Jezebel: Ἰεζάβελ (A., Compl., prefix τῇν) ABC., more than thirty mss., Er., Compl., And., Are., cat.; -βηλ many cursives, Rec. (*Rev. of John*, 1860, p.8)

that calleth: ἡ λέγουσα AC., ἡ λέγει B., forty-four mss., Compl. τῇν λεγ. many mss. (*Rev. of John*, 1860, p.8)

herself: B. 7. 16. 40. 69. αὐτήν. (*Rev. of John*, 1860, p.8)

a prophetess: B. 7. 87. 96.* προφήτην. (*Rev. of John*, 1860, p.8)

and she teacheth and deceiveth: ABC., fifty mss., Compl., many Vv., &c., καὶ διδ. κ. πλ. τοὺς for διδάσκειν κ. πλ., many cursives, Rec., Vulg., &c. (*Rev. of John*, 1860, p.8)

to eat things sacrificed to idols: φάγ. εἰδ. ABC., thirty-nine mss., Compl., all the Vv. and Greek and Latin Ff., for εἰδ. φ., on the authority of many mss. (*Rev. of John*, 1860, p.8)

2:21 she willeth not to repent of her fornication: καὶ οὐ θέλ. (A., &c. οὐκ ἠθέλησεν) μετ. ἐκ τ. πορ. αὐτ. ABC., fifty mss., Compl., almost all

Revelation Notes

Vv., &c. A very few mss. have ἐκ τ. π. αὐτ. καὶ οὐ μετεν. (Rev. of John, 1860, p.8)

she willeth not to repent of her fornication: Read with Gr. Kn. Sz. Tisch. &c. καὶ οὐ θέλει (A. ἠθέλησεν) μετανοῆσαι ἐκ τ. π. ἁ. for Rec. ἐκ τ. π. ἁ. κ. οὐ μ. (Prospect 1:154)

she willeth not to repent of her fornication: the Revisers rightly say "willeth not to repent." Tyndale misled the English who followed him into the feeble, if not false, "repented not." (Bible Treasury 14:143)

2:22 I: ABC., forty-seven mss., Compl., most Vv., omit ἐγώ, which many mss., Ar^p, Slav., add. (Rev. of John, 1860, p.8)

I cast . . . her works: "I cast," not merely "will," as it is also "her" works. (Bible Treasury 14:143)

cast: B. and other mss., with Vv. βαλῶ. (Rev. of John, 1860, p.8)

a bed . . . they repent: A. reads φυλακὴν for κλίνην, and μετανοήσουσιν for -ωσιν. (Rev. of John, 1860, p.8)

her: αὐτῆς B.C., forty-five mss., Compl., Am. Fuld. Tol. Harl., Æth., Cop., Syr., &c.; αὐτῶν A. 12. 36. and other mss., Rec., Vulg., Cyp., Prim., &c. (Rev. of John, 1860, p.8)

her: Rec. αὐτῶν: for which the editors read αὐτῆς. (Prospect 1:154)

2:23 And: A. and Cop. omit the first καὶ contrary to all others. (Rev. of John, 1860, p.8)

your: B., 38. Vulg. (not Am Demid. Harl. &c.), and some Latin fathers αὐτοῦ, the rest have ὑμῶν. (Rev. of John, 1860, p.8)

Λ works: C. omits last τά. (Rev. of John, 1860, p.8)

works: ἐραυνῶν AC. (Rev. of John, 1860, p.8)

2:24 the rest: καὶ before τοῖς λ. is omitted by ABC., forty-three mss., some Vv. (and by seven other mss. which omit τοῖς also.) (Rev. of John, 1860, p.9)

the rest: Rec. καὶ λ. καὶ οἷτ. but the better editions omit καὶ in both places, and for the first read τοῖς. (Prospect 1:154)

Λ the rest . . . Λ which: "and" if not "unto" also should vanish: an error in the Text. Rec. as in the Authorised Version. So the "and" before "which" is spurious. (Bible Treasury 14:143)

Λ which: καὶ is wanting before οἷτινες in ABC., forty-nine mss., Compl., most Vv., &c., contrary to many mss., Vulg. (save Am. Harl.) (Rev. of John, 1860, p.9)

depths: βαθέα for βάθη ABC., forty-eight mss., Compl., &c. (Rev. of John, 1860, p.9)

put: βάλλω AC., forty-one mss., Syr., And. Are., Cat., &c.: βαλῶ B., very many mss., and many Vv., Prim., &c. (Rev. of John, 1860, p.9)

put: Rec. and Gr. βαλῶ: others βάλλω. (Prospect 1:154)

2:25 till: ἄχρις (96. adds οὖ) B. and the mass, And. Are. cat., &c. ἄχρι C., 15. 31. 82. and other mss. ἕως A., 47. (Rev. of John, 1860, p.9)

I shall come: ἀνοιξω (seemingly a slip for ἀν ἤξω) B. and twenty-six mss. (Rev. of John, 1860, p.9)

2:26 he that . . . authority: "authority" is better than "power"; as it should also be "he that" keepeth my works. (Bible Treasury 14:143)

2:27 Λ are broken to shivers: συντρίβεται AC., very many mss., Slav. mss., &c. συντριβήσεται B., forty-five mss., Compl., Vulg., Cop., Syr., Æth., Arm., Arr. (Rev. of John, 1860, p.9)

Λ are broken to shivers: Good MSS. and versions, which Matthiae follows read συντριβήσεται, "they shall be broken to shivers." Most prefer συντρίβεται. (Prospect 1:154)

Λ are broken to shivers: the highest witnesses support the present, not the future, "are broken to shivers," and "they" of the Authorised Version and the margin is questionable as the subject, instead of the vessels of pottery as in the Revised Version. (Bible Treasury 14:143)

2:28 morning: προῖόν AB., &c. (Rev. of John, 1860, p.9)

3:1 church: ἐκκλησίαις C. (err.) (Rev. of John, 1860, p.9)

seven: 12. 28. Er. omit the first ἐπτά. (Rev. of John, 1860, p.9)

a: ABC. and forty mss., Compl., And., Are., omit τό before ὄν. (Rev. of John, 1860, p.9)

a: Rec. τὸ ὄνομα, but the editors rightly omit the article. (Prospect 1:154)

that: For ὅτι ζ., B. and twenty four mss., &c. read καὶ ζ. (Rev. of John, 1860, p.9)

3:2 strengthen: στήρισον AC., fifteen mss., τήρησον eleven mss. στήριξον B. and the majority, And., Are. (Rev. of John, 1860, p.9)

were about: ἐμελλον A C., 12. 21. 28. 34. 35. 36. 38. 87. (7. 16. -λλεν) Vulg., Cop., Syr., Ar^c; ἐμελλες B. thirty-two mss., (ἐμελες Compl.) Ar^p; μέλλει very many mss., Æth., &c. (Rev. of John, 1860, p.10)

were about: Rec. μέλλει, but Gr., Kn., Sz., Tisch. and [sic] ἐμελλον, for which Matthiae on good authority has ἐμελλες ἀποβάλλειν, ("thou wert ready to cast away"). (Prospect 1:154)

were about to die: the Revisers give "was" ready to die, reckoning from the time of strengthening, as "are" would be from the epoch of writing. (Bible Treasury 14:143)

to die: ἀποθανεῖν AC. and the mass (a few mss. ἀποθνήσκειν); ἀποβάλλειν (or -αλεῖν) B. and more than thirty-five mss., Compl., Ar^p. (Rev. of John, 1860, p.10)

Λ works: AC., &c., omit τὰ before ἔργα. (Rev. of John, 1860, p.10)

Λ works: Rec. Gr. Kn. Sz. τὰ ἔργα. The oldest MSS. omit τὰ (Prospect 1:154)

Λ works: [The RV] omit[s] the article on the testimony of A C and the margin of the Codex Reuchlini, which Erasmus too followed; but all others are adverse, including B P and the body of cursives, &c. Hence the Revisers translate "no works of thine." (Bible Treasury 14:143)

complete: [The American correctors of the RV] for the Revisers' "fulfilled" read "perfected." But is not the true version "complete" rather than either? "Perfected" is appropriated by the Revisers, and without objection on the part of the Americans, to another word and for another thought, as in the Epistle to the Hebrews. (Bible Treasury 15:176)

my: θ. μου ABC., about forty-five mss., Compl., Vulg., Syr., Cop., Æth., &c. (Rev. of John, 1860, p.10)

my: The oldest MSS. . . . insert μου after Θ. where it is left out in Rec. (Prospect 1:154)

3:3 and heard; and keep: B. and nearly thirty-five omit καὶ ἦκ. καὶ τήρ. (Æth. drops κ. τ.) (Rev. of John, 1860, p.10)

[upon thee]: After the first ἤξω, B. and most, Vulg. (Am.), Syr., &c., read ἐπὶ σε, while AC., 12. 28. Fuld. Demid. Harl. Tol., Cop., &c., omit. (Rev. of John, 1860, p.10)

[upon thee]: Ἐπὶ σε not found in many ancient MSS. and versions. Tisch. omits. (Prospect 1:154)

[upon thee]: "On thee" in 3 after "come" has very good authority, if not the best. (Bible Treasury 14:143)

thou shalt . . . know: For γνῶς, B. and twenty-six mss. read γνώση. (Rev. of John, 1860, p.10)

what hour: [See note to Rev. 17:12]

3:4 But: ἀλλ' (or ἀλλά AC., 14., &c.) B. and most mss., Compl., and Vv., &c., omitted in the received text on slight authority. (Rev. of John, 1860, p.10)

But: Most read ἀλλ' ἔχεις. Tisch. αἰ for ἄ, following some MSS. (Prospect 1:154)

But . . . ^Λ in: "But" should surely open 4, and "even" retire, both on excellent ground, Cod. Reuchl. misleading in both. (*Bible Treasury* 14:143)

thou hast a few: ^εχ. ^δλ. AC. and most mss.; ^δλ. ^εχ. B., twenty-one mss., Compl., And. Are. &c. (*Rev. of John*, 1860, p.10)

^Λin: ABC., forty-five mss., Compl., Vulg., Cop., Æth., Syr., Arr., And., Are., &c., omit ^{καί} before ^{ἐν} Σ. (*Rev. of John*, 1860, p.10)

which: ^α ABC. and the mass; ^{οἱ} 17. 28. 37. 38. 46. 88. Er.; & 98. Vulg., Cop., Arr., &c. (*Rev. of John*, 1860, p.10)

their: For ^{αὐτ.} C. has ^{ἐαυτῶν}. (*Rev. of John*, 1860, p.10)

3:5 he: ^{οὗτος} B. and most (53. ^{οὗτος οὕτως}), some Vv., And. Are.; ^{οὕτως} AC. and nineteen mss., Vulg., Cop., Syr., Arm., Ar^h. (*Rev. of John*, 1860, p.10)

he: ^{Οὕτως} has better authority than ^{οὗτος}, the reading of Gr. and Sz. (*Prospect* 1:154)

he: The Alexandrian and Paris uncials with a fair support from cursives, and especially from versions, read ^{οὕτως} "thus;" but the Basilian, Vat. and Porphyrian uncials, and most of the juniors with some versions read ^{οὗτος}. Cod. Sinaiticus gives the former first, and then corrects it by the latter, and perhaps by the original scribe. Externally therefore the balance is nearly even. But in the older MSS. especially the interchange of ^ο and ^ω is so common as to make their evidence in such cases of slight value. Internal consideration greatly inclines in my opinion to ^{οὗτος} as in the text. (*Lect. on Rev.*, p.65-6)

he: The ^{οὕτως} ("thus") of some ancient MSS. and versions has needlessly perplexed critics and expositors. No error is more common than the confusion of ^ο and ^ω in the old copies, as here for ^{οὗτος} ("he"). It is emphasized for good reason. (*Rev. Exp.*, p.64)

he: for "the same" read "thus," the adverb, not the pronoun. (*Bible Treasury* 14:143)

shall be clothed: ^{περιβάλλεται} C. (*Rev. of John*, 1860, p.10)

will confess: ^{ὁμολογήσω} ABC., forty-four mss., Compl., And. Are., for ^{ἐξομολογήσομαι}, supported by many mss., Rec. (*Rev. of John*, 1860, p.10)

will confess: So ^{ὁμολογήσω} rather than ^{ἐξομολογήσομαι}. (*Prospect* 1:154)

3:7 [whole verse]: there is a measure of uncertainty in the readings, but the sense is only affected in a slight degree. (*Bible Treasury* 14:143)

Philadelphia: ^{Φιλαδελφείας} A. (*Rev. of John*, 1860, p.10)

Philadelphia: Ln. reads ^{ἐν Φιλαδελφείας}, which seems an erratum of the Alexandrian transcriber for ^{Φιλαδελφεία}. (*Prospect* 1:154)

he that is holy, he that is true: ^{ὁ ἅλ. ὁ ἄγ} A. (*Rev. of John*, 1860, p.10)

key: ^{κλείν} ABC., thirty-five mss., Compl.; ^{κλείδα} very many others. (*Rev. of John*, 1860, p.10)

^ΛDavid: B. and nearly all the cursives prefix ^{τοῦ} to Δ., AC. omit. (*Rev. of John*, 1860, p.10)

David: For ^{Δανείδ}, ^{Δαυίδ}, (or, as most cursives, ^{Δαβίδ}.) Codd. ap. And. 7. * 16. 33. 45. (and Cop.) read ^{ᾄδου}. (*Rev. of John*, 1860, p.10)

that openeth: In Rev. 3:7, the only difference, between the readings of ^κ and my text, is ^{καί} for ^ὁ before ^{ἀνοίγων}, and there, as far as I am aware, ^κ stands alone. Otherwise, the confirmation is striking and complete. (*Rev. of John*, 1860, p. xvii)

shall shut: ABC. ^{κλείσει} (B. and thirty-six adding ^{αὐτήν}) for ^{κλείει}, supported by many mss., Vulg., Syr., &c. (*Rev. of John*, 1860, p.10)

and that shutteth: ^{καὶ κλείει} C., Vulg. (save *Fuld. Lips^d*, &c.), Syr., &c. ^{κλείων} A., Hil. (^{καὶ κλείων} 5. 7. 13. 37. 45. 47. 49. 87. Orig., And., &c.; ^{οὐδεὶς κλείσει εἰ μὴ ὁ ἀνοίγων καὶ οὐδεὶς ἀνοίξει εἰ μὴ ὁ κλείων} Are. and cat.) B. with thirty-six mss. adds ^{εἰ μὴ ὁ ἀνοίγων}. (*Rev. of John*, 1860, p.10)

shall open: ^{ἀνοίγει} AC., very many mss., Vv., and Ff.; ^{ἀνοίξει} B., about forty mss., Cop., Orig., &c. (*Rev. of John*, 1860, p.10)

3:8 [whole verse] . . . hast not denied: There seems no change of moment in 8, though a marked literality of rendering in the Revised Version, save that they depart from their usual preterite for the aorist at the close. (*Bible Treasury* 14:144)

which: ^{ἦν} ABC., forty-seven mss., Compl., (a few omitting ^{αὐτήν}.) almost all the Vv. and Ff., for the common ^{καί}. (*Rev. of John*, 1860, p.10)

which: Rec. ^{καὶ οὐδεὶς}, the editors ^{ἦν οὐδεὶς}. (*Prospect* 1:154)

for: But surely in 8 the latter half gives the reason "because," not "that" as the Revisers say, connecting what follows with "I know thy works," and treating the intervening words as a parenthesis. (*Bible Treasury* 14:144)

a: is not "little power" more suitable to the context than "a" little, meaning some? Weakness characterised the Philadelphian assembly, but they kept Christ's word and denied not His name. (*Bible Treasury* 14:144)

3:9 I give: ^{διδῶ} AC., contrary to B. and almost all the mss., And., Are., and cat. (*Rev. of John*, 1860, p.10)

I give: For ^{δίδωμι}, Ln. reads ^{διδῶ}, seemingly a slip in the transcriber. (*Prospect* 1:154)

them to come and do homage: AC., 2. 14. 28. 31. 36. 94. Compl., support ^{ἔξουσιν}; and AC., 2. 13. 25. 31. 94. ^{προσκυνήσουσιν} instead of ^{-ωσιν}, as B. and the rest have. The former would seem Hebraistic, cf. Deut 29:13. (*Rev. of John*, 1860, p.10)

know: ^{γινῶσιν} ABC. and the mass; a few read ^{γινώσκονται} (and so Vulg., Cop., Syr.), and ^{-ωνται} and ^{-ση} (Prim. scies, thou shalt know). (*Rev. of John*, 1860, p.10-11)

I: B. and thirty-four mss., Compl., &c., omit ^{ἐγώ}. (*Rev. of John*, 1860, p.11)

3:10 because: ^{καί} A. for ^{ὅτι}, ^{καὶ ὅτι} 38. and Arm. (*Rev. of John*, 1860, p.11, see also *Prospect* 1:154)

because: [The RV], with the critics, reject[s] the opening "Behold" on ample and ancient authority. (*Bible Treasury* 14:144)

trial: Such a verse as Rev. 3:10 would seem more appropriate for "try" and "trial," like 1 Pet. 1:6. (*Bible Treasury* 14:335)

3:11 ^ΛI am: Many cursives, Vulg. *Fuld. Demid. Lips^s*, Æth., &c., add ^{ἰδοῦ} before ^{ἔρχομαι}, contrary to ABC., forty-five mss., Compl., *Am. Tol.*, Cop., Syr., Ar^c, &c. (*Rev. of John*, 1860, p.11)

^ΛI am: The best MSS. omit ^{ἰδοῦ}. (*Prospect* 1:154)

^ΛI am: "Behold" is not warranted by the best authorities. (*Rev. Exp.*, p.70)

3:12 temple: the Received Text, Elzevirs' second edition of 1633, like the first, had ^{λαῶ} (people) for ^{ναῶ} (temple) in Revelation 3:12. The Dutch printers who claimed an exorbitant value for their Greek Testament had not a single manuscript or ancient version to support their preposterous reading. They probably adopted it from R. Stephens' fourth edition of 1551; for he had given the right word — ^{ναῶ} — in his three previous issues of 1546, 1549, and 1550. Who had misled Stephens at last? Not Beza, as far as I know; for after giving ^{ναῶ} rightly in his first edition of 1559, he printed ^{λαῶ} in 1565 and in 1582, but corrected himself in 1588 and in 1598. It was probably a misprint, but it influenced not a few because of his reputation as a scholar and a divine. He makes no comment either when he went wrong or when he got right. But the misreading spread beyond Stephens, Beza, or the Elzevirs. (*Rev. Exp.*, p. v-vi)

temple: I am not aware of any authority for the curious slip here in the Elzevir editions of the New Testament which read λαῶ people, for ν., temple. (*Bible Treasury* 14:144)

upon him: C. omits ἐπ' αὐτόν. (*Rev. of John*, 1860, p.11)

upon him: C. omits ἐπ' αὐτόν. (*Prospect* 1:154)

of my God, and the name: B. passes from the first ὄνομα to the next. (*Rev. of John*, 1860, p.11)

that cometh down: For ἡ καταβαίνουσα, (the reading of AC., 2. 15. 25. 28. 37. 38. Er.) B. and the majority, &c., read ἡ καταβαίνει. (*Rev. of John*, 1860, p.11)

that cometh down: Ἡ καταβαίνουσα is better than ἡ καταβαίνει. (*Prospect* 1:154)

out of: ἀπό for ἐκ is read by twenty mss. (*Rev. of John*, 1860, p.11)

my: B., thirty mss., &c., omit the last μου. (*Rev. of John*, 1860, p.11)

3:14 in Laodicea: ἐν Λ. ἐκκλ. ABC., forty mss., Compl., many Vv. and Ff. Few support ἐκκλ. Λαοδικέων, which was borrowed probably from Col. 4:16. (*Rev. of John*, 1860, p.11)

in Laodicea: Rec. Λαοδικέων, but the best MSS. ἐν Λαοδικείᾳ. (*Prospect* 1:155)

in Laodicea: Of course the error in 14 is corrected [in the RV], and "in Laodicea" takes its place. (*Bible Treasury* 14:144)

in Laodicea: . . . the commonly received reading "of Laodiceans" rests only, as far as is known, on the Codex Reuchlini, which Erasmus used, out of some 110 MSS., five uncials, and 105 cursives. (*Bible Treasury* 14:205)

and true: ὁ ἀληθ. C., 2.(7. 14. 28. omitting καί.) (*Rev. of John*, 1860, p.11)

3:15 I would thou wert cold or hot: From ὄφελον (B. ὥφ-) to ζεστός is omitted by A., 47. (*Rev. of John*, 1860, p.11)

thou wert: ἦς (B. εἷς) C. and thirty-eight mss., Compl., for the common εἷς. (*Rev. of John*, 1860, p.11)

thou wert: Rec. εἷς for ἦς which seems the right reading. (*Prospect* 1:155)

3:16 hot nor cold: καὶ οὔτε (near twenty-five οὐ) ζ. οὔτε ψ. BC., twenty-seven mss., Compl. Cop., Syr., Arr., &c.; κ. ο. ψ. ο. ζ. A. and very many mss. The clause is omitted in 10., *Harl.*, * *Æth.*, Prim., &c. (*Rev. of John*, 1860, p.12)

hot nor cold: the true order is "hot nor cold." (*Bible Treasury* 14:144)

3:17 Ἄ: ὅτι before πλ. is not in B., thirty-one mss., Compl., &c., but appears in AC. and very many more. (*Rev. of John*, 1860, p.12)

of nothing: AC. 12. have οὐδέν for οὐδενός as B. and nearly all. (*Rev. of John*, 1860, p.12)

of nothing: Rec. Gr. Sz. οὐδενός. Tisch. &c. (with A. and others) οὐδέν. (*Prospect* 1:155)

the pitiable: For ἐλ. the reading of C. and most, AB. and more than twenty-five mss., Compl., ὁ ἐλ. (AC. 7. and others giving ἐλεεινός for ἐλεεινός as most.) (*Rev. of John*, 1860, p.12)

the pitiable: The critics receive the article before ἐλεεινός. (*Prospect* 1:155)

the . . . the: there is good authority for repeating the article before "miserable," which certainly gives marked emphasis; but the chief MSS. omit, which makes the construction regular, as in the Revised Version. There is no doubt the Authorised Version erroneously omits it before "wretched." (*Bible Treasury* 14:144)

3:18 of me gold: χρ. π. ἐμ. B., twenty-five mss., &c.; π. ἐμ. χρ. AC. and the rest, save a few which omit π. ἐμ., or put before ἀγορ. (*Rev. of John*, 1860, p.12)

purified: [See also note on 1:15.]

thou mayest be clothed: B. 14. 28. 87. and others περιβάλλῃ. (*Rev. of John*, 1860, p.12)

and: Compl. omits καί. (*Rev. of John*, 1860, p.12)

eye-salve: κολλύριον B. (κολυρ.), C., twenty-eight mss., &c.; κολλούριον (κολούρ. Compl., κουλ. 29. &c., κουλλ. Er.) A. 30. 95. 98. and many more. (*Rev. of John*, 1860, p.12)

eye-salve: Rec. Gr. Sz. and Tisch. κολλούριον. Treg. and Matthiae, κολλύριον. (*Prospect* 1:155)

to anoint: ἐγγρίσαι AC. 7. 16. 18. 28. 36. 45.; ἴνα ἐγγρίσῃ B. and about thirty-five mss. (some omitting ἴνα, others -ει or -ης); ἐγγρίσων Rec. with few witnesses, Compl. adding ἐπί with 10. 36. 96. (*Rev. of John*, 1860, p.12)

to anoint: Most prefer ἐγγρίσαι to ἐγγρίσων. Matthiae ἴνα ἐγγρίσῃ. (*Prospect* 1:155)

3:19 be zealous: ζήλευε ABC., thirty-six mss., for ζήλωσον which very many (Rec.) read. (*Rev. of John*, 1860, p.12)

be zealous: Matthiae Tisch. and Treg. ζήλευε. Rec. Gr. Kn. Sz. ζήλωσον. (*Prospect* 1:155)

3:20 I will [both] come in: B., thirty-two cursives, Compl., add καί before εἰσελ., contrary to A., very many mss., Vv., and Ff. (*Rev. of John*, 1860, p.12)

I will [both] come in: Sz. on the authority of many, but not the most ancient, MSS. καὶ εἰσελεύσομαι. Rec. Gr. Tisch. Treg. omit καί. Throughout the book, however, there is a frequent recurrence of the conjunction, strikingly akin to the Hebraistic usage of the analogous word. (*Prospect* 1:155)

4:1 I saw: ἴδ. (-ων B.) AB. 7. 14. 92. (*Rev. of John*, 1860, p.12)

opened: ἡνεωγμένη A. and very many mss.; ἀν- B., twenty-seven cursives, Compl., &c. (*Rev. of John*, 1860, p.12)

opened: Gr. Sz. Ln. ἀνεωγμένη. Tisch. Treg. ἡνεωγμ. (*Prospect* 1:155)

Λ opened . . . heard Λ . . . after these: a door "opened" is correct, as in 3:8. The double "was" of the Authorised Version is not necessary any more than "a voice" of the Revised Version. Compare 1:19 for "hereafter." (*Bible Treasury* 14:144)

said: λέγων AB., thirty-one mss., for λέγουσα, the common reading; 14. omits; 93. (καὶ λ. 7.) λεγούσης. (*Rev. of John*, 1860, p.12)

said: Rec. λέγουσα, the editors, λέγων. (*Prospect* 1:155)

come up . . . the things which: A. has ἀνάβηθι and ὅσα, for ἀνάβα and ἄ with B. and perhaps all others. (*Rev. of John*, 1860, p.12)

come up . . . the things which: Ln. ἀνάβηθι, and ὅσα δεῖ with A. (*Prospect* 1:155)

4:2 [And]: καί is omitted by AB., twenty-five mss., *Am. Fuld. Harl. Lips.*^{5,6} Syr., Prim., &c., but supported by many mss., Vulg., And., Are., cat. (*Rev. of John*, 1860, p.12)

[And]: Rec. Gr. Kn. Sz. καὶ εὐθέως. Matthiae, Tisch. and Treg. omit καί. (*Prospect* 1:155)

[And] immediately: Ln. γενέσθαι. μετὰ ταῦτα εὐθέως ἐγ: "After these things straightway." (*Prospect* 1:155)

[And]: The copulative disappears rightly [in the RV]. (*Bible Treasury* 14:144)

the throne: τὸν θρόνον AB., thirty-one mss., for τοῦ θρ. as most have. (*Rev. of John*, 1860, p.12)

4:3 and he that sat: More than thirty mss., Compl., *Æth.*, Arr., Arm., Slav. ms. omit καὶ ὁ καθήμενος, contrary to AB. and many cursives, Vulg., Cop., Syr. (*Rev. of John*, 1860, p.12)

and he that sat: Matthiae omits καὶ ὁ καθήμενος. (*Prospect* 1:155)

sat_λ: AB. 7. 13. 19. 26. 41. 42. 92. (besides those that drop κ. δ. κ.) omit ἦν, which Rec. adopts on the authority of a few mss., &c. (*Rev. of John*, 1860, p.12)

sat_λ: Rec. ἦν. (*Prospect* 1:155)

sardius: σαρκίω AB. and forty-two mss., Compl., (B. and five others prefixing σμαράγδιω καὶ) for the common σαρκίνω. (*Rev. of John*, 1860, p.12)

sardius: Rec. σαρκίνω. The older edd. in general had ὁμοία. Matthiae ὁμοίως ὁρασις σμαραγδίνων. Gr. and following editors ὁμοιος δράσει σμαραγδίνω. (*Prospect* 1:155)

a rainbow: For ἱρις, A. 28. Æth., Arm., have ἱερεῖς. (*Rev. of John*, 1860, p.12)

a rainbow: A. ἱερεῖς for ἱρις, but it seems a transcriptural error, though followed by some versions. (*Prospect* 1:155)

round: There is no effort made [in the RV] to distinguish κυκλόθεν from κύκλω. Yet distinction it is hard for any one to believe not intended, if one compare 3, 4, 8 with 6, 5:11 in the true text, and 7:11. Another has suggested "round" for the first, and "around" for the second, which admits more of detached objects surrounding, while the first may apply to connected objects though not exclusively. (*Bible Treasury* 14:144)

in appearance . . . an emerald: B. and twenty-five mss. have ὁρασις σμαραγδίνων. (*Rev. of John*, 1860, p.12)

like: ὁμοιος A. and six cursives; -ως B. and twenty-five mss., Are., and cat.; -οια many cursives and And. (*Rev. of John*, 1860, p.12)

4:4 And: B. and many others, with Syr., drop the first καὶ. (*Rev. of John*, 1860, p.12)

twenty-four: Very many mss. have εἰκ. καὶ τ. (B. and many more, Er. κδ') instead of εἰκοσιτ. as A. and seventeen mss., Compl. (τεσσαρ. here and elsewhere, appears in some mss.) (*Rev. of John*, 1860, p.12-13)

twenty-four: Rec. καὶ twice between εἰκ and τ. (*Prospect* 1:155)

thrones: θρόνους A. 34. 35., the rest θρόνοι. (*Rev. of John*, 1860, p.12)

thrones: Ln. θρονοῦς. (*Prospect* 1:155)

thrones: the Revisers rightly give "thrones" not "seats," as in the Authorised Version. (*Bible Treasury* 14:144)

the: The second τοῦς is attested by B. and most, omitted by A. and fourteen cursives (A. 17. 18. 19. putting εἰκ. τ. before θρ., which makes the same sense; B. κδ'). (*Rev. of John*, 1860, p.13)

I saw: εἶδον a few mss. add, contrary to AB., about thirty-three cursives and most Vv., And., Are., &c. (*Rev. of John*, 1860, p.13)

I saw: Rec. εἶδον τοῦς. (*Prospect* 1:155)

in: A. 28. omit ἐν, contrary to B. and the rest. (*Rev. of John*, 1860, p.13)

in: Ln. omits ἐν. (*Prospect* 1:155)

upon: ἔσχον with many mss., Rec.; but AB., the majority of mss. and Vv., &c. omit. (*Rev. of John*, 1860, p.13)

upon: Rec. ἔσχον. (*Prospect* 1:155)

4:5 voices and thunders: φ. κ. βρ. AB. and the mass, all Vv. and Ff., Compl.; βρ. κ. φ. very few mss., Rec. (*Rev. of John*, 1860, p.13)

voices and thunders: Rec. β. κ. φ. (*Prospect* 1:155)

before the throne: ἐνώπ. τ. θρ. B. and thirty mss., Compl., Syr., add αὐτοῦ, which A. and a good many reject, nearly all the Vv., &c. (*Rev. of John*, 1860, p.13)

before the throne: Sz. αὐτοῦ. (*Prospect* 1:155)

which are: & ἔστιν A. 94. (*Rev. of John*, 1860, p.13)

which are: Ln. & ἔστιν. (*Prospect* 1:155)

the: τὰ omitted by B. and thirty-two cursives, contrary to A. and the majority. (*Rev. of John*, 1860, p.13)

4:6 as: ὡς θ. AB., forty-three mss., Vulg., Cop., Syr., Ar.^c, Are., cat.; omitted by many cursives, Ar.^p, Prim. Tich. (*Rev. of John*, 1860, p.13)

as: Rec. omits ὡς. (*Prospect* 1:155)

glass: Some mss. give ὑέλ. (Compl.) here and elsewhere. (*Rev. of John*, 1860, p.13)

glass: "Glassy" is a mistranslation. The structure of the Greek word points to the material in contrast with water. It was symbolic of fixed purity, not of purifying as now by the word (John 15, Eph. 5). The saints in both cases, though otherwise distinct in relationship, time, place and circumstances, were beyond the need of the process. It was done and their course on earth closed. (*Bible Treasury* 14:252-3)

glass: [In the RV] why a "glassy" sea? Does not ὑαλίνη point to the material in the vision, and not to its mere smoothness? "Glassy" answers to ὑαλοειδής or ὑαλώδης or ὑαλώπης. It is the more important, because its force symbolically depends on its true meaning; and those who miss that meaning slip into all sorts of aberrations from the truth intended, as one may see in Elliott's Horæ Apoc. and other works. (*Bible Treasury* 14:144)

in the midst: ἐμμέσῳ A. (*Rev. of John*, 1860, p.13)

in the midst: what they [The American correctors of the RV] mean by "'of the throne' add marg. Or, before" seems unintelligible. I can only conjecture that they propose "before" as an alternative for "in the midst of." If so, it is plainly untenable; for in the same verse, and distinguished from ἐνώπιον τ. θρ., is ἐν μέσῳ τ. θρ. which can only be rendered "in the midst of the throne," an idea quite different from "before." The proposal is still more mystified by referring us to the comparison of 5:6, and 7:17, where we have the Lamb, not "before," but "in the midst of the throne." (*Bible Treasury* 15:176)

living creatures: Of course by "living creatures" [in the RV] is justly displaced the strange "beasts," which, given by Wiclif, survived in all the successive English versions down to the Authorised Bible. (*Bible Treasury* 14:144)

4:7 had: ἔχων AB. (*Rev. of John*, 1860, p.13)

the: B. and twenty-three mss. omit τό before πρόσωπον, contrary to A. and the rest. (*Rev. of John*, 1860, p.13)

as of a man: [B. and 23 MSS.], with four more, omit ὡς before ἀνθρώπου, which A. 11. 13. 36. Vulg., Cop., Syr., Arr., insert. Rec. and very many cursives read ὡς ἀνθρώπος. (*Rev. of John*, 1860, p.13-14)

as of a man: Rec. Kn. ὡς ἀνθρώπος. Ln. Treg. ὡς ἀνθρώπου. Matthiae, Sz. Tisch. ἀνθρώπου. (*Prospect* 1:155)

living creature: B. and twenty-two mss. omit the last ζῶον. (*Rev. of John*, 1860, p.14)

living creature: Matthiae omits ζῶον after τέτ. (*Prospect* 1:155)

flying: πετομένῳ AB., at least twenty-one mss., And., Are., cat.; but most cursives have πετωμένῳ. (*Rev. of John*, 1860, p.14)

flying: Rec. πετωμένῳ. Edd. πετομένῳ. (*Prospect* 1:155)

4:8 the: τὰ τ. A. and above twenty mss., omitted by B. and many more. (*Rev. of John*, 1860, p.14)

the: Rec. omits τὰ. (*Prospect* 1:155)

having: ἔχων A. 7. 13. 16. 30. 32. 36. 39. 87. 93. 98.; ἔχον B., more than twenty-four mss., Compl., And.; εἶχον many cursives, Are., cat. (some ἔσχον and ἔχοντα.) (*Rev. of John*, 1860, p.14)

having: Rec. εἶχον. The editors prefer ἔχον (Treg. ἔχων). (*Prospect* 1:155)

each of them: καθ' ἐν αὐτῶν A., seventeen mss., Compl., most Vv., And., Tich.; without αὐτῶν B. twenty-seven mss., Are., cat., &c.; καθ' ἐαυτοῦ Rec. on slight authority. (*Rev. of John*, 1860, p.14)

each of them: Rec. καθ' ἐαυτοῦ . . . The editors prefer ἐν καθ' ἐν αὐτῶν. (*Prospect* 1:155)

wings: B. ἀνὰ πτερύγων. (*Rev. of John*, 1860, p.14)
 round about and within: Gr. and Tisch. punctuate κυκλόθεν καὶ ἔσ.
 γ. "are full round about and within." (*Prospect* 1:155)
 ᾠwithin: B. with some mss. and some Lat. Ff. put καὶ ἔξωθεν
 before καὶ ἔσωθεν. (*Rev. of John*, 1860, p.14)
 ᾠwithin: B. κυκ. καὶ ἔξωθεν καὶ ἔσωθεν. (*Prospect* 1:155)
 full: γέμουσιν AB. and about forty-five cursives, Compl., Vulg.,
 And., Are., cat.; γέμοντα many mss. (*Rev. of John*, 1860, p.14)
 full: Rec. γέμοντα. The editors prefer γέμουσιν. (*Prospect* 1:155)
 saying: λέγοντες AB., about thirty-five more, Er., And., Are., cat.,
 Prim., for λέγοντα as many mss. Rec. have. (*Rev. of John*, 1860, p.14)
 saying: Rec. . . . λέγοντα. . . . The editors prefer . . . λέγοντες.
 (*Prospect* 1:155)
 Holy, holy, holy: ἅγιος three times A., most mss., and all Vv.; six
 times in three mss.; nine times in B. and more than twenty-five mss.,
 Compl. (*Rev. of John*, 1860, p.14)
 God: For ὁ θ., σαβαώθ is read by 7. 17.* 28. 36. 39. Ar.^p, Slav.
 ms. (*Rev. of John*, 1860, p.14)
 ᾠwas and that is: καὶ ὁ ὢν omitted by two mss. Four others put ὁ ὢν
 καὶ before ὁ ἦν. (*Rev. of John*, 1860, p.14)
4:9 shall give: δώσουσιν A., very many mss., Rec.; δώσωσιν B. 7. 12.
 14. 16. 32. 39.; δώσει twenty-eight mss.; δώσει 13. 27. 31. 40. Compl.
 (*Rev. of John*, 1860, p.14)
 shall give: δώσουσι, some MSS. δώσει, which Matthiae reads; some
 δώσει. (*Prospect* 1:155)
 shall give: In 9 and 10 the future form is correct, not the English
 present as in the Authorised Version. (*Bible Treasury* 14:144)
 thanks: A. εὐχαριστείας. (*Rev. of John*, 1860, p.14)
 the throne: τῷ θρ. A.; τοῦ θ. B. and all others, And., Are., cat.
 (*Rev. of John*, 1860, p.14)
 the throne: A. reads τῷ θ. which Tisch. follows. Others τοῦ, as most
 do in 4:2, where Tisch. τὸν θ. (*Prospect* 1:155)
4:10 twenty-ᾠ-four: εἰκ. τ. A. and many cursives, And., Are., cat.,
 Compl.; κδ' B. and many mss., Er.; εἰκ. καὶ τ. many mss., Rec. (*Rev.*
of John, 1860, p.14)
 twenty-ᾠ-four: The edd. drop καὶ between εἰκ. and τ. (*Prospect*
 1:155)
 shall worship: προσκυνοῦσι 91.** Er. (*Rev. of John*, 1860, p.14)
 shall worship . . . shall cast: [See note to Rev. 4:9]
 shall cast: βάλλουσι B. and about ten mss., Er., Compl.; contrary
 to A. and the great majority, Steph., Rec., which have βαλοῦσιν. (*Rev.*
of John, 1860, p.14)
4:11 O Lord [and our God]: ὁ κύριος καὶ ὁ θεὸς ἡμῶν AB. and thirty-
 nine mss., Compl., Am., Syr., Ar.^p, &c. (B. and more than thirty-seven
 mss., Compl., Syr., Ar.^p, adding ὁ ἅγιος); eight mss., Vulg., Cop.,
 Æth., Arm., Ar.^s, Slav. mss., read κύριε ὁ θ. ἡμ. But few mss. support
 the received reading κύριε. (*Rev. of John*, 1860, p.14)
 O Lord [and our God]: Rec. Gr. Kn. Sz. κύριε, but later edd. ὁ
 κύριος καὶ ὁ Θεὸς ἡμῶν. Many add ὁ ἅγιος, and so Matthiae. (*Prospect*
 1:155)
 the: A. omits the last τῇν. (*Rev. of John*, 1860, p.14)
 the: Ln. omits τῇν before δ. (*Prospect* 1:155)
 ᾠall: τὰ omitted by B. twenty-three mss., Are., cat. (*Rev. of John*,
 1860, p.14)
 of thy will: διὰ θελήματί σου A. (*Rev. of John*, 1860, p.14)
 they were: ἦσαν AB., more than thirty mss., Vulg., Cop., Syr.,
 Arr., &c., Are., cat., Tich. (B. 14. 38. prefixing οὐκ). (*Rev. of John*,
 1860, p.14)
 they were and: 36. omits ἦσαν καί. Many mss., And., Rec., εἰσι.
 (*Rev. of John*, 1860, p.14)

they were and: Rec. εἰσι, but the critics ἦσαν on the authority of A,
 B, &c. (*Prospect* 1:155)
 they were: "were," not "are," is the right word (*Bible Treasury*
 14:144)
 and were created: A. omits καὶ ἐκτίσθησαν. (*Rev. of John*, 1860,
 p.14)
 and were created: A omits the words καὶ ἐκτίσθησαν. (*Prospect*
 1:155)
5:1 I saw: ἴδ. AB. 7. 14. and so in verse 2. (*Rev. of John*, 1860, p.14)
 book: The reader scarcely needs perhaps to be reminded that, as to
 form, the βιβλίον was a roll, as was usual among the Jews. Compare ch.
 6:14. (*Prospect* 1:155)
 on the back: ὀπισθεν A. and very many mss., Syr., Orig.; ἔξωθεν B.
 more than thirty-seven mss., Compl., Vulg., Cop., Æth., Arm., Arr.,
 Slav., And., Are., cat. (*Rev. of John*, 1860, p.14)
 on the back: Sz. καὶ ἔξωθεν. (*Prospect* 1:155)
5:2 I saw: [see note to Rev. 5:1]
 with: ἐν AB., more than thirty-six mss., &c.; omitted by very many
 cursives, Vulg., &c. (*Rev. of John*, 1860, p.14)
 with: The edd. ἐν φ. μ. τ. ᾠ. (*Prospect* 1:155)
 is: Many mss., Vulg., Prim., &c., add ἔστιν after τίς, B., twenty-
 six mss., And., Are., cat., after ἄξιος; contrary to A. 10. 12. 13. 28.
 36. 37. 49. 91. 96. Compl. (*Rev. of John*, 1860, p.14)
 is: The edd. . . . omitting ἔστιν. (*Prospect* 1:155)
5:3 no one: "no one" is better than "no man," as in the older versions
 (*Bible Treasury* 14:144)
 heaven: ἄνω added to οὐρ. B., twenty-eight mss., Cop., Syr., Ar.^p
 (*Rev. of John*, 1860, p.14)
 nor . . . nor: οὐδέ (twice,) A. and most mss.; οὐτε B. and very many
 cursives, And., Are., cat. (*Rev. of John*, 1860, p.14)
 nor under: καὶ ὑποκ. Er. with the authorities for οὐτε twice. (*Rev.*
of John, 1860, p.14)
 was able: ἦδ. AB., most mss., Orig., &c.; ἔδ. 8. 29. 31. 87. 93. 94.
 96. 97. 98. Compl., Are., cat. (*Rev. of John*, 1860, p.14)
 neither: οὐτε βλ. A. 7. 8. 14. 16. 29. 30. 31. 32. 87. 93. 95. 97.
 98., οὐδέ most cursives. (*Rev. of John*, 1860, p.14)
 neither: Matthiae and Ln. οὐτε βλ. (*Prospect* 1:155)
5:4 [whole verse]: A. 98. omit the verse probably δι' ὁμοιοτέλετον.
 (*Rev. of John*, 1860, p.15)
 [whole verse]: The whole verse is omitted by A. (*Prospect* 1:155)
 I: ἐγὼ is wanting in 12. 28². 36. Er., Cop., Æth., Arm., Orig., &c.
 (*Rev. of John*, 1860, p.15)
 much: πολὺ (πολύν B.) above forty-five mss., Compl., And., Vulg.,
 &c.; πολλά many mss. (Orig., Hil., &c. omit); Æth., &c. = πολλοί;
 Cop. = πάντες. (*Rev. of John*, 1860, p.15)
 much: Rec. Gr. Kn. Sz. πολλὰ, Tisch. &c. πολὺ. (*Prospect* 1:155)
 ᾠneither: καὶ ἀναγνῶναι (Rec.) with some cursives, Arm., Slav.,
 contrary to B. and the mass of mss., Vv., and Ff. (*Rev. of John*, 1860,
 p.15)
 ᾠneither: Rec. ἀνοῖξαι καὶ ἀναγνῶναι: the edd. omit κ. ᾠν.
 (*Prospect* 1:155)
 ᾠneither: "And to read" in 4 is a gloss. (*Bible Treasury* 14:144)
 neither: οὐδέ 28. Are., cat. (*Rev. of John*, 1860, p.15)
5:5 of: Er. Are. omit ἐκ. (*Rev. of John*, 1860, p.15)
 is: ὢν, added before the second ἐκ by some cursives, Rec., is
 wanting in AB., more than forty-five mss., Compl., Vulg., Gr. and Lat.
 Ff. (*Rev. of John*, 1860, p.15)
 is: Rec. ὁ ὢν ἐκ τ. φ. (*Prospect* 1:155)

that openeth: ὁ ἀνοίγων B., about thirty-five mss., &c. (some ὁ ἀνοίξας); ἀνοίξει (some -ει) A., very many cursives. (*Rev. of John*, 1860, p.15)

that openeth: Rec. Gr. Kn. Sz. Ln. Treg. ἀνοίξει. Matthiae and Tisch. ὁ ἀνοίγων with B. and many others. (*Prospect* 1:155)

the seven: Many mss., Vulg. (*Demid. Lips.*), Cyp., &c., support λῦσαι, contrary to AB., about forty-five cursives, Compl., most Vv., Orig., Hil. It was probably drawn from verse 2. (*Rev. of John*, 1860, p.15)

the seven: Edd. omit λῦσαι. (*Prospect* 1:155)

the seven: "to loose" [is a gloss] (*Bible Treasury* 14:144)

5:6 And I saw: A. omits καὶ εἶδον, contrary to B., thirty-six mss., Vv., and Ff.; and, with many mss., Vulg., reads καὶ ἰδοῦ (+ καὶ Α.) (*Rev. of John*, 1860, p.15)

And I saw: Edd. omit καὶ ἰδοῦ, as A. omits also καὶ εἶδον (*Prospect* 1:155)

in the midst: their [the American correctors of the RV] marg. addition seems quite unfounded and apparently due to Dean Alford's strange note, probably misled by the Germans, one of whom is so ignorant of the elements of Apocalyptic imagery as to conceive the Lamb on the sea of glass! Perhaps the American Committee may have slipped into this notion. Certainly that sea was "before" the throne. How dangerous is this guess work! (*Bible Treasury* 15:176)

slain: ἐσφραγισμένον Compl., ἐσφραγισμένον 7. 29. 32. (*Rev. of John*, 1860, p.15)

having: ἔχων AB. 7. 28. 30. 32. (*Rev. of John*, 1860, p.15)

having: A. . . . reads ἔχων (*Prospect* 1:155)

which: δι A., very many cursives; & B., thirty-nine mss., Compl. (ἀτινα 47. 97.) (*Rev. of John*, 1860, p.15)

[seven]: ἐπτά B., nearly all mss., Vv., and Ff.; but A. 12. Er., Am. * Harl. Fuld. Æth., Tisch., omit. (*Rev. of John*, 1860, p.15)

Spirits of God: πν. τ. θ. AB. and most other authorities, Compl., for τ. θ. πν. Rec., with a few cursives. (*Rev. of John*, 1860, p.15)

sent forth: ἀποστελλόμενα B., near thirty-five mss., Compl. (τὰ ἀπ. 6. 7. 8. 9. 13. 16.); ἀπεσταλμένοι A., -να 38. 49., and so Rec., prefixing τὰ with many mss. (*Rev. of John*, 1860, p.15)

sent forth: A. reads . . . τὰ πν. τ. θ. ἀπεσταλμένοι. Matthiae ἀποστελλόμενα. (*Prospect* 1:155)

5:7 [the book]: τὸ βιβλίον, omitted by AB. (which adds τῇν), nearly forty mss., Vulg. (oldest copies), Arm., Æth., is read by very many cursives, Cop., &c. (Compl. omits τό, and, with 3. 6. &c., inserts β. after θρ.) (*Rev. of John*, 1860, p.15)

[the book]: Rec. Gr. Kn. Sz. τὸ βιβλίον. Ln. Tisch. Treg. omit, with A. and many other MSS. (*Prospect* 1:155)

[the book]: "the book" is not duly authenticated; so that the Revisers rightly supply "it." (*Bible Treasury* 14:144)

5:8 the: 30. 98. Compl., omit οἱ. (*Rev. of John*, 1860, p.15)

fell: ἔπεσαν A. 7. 9. 26. 27. 42. Er., -ον B. and the mass. And., Are., cat. (*Rev. of John*, 1860, p.15-16)

a harp: κιθάραν AB., about thirty-five mss., Cop., Syr., Æth., Arm., Ar., Hil.; -ρας very many cursives, Vulg., Cyp., Prim. (*Rev. of John*, 1860, p.16)

a harp: Rec. Gr. Kn. Sz. κιθάρας. Matthiae, Ln. Tisch. Treg. κιθάραν. with A. and many MSS. and versions. (*Prospect* 1:155)

bowls: The reviewer in *Evangelical Christendom*, August, 1860, p. 451, objects, among other departures from "the time-honored expressions of our venerable Saxon Bible," that I have given "bowls" instead of "vials." But surely he must be aware that "a small bottle" is not intended by φιάλη here, or anywhere else in the book, but rather a broad open vessel or basin. Compare in the LXX., Exod. 27:3; 38:3; Num. 7.

passim: also answering to other Hebrew words, Num 4:14; 2 Chron. 4:16, &c. We ought not to sacrifice the sense to sound. The English word "vial," though derived from the Greek, really misleads. Habit or the ear may account for such a preference. (*Lect. on Rev.*, p.117)

the: αἱ before πρ. is omitted by many cursives, some of which give προσευχῶν. (*Rev. of John*, 1860, p.16)

the: [In the RV] it is "the" saints. (*Bible Treasury* 14:144)

5:9 sing: [In the RV] it is "sing," not "sung." (*Bible Treasury* 14:144)

bought: "Purchase" is right, not "redeem." (*Bible Treasury* 14:144) [See note to 2 Peter 2:1]

[us]: A. reads ἡμῶν, and, with 41. (adding ἡμῶν) Æth., omits ἡμᾶς, contrary to B. and the mass, six of which, &c., give ἡμᾶς before τῷ θεῷ, while Er., some Vv. and Ff., omit τ. θ. altogether. (*Rev. of John*, 1860, p.16)

[us]: Rec. Gr. Kn. Sz. Ln. Treg. ἡμᾶς. Tisch. rejects (with A.) (*Prospect* 1:155)

[us]: Now, I am of opinion that both external and internal evidence would lead a competent judge to the conclusion that the word "us" should be absent from the ninth verse. It would seem probable that copyists inserted ἡμᾶς ("us") there — not that this is at all necessary or peculiar to any views I hold. (Some years since Professor Tischendorf reported to me, among other Apocalyptic readings, that the Sinai MS. omitted the pronoun ἡμᾶς in Rev. 5:9. This I printed on his authority, which was followed by Dean Alford and others. But when the great uncial was published, I immediately perceived either that the printed text was here wrong, or that the discoverer had led me into an error, awkward to many more though to none so painfully as me. But he had the candour immediately to re-examine the MS. on my appeal to him, and to confess frankly that he had misled me. Very different was the feeling of a scholar in this country from whom better things might have been expected. He had the temerity not alone to charge me with the fault but to mix up with it the doctrine of the rapture of the church, as if this had influenced the erroneous report. The truth is, that the weighty evidence lies in the fact that, according to the best authorities, followed even by my censor himself, it should be "them" and "they" in verse 10 (as required by the true Greek text). The elders and living creatures are praising the Lamb in that verse for others made kings and priests, not for themselves. This is incontestible. The point debated is whether ἡμᾶς should or should not be read in the preceding. Even if it ought certainly to be read, it would rather strengthen the distinction between the saints represented by the elders and living creatures. But I was willing to waive what would rather fortify my position, as honestly believing with the best critics that it is a most suspicious reading, if not certainly on external evidence an intruder. And I was convinced, as I am still, that its insertion presents a sense (when the two verses are taken together) so strange that nobody has yet offered a tolerable explanation. It is therefore still more objectionable on internal grounds. But the question is really independent of doctrine, and is much more one of critical acumen and of spiritual judgment.) The most competent enquirers who have no settled interpretation of the book or schemes opposed to mine, agree in omitting it. Thus the most famous editor of the day holds it — the Lutheran Tischendorf. Another excellent scholar, who was when living rather more of a rationalist, holds the same thing — I allude to Lachmann. Again, Dean Alford, of this country, and many more, accept the same reading, agreeing as far as this is concerned. I refer to these various well-known names openly, that none may allow the groundless thought that there is anything peculiar or individual in this judgment. These matters are the common heritage of the church of God; they rest on facts that cannot be gainsaid by anybody except the ignorant. (*Pamphlets*, p.368)

[us]: Supposing we do not accept the reading ἡμᾶς or "us" (which I am quite willing, with Lachmann, Tischendorf, and others, to allow

may not be genuine), still they are clearly saints who thus address the Lamb. (*Pamphlets*, p.388)

[us]: In chap. 5:9 it is the worth of the Buyer, and consequently the value of the price paid, that is celebrated, not the liberated state of the redeemed. Hence in the text ἡμᾶς is not found — an omission as hard to account for, unless it be the truth, in A., 44, Aeth., as it is easy to understand its insertion in all the other witnesses. (*Bible Treasury* N6:282, *Bible Treasury* 16:280)

[us]: [Q. Do not the best readings give an entirely different meaning to Rev. 5:9,10, from than represented by the Authorized Version? A SEEKER AFTER TRUTH.]

A. The only question as to readings of importance in verse 9 is the insertion or omission of ἡμᾶς. The Sinaitic and Vatican (2066, *not* 1209), with the great majority of minuscules insert; the Parisian Rescript is defective; the Alexandrian and a minuscule in the Propag. at Rome (44) omit. To this last, though the evidence be small, recent editors (Alford, Lachmann, Tischendorf, &c.) incline. It seems to me confirmed by the true text of verse 10, which exhibits, without question, the third and not the first person (“they,” not “we”). . . . If ἡμᾶς be, as I suppose, rightly omitted (the insertion being due to an early corrector who could not account for the absence of an object after the verb, from ignorance of such an ellipsis, which is not uncommon with John), there is no necessity for taking the ζῶα as the redeemed; for the song would then simply celebrate the Lamb’s worthiness and His efficacious death in purchasing a people to God, priests and kings to reign over the earth, without here defining who they are. (*Bible Treasury* 6:288)

[us]: A very important change occurs in this verse, well known to every person tolerably acquainted with the original scriptures. Persons who have studied the most ancient manuscripts and other witnesses of this book all agree that it is, “and hast made *them* to our God kings (or a kingdom) and priests” (ver. 10). . . . Indeed, I am prepared to go farther, and am bound to state my firm impression that in the ninth verse the word “us” was put in by copyists who supposed that the elders were celebrating their own blessing. (It cannot be denied that the true readings of Rev. 5:9,10, are some of them unusually hard to be decided. Out of five there are four uncial MSS. available, one of the oldest being deficient from Rev. 3:19 to 5:16. The versions too are conflicting, and so are the editors. There is no doubt, however, that we are obliged to read αὐτούς, “them” (and not ἡμᾶς, “us”) in verse 10, on the authority of the four uncials (the palimpsest of Paris being here deficient and so leaving us one short), forty cursives, and many ancient versions. But evidently that substitution, true and certain as it is, of *them* for “us” in verse 10, obscures or destroys the connexion with the preceding verse, if “us” is supposed to hold its ground in verse 9. And this is the more noticeable, as both clauses form part of the same song in the mouth of the same personages. For what more incongruous than “redeemed us . . . and made *them*,” when no other class has been referred to between the clauses? Hence the strangest solutions of the difficulty have been proposed. Thus Prof. M. Stuart, who takes for granted the correctness of the text of Griesbach and Scholz, refers the αὐτούς of verse 10 to φυλῆς, γλώσσης κ. τ. λ. i.e. “thou has made every tribe,” &c., “to be kings and priests.” Now, limit this as you may, it is a construction awkward in the extreme, and without parallel in St. John, or perhaps in any other author. Besides, it ignores, instead of solving, the enigma. For ἡμᾶς ἐκ is left out of the result, and if the same party is intended (as Prof. S. thinks), the question is, why should “us” be used in verse 9, and “them” in verse 10? The alternative to which the Professor is reduced, of portioning out this short song between the living creatures and the elders, and thus accounting for the change in the pronouns, strikes one as an evidence of the difficulty rather than of its removal. Singular to say, he alludes to the true key, as it seems to me, as if it had no authority beyond the conjecture of an eccentric German. The truth is that in one of

the best manuscripts (A or the Codex Alexandrinus) which contain the passage, ἡμᾶς in verse 9 does not appear; nor is any equivalent given in one of the oldest extant versions, — the Aethiopic of the fourth century. It is also wanting in a cursive MS. known as Codex Borgiae. I admit that in this case the amount of testimony is far from being considerable. Nevertheless the omission seemed probable to Griesbach; and in fact it is dropped in some of the latest editions of the Greek Testament, which appeal to ancient authority. Tischendorf omitted it from the first, as he does still: Lachmann had it in his earlier manual, but erased it in his second and more correct edition: and the younger Buttmann has it not in his recent manual Greek Testament (Leipsic, 1856): so Dean Alford. These critics have arrived at that conclusion on independent principles, and on purely external grounds. If it be sound, the construction is elliptical but frequent, especially in the writings of St. John (compare John 16:17; 2 John 4; Rev. 2:10; 3:9; 11:9). There can be no objection, therefore, on the score of phraseology, but, on the contrary, the sentence runs quite in his style without ἡμᾶς. Some scribe, ignorant of this, and supposing that the saints in heaven must needs sing there of their own redemption, as they had done on earth (chap. 1:5,6), may have inserted the first ἡμᾶς. This, in turn, producing a jar with the αὐτούς in the following verse, would naturally require the further demand of taking its place there; and that again would lead to the change in the person of the verb in the last clause. The internal considerations I believe to be very weighty in favor of the omission; but these have been, perhaps, sufficiently given above in the text. The reading ἡγόρασας τῷ θεῷ ἡμῶν (as in Cod. 44) appears to be the original text. The Alexandrian MS. which is the nearest among those that diverge, followed pretty closely by the Aethiopic, omits ἡμῶν in verse 9 and τῷ θεῷ ἡμῶν in verse 10. But these words are unquestionably genuine, and add much to the proof that the elders praised the Lamb for His redemption of others, distinct from themselves. . . .

It is also a serious mistake to say that the sense is “substantially the same,” whether we have *us* or *they* in verse 10. Again, the Sinaitic and Porphyrian MSS. turn the scale in favor of the twenty-two cursives, and the better ancient versions, which support βασιλεύσουσιν against A B, eighteen cursives, &c., exhibiting the present tense. But ἡμᾶς and βασιλεύομεν are indefensible and manifestly the work of a meddling corrector. It is strange too that the question of the ellipse in verse 9 is passed over in silence, seeing that there “us” is, to say the least doubtful; and if spurious removes the main reason for viewing the ζῶα as redeemed. (*Lect. on Rev.*, p. 118,119,121)

[us]: The true reading of these verses is a most difficult question, as to which MSS. and versions, fathers and editors, are conflicting enough. There is no doubt that we ought to read αὐτούς (and not ἡμᾶς) in verse 10, on the authority of the Alexandrian, Vatican, and forty other MSS. not to speak of many ancient versions. As to βασιλεύουσιν, it is a mistake of your Correspondent, no doubt, for βασιλεύουσιν, which is supported by about twenty cursive manuscripts, &c. The two uncial MSS, with fifteen others, give βασιλεύουσιν. The valuable Codex Ephraemi Rescriptus affords no light on this passage, as there is a lacuna from Rev. 3:19 to 5:14. My opinion is, that the internal evidence is decidedly in favor of the former reading (i.e. shall reign), which differs by a single letter, that is often and easily dropped by a copyist. Assuming this, we have as the best approved text of verse 10, ἐποίησας αὐτούς . . . β. κ. ι. καὶ βασιλεύουσιν, “thou has made them . . . and they shall reign.” But this preferable reading of αὐτούς in verse 10 sounds strangely with ἡμᾶς in the preceding verse, “redeemed us, and made them.” In the two Leipsic editions of Tischendorf the difficulty disappears, for ἡμᾶς is omitted in verse 9, and the ellipse evidently refers to τῶν ἀγγέλων in verse 8, while it is referred to in αὐτούς (verse 10). This omission is made on the authority of the famous Alexandrian MS. and another generally known as Codex Borgiae, as well as of the

Æthiopic version. Lachmann follows them in his edition of 1850, though he had given ἡμᾶς in that of 1831. Adopting the same, the text would be ἡγόρασας τῷ θεῷ ἐν τῷ αἵματι σου ἐκ πάσης φ. κ. γ. κ. λ. κ. ε. καὶ ἐποίησας αὐτοὺς κ. τ. λ. "Thou hast redeemed to God by thy blood [a people] out of every kindred, and tongue, and people, and nation, and hast made them," &c. This elliptical construction is frequent in St. John. . . . So far, therefore, from objection on the score of ellipse, it is plain that the text without ἡμᾶς adopted by Tischendorf and Lachmann, and considered probable by Griesbach, runs quite Johannically as to style. The internal evidence pleads strongly, I think, in the same direction. (*Christian Annotator* 1:324)

[us]: In Rev. 5:9,10, we have an exhibition of the text [in ⲛ] which commends itself strongly. I had bracketed ἡμᾶς in verse 9, as beyond a doubt suspicious, though unwilling to remove it absolutely from the text, as Lachmann and Tischendorf had done on the authority of A. 44. and the Æthiopic. The cursive, which was only written A.D. 1284, contained a point of difference from its venerable allies, which drew out no particular remark before. This may furnish a profitable reflection to such as despise the later mss. For it seems that in this very point it coincides with ⲛ, perhaps the oldest Uncial extant, as it is certainly for the New Testament the most complete. In a word, ⲛ and 44. confirm A. and the Æthiopic in omitting ἡμᾶς, and differ from these, but agree with each other, in giving τῷ θεῷ ἡμῶν. 'Ἡμῶν was very naturally changed into ἡμᾶς by copyists who did not understand the elliptical construction of the passage. This insertion, not at all agreeing with αὐτοὺς and βασιλεύ. in the following verse, gave rise to further tampering there, where changes of αὐτοὺς into ἡμᾶς and of the verb βασιλεύ. were made to yield a sense consistent with the correction or interpolation of verse 9. Several cursives, as 7. 16. 31. 34. 35. 39. . . . 87., have ἡμᾶς τῷ θεῷ, which order seems to be supported by the Vulgate, Syriac, Armenian, and Arabic, and by the Western Fathers, — all marking uncertainty here. It will be observed, also, that Codex Sinaiticus supports the twenty cursives and some of the best Latin mss. in βασιλεύουσιν, contrary to AB. and eighteen juniors, which read βασιλεύουσιν. The omission of σ was easy in the middle of a word; and, in fact, A. omits it in the same word in Rev. 20:6, where beyond question it should be read. (*Rev. of John*, 1860, xvii-xviii)

[us]: the very material change [in the RV] is the quasi-absolute use of ἡγόρασας by the omission of "us," for which the Revisers substitute "men." This is not only sustained by A 44, Aeth., but confirmed in the strongest way by the verse following (*Bible Treasury* 14:144)

5:10 them: αὐτοὺς (which Arm. and Slav.⁴ omit) AB. forty-seven mss., Compl., and most Vv.; ἡμᾶς many cursives, Vulg. (*Fuld.*, &c.) (*Rev. of John*, 1860, p.16)

them: Rec. ἡμᾶς: all the edd. αὐτοὺς on unquestionable authority. (*Prospect* 1:155)

them: Anyone who knows anything about the sacred text must be aware that in verse 10 "them" and "they" should take the place of "us" and "we." I do not deny that this is a considerable change of sense; but the evidence is so overwhelming that no one who respects the witnesses God's providence has preserved can hesitate. The sense resulting is excellent, save in the retaining of "us" in the verse before, which would present a harsh and unprecedented change of persons, which nobody, as far as I know, pretends to understand or account for. Here, therefore, one ought to speak with still greater assurance than as to verse 9; though I believe that the change required in verse 10 makes verse 9 uncorrected to be hardly intelligible, and adds much internal force to the few witnesses for its correction. . . . The importance of this, the true text, is very great, because it shows that besides the twenty-four elders who have this glorious and heavenly place as chiefs of heavenly priesthood, there are others bought by His blood who, although not in the place of such

exalted dignity, either now or at any later time put among the twenty-four elders, are celebrated as made kings and priests, and shall reign over the earth. (*Pamphlets* p. 369-371) [See also notes to 5:9]

to our God: τῷ θεῷ ἡμῶν is wanting in A. (and ἡμ. in 31.*), but read by B. and all the other mss., Vv., &c. Cyp., Prim., and apparently Æth., put the clause after βασι. (*Rev. of John*, 1860, p.16)

to our God: Tisch. omits τῷ θεῷ ἡμῶν with A. (*Prospect* 1:155)
kings: βασιλείαν A., Vulg., Cop., Cyp., Prim.; -λείς B. and all others, with most Vv., And., Are., cat. (*Rev. of John*, 1860, p.16)

kings: Rec. Gr. Kn. Sz. Treg. βασιλεῖς. Tisch βασιλείαν with A. (*Prospect* 1:155)

they shall reign: βασιλεύουσιν AB., eighteen cursives, Compl., Syr., Ar.^p, Slav.^{3,4} -σουσιν twenty-two mss., Am. Harl. Tol. Lips.⁵ Cop., &c.; -σομεν many cursives, Rec., Vulg. (*Demid. Lips.*^{4,6}) (*Rev. of John*, 1860, p.16)

they shall reign: Rec. βασιλεύσομεν. Gr. Kn., Sz. βασιλεύουσιν. Tisch. Treg. βασιλεύουσιν. (*Prospect* 1:155)

they shall reign: The evidence of [the relative claims of the readings βασιλεύουσιν and βασιλεύσομεν] . . . is this. 1. *Externally*, the present tense is given by the Alex. and Vat. MSS. (i.e. A and B) and by fifteen MSS. in cursive characters, and by several versions. Lachmann and Tischendorf adopt it. On the other hand, Griesbach, Scholz and Knapp prefer the future following eighteen MSS. in cursive characters, and two Latin MSS. C has not the passage. *Internally*, I apprehend that the harmony of the passage is decidedly in favour of the future tense. (*Prospect* 1:87)

they shall reign: [Dr. Chr. Wordsworth] tells us in a note that the best MSS. of Rev. 5:10 have the present tense. But the fact is that the most ancient extant (ⲛ) has the future, and so has the Porphyrian uncial of cent. ix., with some 30 cursives, and the best Latin copies, Coptic, &c.; whereas the Alex. and the Basilian uncial (of cent. eighth) support the present with less than 30 cursives, &c. Of these the Alex. might have greater weight, but that it alone reads the present in chap. 20:6; all else give the future. (*Bible Treasury* N1:317-8)

they shall reign: That the church now reigns in Christ, all things being put under her as under His feet, is Popery, not Christianity. True doctrine therefore confirms ⲛ P and some thirty cursives, some of the best versions and early comments, as against A B, some twenty-six cursives, &c., especially as it is but the question of a central letter easily dropt. This can be readily seen in Rev. 20:6, where the Alexandrian alone has the present against all other authority and the context, though it is not really so absurd there as in 5:10. Yet the Revisers have introduced this violent and really unreasonable change, without even a marginal note to record the protest of one dissenting voice that understood its bearing. The Americans (correctors of the RV) are equally silent. (*Bible Treasury* 14:158)

over: Supposing the Church to be meant by Rev. 5:10, the verse does not state that the Church shall be upon the earth, but that these saints shall reign over it. 'Επὶ τῆς γῆς after a verb of reigning, governing, &c., means not the locality where the ruler resides, but the sphere of government. The authorised version conveys a wrong idea, which, to this day, misleads many students of prophecy. (*The Prospect* 2:36, see also *Bible Treasury* 16:128)

over: . . . By the way it may be just observed that the rendering to "reign on the earth" is also erroneous. When the verb "to reign" is put along with the preposition ἐπὶ, it invariably means the sphere of the reigning and not the place where those who reign dwell. There is another word (ἐν) that is used invariably for the latter idea. (*Pamphlets* p. 369-371)

over: [Q. — It is alleged that the Sept. Psalms 46:8, and Matt. 6:10, render doubtful the view that the text in the Revelation means reigning *over*, rather than *on*, the earth. Is it really so? S.]

A. — The accusative is used for the object where activity was to be expressed. The propriety of this as to the nations is plain. The dative (among other senses) is employed for fixed relationship where it is not condition, occasion, or circumstance. The genitive expresses rather the simple fact. But there is another element in the text, which distinguishes it from Matt. 6:10, the usage of the preposition with verbs of governing; and the Septuagint abounds with proofs that as *ἐν* is used for the locality where the king lived, *ἐπὶ* is for the sphere of his reign. (*Bible Treasury* 20:352)

over: . . . the change of rendering in the last clause [in Tregelles' edition of 1848] seems remarkable. In the Authorized Translation, β. *ἐπὶ τῆς γῆς* is rendered "reign on the earth." So long as this was understood in a vague way, but little evil resulted; but at length some began to press the text so strongly, as to obscure and deny the proper heavenly seat of the Church, blessed in the heavenly places in Christ. This and other questions led to the careful sifting of the passage, and to the discovery that the phrase had been inaccurately translated, inasmuch as it really imports not the locality in which the kings reside, but the sphere of their rule. The only precisely parallel construction in the New Testament seems to be, Matt. 2:22, where the Authorized Version is equally loose as in the text before us, the force being that Archelaus was reigning *over* Judea. The question of his being *in* the country is not touched. It might or might not be. So it is with the passage in Rev. 5:10. Reigning over the earth (whether on it or not) is the thing which they sing.

Mr. [Tregelles] knew the bad consequences which had flowed from the mistranslation of the clause, and so long ago as 1836, in a paper entitled "Connected Passages in the Revelation," he quoted these words, altered the version from "on" to "*over*," and inserted the Greek word *ἐπὶ* for the sake of precision. Then he adds the comment: "It has been supposed from this passage, and others like it, that the home of the saints is described as *on* the earth; and this has, I believe, very much tended to cause some to look upon the reign of Christ and His Church as an *earthly* hope." Quite true: few passages have been so perverted to this end as the present. Eight years after, the Greek and English edition appears, and the correction is adhered to — "reign *over* (not on) the earth." It is somewhat surprising to find that the present [1848] version recurs to the error which its author had long seen and repudiated.

If it be said, Does not the expression *ἐπὶ τῆς γῆς* mean simply and strictly "on the earth?" I answer, that this is not the question. There is no doubt that *in themselves* the words bear such a meaning naturally and fairly, and are rightly so translated in a host of passages throughout the New Testament. But the question is, whether the force be not modified by the word βασιλεύω, for, in translating, we have to consider not only the intrinsic meaning of words, but whether and how the context may affect them. Nor are any words more decidedly qualified by those associated with them than prepositions. As to *ἐπὶ* with the genitive, dative, or accusative, need it be proved that it is habitually used with words expressive of authority, as the link with things or people ruled? Nay, it has even this force in itself, without an associated verb or participle, as οἱ ἐπὶ τῶν πραγμάτων, the persons set over such and such matters. There is a passage in the Revelation (17:18, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς,) which Mr. [Tregelles] translated in 1844, "which holdeth the rule," and, in 1848, "which holdeth sovereignty;" but in both, "over the kings of the earth." There, indeed, he is forced to do so; otherwise, the passage would not be sense. Now, this clause is surely analogous, in point of construction, to that in the fifth chapter, save that the one is persons, and the other a place under rule. But is a translator to translate accurately merely where, if he mistranslated, the absurdity would be manifest? And if confessedly it be rule "over the kings of the

earth" in the one verse, why should it not be rule "over the earth" in the other? (*Prospect* 1:87)

over: . . . the misrendering of Rev. 5:10, where it is painful to see the error of the A.V. reproduced by the Revisors. For the usage, as far as appears, is that with words of authority or rule *ἐπὶ* indicates the sphere ruled over, *ἐν* the place in which the ruler lived. There is a shade of difference between gen. dat. and accus., but none as to the general fact that they express the subject, not the place, of rule. It will be seen, in the Books of Samuel, Kings, and Chronicles, for instance, that the locality of the king is regularly expressed by *ἐν*, the sphere by *ἐπὶ*. This being so, the true rendering is "over," not "on." Those who have given the latter have adopted a legitimate force of the preposition generally, not its meaning when modified by the connected βασιλ. The millennial reign then is heavenly, but over the earth . . . (*Bible Treasury* 17:172)

over: I am aware of the reading of A B and some 26 cursives in Rev. 5:10. But undoubtedly the external counter-evidence of 8 P and 30 cursives, some of no common weight, and of the best Latin copies, preponderates. If it were otherwise even, the believer standing on the analogy of the faith can distinctly pronounce present reigning an error. Compare the absurd reading of the excellent Alex. MS. in Rev. 20:[3]. We must beware of idolizing the witnesses. "On" the earth too is not grammatically sound after βασιλ. It should be "over." (*Exposition of Hebrews*, p.129) [See also *Bible Treasury* N7:352 and 14:158]

5:11 heard A : AB.* with most others, Vulg., &c., omit ὡς, which B.** thirty-five mss., Compl., Cop., Syr., &c., add. (*Rev. of John*, 1860, p.16)

heard A : Some MSS. ὡς φ. (*Prospect* 1:155)

around: κύκλῳ AB., forty-five mss., Compl., And., Are., cat.; κυκλόθεν Rec. with a few cursives. (*Rev. of John*, 1860, p.16)

around: Rec. κυκλόθεν. Edd. κύκλῳ. (*Prospect* 1:155)

riches: Et. omits τῶν before πρεσβ. (*Rev. of John*, 1860, p.16)

and the number of them was myriads of myriads: Et omits . . . καὶ ἦν . . . μυριάδων, and so Steph., but not Rec. (*Rev. of John*, 1860, p.16)

5:12 Worthy: ἄξιος A., Er. (who also drops the first τό.) (*Rev. of John*, 1860, p.16)

the: τὸν πλ. B., thirty cursives. (*Rev. of John*, 1860, p.16)

5:13 which is: ὁ ἐστίν is omitted by 16. 39., and ἐστίν read by most, Vulg., &c., contrary to AB., twenty-nine mss., Tol., Cop., Arr., &c. (*Rev. of John*, 1860, p.16)

which is: Rec. Gr. Kn. Sz. ὁ ἐστίν ἐν. Tisch. Treg. ὁ ἐν. (*Prospect* 1:155)

on the earth: ἐπὶ τῆς (16. 28. omit) γῆς AB., more than forty mss., Compl., Vulg., Cop.; ἐν τῇ γῇ (Rec.) many cursives, Syr., &c. (*Rev. of John*, 1860, p.16)

on the earth: Edd. ἐπὶ τῆς γῆς for Rec. ἐν τῇ γῇ. (*Prospect* 1:155)

under the earth: Every creature "under the earth," ὑποκάτω τῆς γῆς, must be carefully distinguished, notwithstanding Bengel, from the κατοχθονίων in Phil. 2:10. The former, I suppose, means the things, animate or inanimate, beneath the earth's surface which anticipate in the vision, their deliverance from corruption into the liberty of the glory of the children of God. They cannot of course share the liberty of *grace* which we enjoy; but when we are in the glory, it will be the pledge of their glorious change speedily to follow. The latter in Philipians means the infernal beings, who must bow with every knee elsewhere at (or in) the name of Jesus. I am aware that Dean Alford, with Theodoret, &c., takes καταχ. as the dead; but this, though a classical usage of the word, seems to be far from the scope of the passage. (*Lect. on Rev.*, p.122)

[such as are]: ἃ (after θαλ.) is omitted by A., more than thirty mss., Are., cat.; but inserted by B. and most mss., Vulg., &c. 87. has ὅσα for ἃ, and three mss., Syr., &c., omit ἃ ἐστίν. (*Rev. of John*, 1860, p.16)

[such as are]: Rec. Gr. Kn. Sz. ἃ ἐστι. Tisch omit ἃ. (*Prospect* 1:155)

on . . . the: Naturally they correct in 13 [in the RV] the singular confusion of the Authorised Version, and give "on" the sea. They also mark the article "the" blessing, &c. (*Bible Treasury* 14:158)

all: πάντας B. and more than thirty mss. (several of which add also πάντα before τὰ ἐν αὐτοῖς), Compl.; but A. and the majority have πάντα (some adding and others prefixing καὶ) (*Rev. of John*, 1860, p.16)

all . . . saying: Rec. Gr. Sz. τ. ἐ. αὐτ. πάντα, ἡκ. λέγοντας. Ln. πάντα ἡκουσα λέγοντα. Tisch. πάντας ἡκ. λέγοντας. (*Prospect* 1:155)

saying: λέγοντας B. and almost all mss., Vulg.; -τα A. 12. Cop., Syr.; -τες Er.; -των 87. (*Rev. of John*, 1860, p.16)

the throne: τῷ θρ. AB., more than twenty mss.; τοῦ θρ. most cursives, Rec. (*Rev. of John*, 1860, p.16)

and: A., Slav.^{3,4} omit καὶ before τῷ ἀνρίφ, which Cop. also omits. (*Rev. of John*, 1860, p.16)

ages. ἅ : ἀμήν B., thirty-seven mss., Compl. Æth. Slav.^{3,4}&c.; contrary to A. and very many mss., Vv., and Ff. (*Rev. of John*, 1860, p.16)

ages. ἅ : Some MSS. and versions add ἀμήν. (*Prospect* 1:155)

5:14 And the four living creatures said, Amen: 95. omits καὶ . . . ἀμήν. (*Rev. of John*, 1860, p.16)

said: ἔλεγον A. some cursives (-εν 87.), Rec., Vulg., Syr., Æth., Are., &c.; λέγοντα B., thirty mss., Compl., Cop., Are., cat. (*Rev. of John*, 1860, p.16)

said: Some MSS. which Matthiae follows λέγοντα τὸ ἄμ. (also omitting τό.) (*Prospect* 1:156)

Ἄ Amen: B. and most cursives add τό, which A. and many omit. (*Rev. of John*, 1860, p.16)

Ἄ elders: AB. and near fifty cursives, Compl., most Vv., And., Are., cat., omit εἰκοσιτέσσαρες, as in Rec., following some cursives, Vulg. (*Demid. &c.*) (*Rev. of John*, 1860, p.16)

Ἄ elders: The most ancient MSS. omit εἰκοσ. τέσσαρες and so the edd. Rec. and Kn. (with brackets) admits these words, . . . There is little doubt that we ought to reject . . . (*Prospect* 1:156)

Ἄ elders . . . worshipped. ἅ : Another important correction long known is the omission not only of "twenty four" in the middle but of the object at the close of 14, the effect of which is to imply that the elders fell down and did homage to the Lamb as well as to Him that sitteth on the throne, in accordance with the verse before. (*Bible Treasury* 14:158)

fell down: ἔπεσαν A. and very many; ἔπεσον B. and about twenty-five, Compl. (*Rev. of John*, 1860, p.16)

worshipped. ἅ : ABC., forty-five mss., Compl., most Vv., And., Are., cat., omit ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, contrary to some cursives, Vulg., &c. (*Rev. of John*, 1860, p.16)

worshipped. ἅ : Rec. and Kn. (with brackets) admits . . . ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων. There is little doubt that we ought to reject. (*Prospect* 1:156)

worshipped. ἅ : It is well to note that all the reliable authorities, including all the five uncials, a vast body of cursives, and most versions, &c., omit ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων. How admirably this omission coalesces with the context and maintains the glory of God and the Lamb as the common object of homage on the part of the elders is evident. (*Lect. on Rev.*, p.123)

worshipped. ἅ : It is well to note that Rev. 5:14 ends, according to the best authority, with "worshipped." "Him that liveth for ever and ever" is a spurious addition. In fact, the elders worshipped both. (*Pamphlets*, p.390)

worshipped. ἅ : The omission of "him that liveth unto the ages of the ages" is fully established, and finely illustrates how a spurious clause takes away from the truth. For as read by the best copies the homage was

to the Lamb as well as to God as such. It is attested more fully than the omission of ἡμᾶς in ver. 9, though for this sufficient is given, and required by the context. (*Rev. Exp.*, p. 93)

worshipped. ἅ : "Him that liveth for ever and ever" has not a known Greek copy to warrant the addition, which is due to Western influence. It is noted as singular that Ewald in his Comm. (Lipsiae, 1828), after drawing out well the critical correction of 9, 10, should have wound up his remarks by an irreverent and heterodox note on the verse before us, based on this unfounded reading due to Erasmus, who translated Primasius or a later copy of the Vulgate, and translated it ill, for he omitted the article before ζῶντι. The Complutensian text printed before Erasmus's first edition rightly omits the words. (*Bible Treasury* 14:158)

6:1 when: ὅτε AC., many cursives, and most Vv.; ὅτι B., thirty-three mss., Compl., Vulg. (*Rev. of John*, 1860, p.16)

one: For μίαν Er. has ἓν. (*Rev. of John*, 1860, p.17)

seven: ἑπτὰ ABC., thirty-five mss., Compl., Vulg., Æth., Syr., Ar.^p, And., Are., cat.; though many cursives, Rec., Cop., &c., omit. (*Rev. of John*, 1860, p.17)

seven: Rec. omits ἑπτὰ, but the three uncial and twenty-eight other MSS. contain it. (*Prospect* 1:156)

seven . . . as: it is hard to see why the Revisers should render their correct text "with" a voice, as it is a nom. pend. They rightly read "seven," (*Bible Treasury* 14:158-159)

saying: λέγοντος after βρ. A., Slav.⁴ (and so Arm., omitting the previous λέγ.) (*Rev. of John*, 1860, p.17)

voice: φωνή (or -ῆ) ABC., near forty mss., Compl., Are., cat.; -ῆς many cursives, Rec. (some -ήν, and -ῶν.) (*Rev. of John*, 1860, p.17)

voice: Rec. φωνῆς, Gr. Kn. Sz. Ln. and Tisch. φωνῇ, Treg. φωνῇ. (*Prospect* 1:156)

Come. ἅ : καὶ βλέπε is wanting in AC., twelve mss., Compl., Am., Ar.^s, &c.; contrary to many mss., Rec.; καὶ (omitted by five mss.) ἰδε B., thirty mss., most Vv., &c. (*Rev. of John*, 1860, p.17)

Come. ἅ : Rec. reads at the end of the verse καὶ βλέπε, Gr. Kn. and Sz. καὶ ἰδε, as does Matthiae; (see verse 5.) Ln. Tisch. and Treg. insert neither here, nor in verses 3, 5, and 7. (*Prospect* 1:156)

Come. ἅ : It may be well to mention in this note my opinion that the words "and see" (which, according to the common text and the authorized version, follow "Come" in the call of the four living creatures) appear to be an interpolation. In the case of the second (verse 3) there is no difference of judgment among critical editors of the least note; but, strange to say, Griesbach and Scholz retain the ordinary sense in the last two, and, in the first case of all, Knapp along with them. Buttmann, Hahn, Lachmann, Tischendorf, and Tregelles omit the words uniformly, and, as I think, with reason. The difference as to interpretation would be this: as the text. rec. stands, it is a call from each living creature to John; but if they merely cry "Come," it would seem to be a direct address to the riders on the several horses, who accordingly come forth at their bidding. (*Lect. on Rev.*, p.139-140)

Come. ἅ : Surely it is plain enough that we ought not to have here, and after the other three horses, the words "And see." They are wanting in the best text for all these passages. (Yet in every instance the Sinai MS. supports the inferior copies against the Alexandrian, the Rescript of Paris, and the Porphyrian Uncial, with the better cursives, etc. The Sinaitic is often careless, especially in the Revelation.) In every one of the cases the sentence ought only to be "Come." The difference comes to this, that "Come and see" would be addressed to John; whereas according to the better MSS. "Come" is addressed by the living creature to the rider upon the horse. Clearly this makes all possible difference. (*Rev. Exp.*, p.95)

Come. Λ : [The RV] rightly omit[s] "and see," though κ B and near forty cursives support the sense, not one known MS., the precise form ($\beta\lambda\epsilon\pi\epsilon$, a conjecture of Erasmus) of the Text. Rec. The correction here is valuable; for the call of each living creature is not to the prophet or any other than to each horseman, who thereon does come. Some have thought that the copyists were influenced by Ezek. 8:9; possibly it was John 1:39: if so, it was a strange blunder. Even if $\kappa\alpha\iota$ $\epsilon\dot{\iota}\delta\epsilon$, as is most like, was inferred from the immediately following $\kappa\alpha\iota$ $\epsilon\dot{\iota}\delta\omicron\nu$ ($\tau\dot{\iota}\delta\omicron\nu$), it was a baseless and fraudulent addition. A similar remark applies to 3, 5, 7. (*Bible Treasury* 14:159)

Come. Λ : [See also *Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.453]

6:2 And I saw;: $\kappa\alpha\iota$ $\epsilon\dot{\iota}\delta\omicron\nu$ (AC. 7. $\tau\dot{\iota}\delta\omicron\nu$) AC., most mss. and Vv., And.; but B., thirty mss., *Demid. Harl.* Tol. Lips^s Slav^{3,4}* Are., cat., Prim., omit. (*Rev. of John*, 1860, p.17)

And I saw: The edd. $\kappa\alpha\iota$ $\epsilon\dot{\iota}\delta\omicron\nu$. Treg. marks the words as doubtful here, and in verses 5 and 8. (*Prospect* 1:156)

him: $\alpha\upsilon\tau\acute{\omicron}\nu$ ABC., upwards of forty mss., Compl., for $\alpha\upsilon\tau\acute{\omega}$ 1st, as in many cursives, Rec. (*Rev. of John*, 1860, p.17)

him: Rec. $\epsilon\pi'$ $\alpha\upsilon\tau\acute{\omega}$, the edd. $\epsilon\pi'$ $\alpha\upsilon\tau\acute{\omicron}\nu$. (*Prospect* 1:156)

him: there is no more to remark in the text [of the RV] than $\alpha\upsilon\tau\acute{\omicron}\nu$ instead of $\alpha\upsilon\tau\acute{\omega}$, as in 4, 5 also, which is required by ample authority. The differing form can be a good deal better felt than expressed. The genitive would be the fact simply; the dative, a permanent relation; the accusative, activity on the part of the sinner. Here it is of course no question of a state or fixed position as in Matt. 16:18, Mark 6:35, Luke 12:44, John 8:7, but there is an object actively in view. All three occur in connection with the throne in Rev. 4:2 (acc.), 10 (gen.), 5:1, 7 & 13 (dat.) as in 4:9, 6:16, used with marked precision, the more remarkable as in a book abounding with anomalous Hebraistic forms, yet disproving any imputation of ignorance. Dean Alford, in a note on the first, notices how the acc. is used uniformly on the first mention, thus bearing trace of motion toward; but then at sight of 11:16, where it is not a first mention, he wavers, and gives up the gen. and dat. as seeming to have no rule at all: a conclusion due to his own defect of analysis. (*Bible Treasury* 14:159)

Λ conquering: δ ν . A. (*Rev. of John*, 1860, p.17)

conquer. Λ : Some mss., as 32. 36. add $\kappa\alpha\iota$ $\epsilon\nu\acute{\iota}\kappa\eta\sigma\epsilon$. (*Rev. of John*, 1860, p.17)

6:3 Λ opened: In 3, 5, 7, 9, 12, and in 8:1, "had" should be omitted as in Authorised Version of 1. (*Bible Treasury* 14:159)

the second seal: $\sigma\phi$. τ . δ . AC. 6. 12. 34. 35. 49. ... 87. Et.; δ . $\sigma\phi$. B. and most mss., Are., cat. (*Rev. of John*, 1860, p.17)

the second seal: Rec. $\tau\dot{\eta}\nu$ $\delta\epsilon\upsilon\tau\acute{\epsilon}\rho\alpha\nu$ $\sigma\phi\rho\alpha\gamma\acute{\iota}\delta\alpha$, the edd. $\tau\dot{\eta}\nu$ $\sigma\phi$. $\tau\dot{\eta}\nu$ δ . and so in verse 5, $\tau\dot{\eta}\nu$ $\sigma\phi$. $\tau\dot{\eta}\nu$ $\tau\acute{\rho}\iota\tau\eta\nu$. (*Prospect* 1:156)

Come. Λ : $\kappa\alpha\iota$ $\beta\lambda\epsilon\pi\epsilon$ many mss., Rec., Are., cat.; $\kappa\alpha\iota$ $\tau\dot{\iota}\delta\epsilon$ 34. 35. 39. 40. 43. ... 87. 94. Vulg., Cop., And., Vic., Prim.; but ABC. with the body of cursives, Compl., *Am. Fuld.*, Syr., Arm., Ar.^c (which apparently = $\kappa\alpha\iota$ $\epsilon\dot{\iota}\delta\omicron\nu$ for $\epsilon\rho\chi\omicron\nu$), omit. (*Rev. of John*, 1860, p.17) [See note to 6:1]

Come. Λ : Rec. $\kappa\alpha\iota$ $\beta\lambda\epsilon\pi\epsilon$, omitted by the edd. (*Prospect* 1:156)

6:4 red: $\pi\upsilon\rho\acute{\omicron}\varsigma$ AB., twenty-nine mss.; $\pi\upsilon\beta\rho\acute{\omicron}\varsigma$ C. and the mass. (*Rev. of John*, 1860, p.17)

to: κ . $\epsilon\nu$ τ . κ . A. (*Rev. of John*, 1860, p.17)

upon him: $\alpha\upsilon\tau\acute{\omicron}\nu$ ABC., most mss., Compl.; $\alpha\upsilon\tau\acute{\omega}$ many cursives, Rec.; $\alpha\upsilon\tau\acute{\omicron}\nu$ 18. 29. (*Rev. of John*, 1860, p.17)

upon him: Rec. $\epsilon\pi'$ $\alpha\upsilon\tau\acute{\omega}$, the edd. $\epsilon\pi'$ $\alpha\upsilon\tau\acute{\omicron}\nu$ (and in verse 5). (*Prospect* 1:156)

it: "power" of the Authorised Version is needless. (*Bible Treasury* 14:159)

given him: $\alpha\upsilon\tau\acute{\omega}$ after $\epsilon\delta$. is omitted by A. 8. 14. 28. 29. 31. ... 87. 93. 94. 95. 96. 97. 98. (*Rev. of John*, 1860, p.17)

from: $\epsilon\kappa$ BC., near forty mss., And., Are., cat.; $\alpha\pi\acute{\omicron}$ many cursives, Rec.; but A. 7. 16. 39. 46. ... omit. (*Rev. of John*, 1860, p.17)

from: Rec. $\alpha\pi\acute{\omicron}$ $\tau\dot{\eta}\varsigma$ $\gamma\dot{\eta}\varsigma$, Ln. and Tisch. $\tau\dot{\eta}\varsigma$ $\gamma\dot{\eta}\varsigma$, others $\epsilon\kappa$ τ . γ . (*Prospect* 1:156)

and: $\kappa\alpha\iota$ before $\tau\dot{\iota}\nu\alpha$ is omitted by B., thirty-six mss., Compl., Cop., Arm., Arr., Are., cat.; contrary to AC., some cursives, Vulg., Syr., Prim. (*Rev. of John*, 1860, p.17)

and: Matthiae omits $\kappa\alpha\iota$ before $\tau\dot{\iota}\nu\alpha$. (*Prospect* 1:156)

they should slay: $\sigma\phi\acute{\alpha}\xi\omicron\upsilon\sigma\iota\nu$ AC.; $\sigma\phi\acute{\alpha}\xi\omega\sigma\iota$ (or $-\iota\nu$) B. and the mass, &c. (*Rev. of John*, 1860, p.17)

they should slay: Rec. Gr., Kn. and Sz. $\sigma\phi\acute{\alpha}\xi\omega\sigma\iota$, Ln. Tisch. and Treg. $\sigma\phi\acute{\alpha}\xi\omicron\upsilon\sigma\iota$. (*Prospect* 1:156)

great sword: $\mu\epsilon\gamma$. $\mu\acute{\alpha}\chi$. A., Cop., *Æth.* (*Rev. of John*, 1860, p.17)

6:5 Λ opened . . . saw: [See notes to Rev. 6:3 and 6:8]

the third seal: $\sigma\phi$. τ . $\tau\rho$. ABC., mss., most Vv., FF.; $\tau\rho$. $\sigma\phi$. very few mss., Rec. (*Rev. of John*, 1860, p.18)

Come. Λ : $\kappa\alpha\iota$ $\beta\lambda\epsilon\pi\epsilon$ many cursives, Rec.: κ . $\tau\dot{\iota}\delta\epsilon$ B., about thirty mss., and most Vv.; while AC., sixteen mss., Compl., *Am.*, Arm., Ar.^c, omit. (*Rev. of John*, 1860, p.18) [See note to 6:1]

Come. Λ : Compare verses 1,2,3, and 4. (*Prospect* 1:156) [See note to 6:1]

And I saw: $\kappa\alpha\iota$ $\epsilon\dot{\iota}\delta\omicron\nu$ AC., most mss., *Am.* &c., Arm., Ar.^c; but B. and very many mss., most Vv., omit. (*Rev. of John*, 1860, p.18)

him: $\alpha\upsilon\tau\acute{\omicron}\nu$ ABC. and upwards of thirty mss., Compl.; $\alpha\upsilon\tau\acute{\omega}$ many cursives, Rec. (*Rev. of John*, 1860, p.18)

a balance: [In the RV] "a balance" is right (*Bible Treasury* 14:159)

6:6 [as]: $\omega\varsigma$ AC. 6. 12. 17. Vulg., Slav.³; but B. and almost all other authorities omit. (*Rev. of John*, 1860, p.18)

[as]: Ln. and Treg. read $\omega\varsigma$ $\phi\omega\nu\eta\nu$, following A., C. and other MSS. Other edd. omit $\omega\varsigma$. (*Prospect* 1:156)

[as]: "as it were" a voice is required by the most ancient witnesses, though ancient versions, save Vulgate, omit it like our Authorised Version. (*Bible Treasury* 14:159)

choenix: [The American correctors of the RV] would append an explanatory note in the margin, instead of the more vague words of the Revisers. (*Bible Treasury* 15:176)

of barley: $\kappa\rho\iota\theta\acute{\omega}\nu$ AC. 12. Syr.; $-\eta\varsigma$ B. and the rest. (*Rev. of John*, 1860, p.18)

of barley: Rec. Gr. Kn. and Sz. $\kappa\rho\iota\theta\acute{\eta}\varsigma$, Ln. Tisch. and Treg. $\kappa\rho\iota\theta\acute{\omega}\nu$. (*Prospect* 1:156)

a: $\tau\acute{\omicron}\nu$ before the last $\delta\eta\nu$. A. (*Rev. of John*, 1860, p.18)

wine: In Rev. 6:6, $\omicron\iota\nu\omicron\varsigma$ is used, by metonymy, for the vine-fruit. (Just so, we speak of "a wine-grower," instead of employing the more literally correct phrase, "a grower of vines." But no sensible person would say, on this account, that "wine" means "vine fruit." The same principle applies to the figurative usage of *vinum* (for grapes) in Plautus, or Varro, and to *vinum pendens* in Cato; it explains the remark of Gesner, that *vinum*, *vitis*, *uvæ*, and *vineæ*, as kindred terms, are sometimes used synonymously. If unlimited, there is no sense in it, but this the learned critic never meant. — While upon the point, it may be observed that Livy does not speak of any invaders being "captivated by the lusciousness of the fruits, especially of the grape." His real words are: "Eam gentem, traditur fama, dulcedine frugum, maximeque vini nova tum voluptate captam, Alpes transisse, agrosque ab Etruscis ante cultos possedissee: et invexisse in Galliam vinum illiciendae gentis causa," &c. No scholar can have the least hesitation as to the meaning of the historian. By *vini* and *vinum*, he means "wine," and nothing else. Dr. Lees has no warrant for asserting that "the grape" is meant in Livy

v.33. Compare ix.30; x.23; xxv.23; xxvi.14; xxix.8; xxxvi.11,14; xl.19; xli.4; xlv.30, where, as in the passage so needlessly questioned, the word has its ordinary sense.) But such a case affords not the slightest ground for the notion that it ever does or can denote, *properly*, any thing else than *wine*, i.e. fermented grape-liquor. Such reasoning would unsettle the basis of all language. (*Pamphlets*, p.280-281)

6:7 ^Λ opened: [See note to Rev. 6:3]

fourth seal: *τετ. σφρ.* 38. &c., Compl. (*Rev. of John*, 1860, p.18)

the fourth living creature's voice: *φωνήν* A., very many mss., Vulg. &c., BC. (*τὸ τέταρτον ζῶον* C.), with about thirty-five mss., Cop., Syr., Arr., Slav.^{3,4} omit. (*Rev. of John*, 1860, p.18)

the fourth living creature's voice: Gr. Kn. and Tisch. omit, and Rec. Sz. Ln. and Treg. insert *φωνήν*. (*Prospect* 1:156)

saying: *λέγοντος* ABC., most mss., Vv., and Ff., Compl.; *λέγουσαν* very few mss., Rec. (*Rev. of John*, 1860, p.18)

saying: Rec. *λέγουσαν*, the edd. *λέγοντος*. (*Prospect* 1:156)

Come_Λ: *καὶ βλέπε* some cursives: κ. ἰδε B. and about thirty mss., most Vv., &c.; but AC., thirty cursives, Compl., Am., Ar.^ε, &c., omit. (*Rev. of John*, 1860, p.18) [See note to 6:1]

6:8 And I saw; *καὶ* (C. omits) *εἶδον* (AC. 7. ἰδ. as often) AC., most mss., and most Vv.; but B. and more than twenty-five mss., Vulg., &c., omit. (*Rev. of John*, 1860, p.18)

And I saw: Compare verse 2. (*Prospect* 1:156)

saw . . . by: The Revisers are right in 8 as in 5 giving "saw," not "beheld" and "looked," as in the Authorised Version of 1 and 9. "By" is right in indicating direct agency, not "with," a general character of destruction. (*Bible Treasury* 14:159)

him: [See note to Rev. 6:17]

him: *αὐτοῦ* after *ἐπ.* is omitted by C. 12. Er., *Demid. Harl. Tol. Lips.*⁵ (*Rev. of John*, 1860, p.18)

him: Ln. omits *αὐτοῦ* after *ἐπάνω*. (*Prospect* 1:156)

death: *ὁ θάν.* (ἀθ. A.) AB., most mss., Orig.; but C. 16.* 37. 49. 91. 95. 96. Compl., omit *ὁ*. (*Rev. of John*, 1860, p.18)

death: A. *ὁ θάνατος*, and C. omits the article before *θ.*, but both are manifestly wrong. (*Prospect* 1:156)

followed: *ἀκολουθεῖ* (A. uncertain) more than twenty cursives, Cop., Syr., &c., Orig., Vic; *ἡκολ.* B., thirty-five mss., Vulg., Æth., Arr., Prim. (*Rev. of John*, 1860, p.18)

followed: Rec. has *ἀκολουθεῖ*, the edd. *ἡκ.* (*Prospect* 1:156)

with him: *μ. αὐτοῦ* AC., very many mss.; *αὐτῷ* B., upwards of thirty cursives, &c. (*μ. αὐτῷ* 33. 35.) (*Rev. of John*, 1860, p.18)

with him: *Μαθθαῖα αὐτῷ*, (with B. and twenty-seven MSS.) instead of *μετ' αὐτοῦ*. (*Prospect* 1:156)

given him: *αὐτοῖς* AC., very many cursives; *αὐτῷ* B., more than forty mss., Compl., Vv., Ff. (*Rev. of John*, 1860, p.18)

given him: Rec. and Ln. *αὐτοῖς*, Gr. Kn. Sz. Tisch. following B. and many MSS. and versions, *αὐτῷ*. (*Prospect* 1:156)

over the fourth part of the earth, to kill: *ἐπὶ τὸ τ. τ. γ. ἀπ.* C., about forty-five mss. Compl., Vv., and Ff.; *ἀπ.* before *ἐπὶ τ. τ. γ.* some cursives, Rec. (*Rev. of John*, 1860, p.18)

over the fourth part of the earth, to kill: The most ancient MSS. place *ἀποκτείναι* after *γῆς*, instead of before *ἐπὶ*. And so the edd. save in Rec. (*Prospect* 1:156)

fourth part: Here the case is simple enough. There are five uncial MSS. of the Revelation, and upwards of a hundred cursives, in not one of which has there been found the smallest ground for justifying Jerome's "quatuor partes." Two or three later Latins who used the Vulgate, not always without discrepancy, give the same very naturally; but neither Greek ecclesiastical writer nor Oriental, nor any version save the Vulgate, countenances the change. In my judgment it is critically

discreditable and doctrinally dangerous to adopt such a change on such a precarious footing. Nothing like it can be produced from the entire New Testament. Why should it be here? How much better to leave the difficulty unsolved than to adopt a resource so desperate. Mr. [E. B. Elliott] refers to my own principle of using internal evidence. Certainly I do to decide between readings with good external support on both sides, never where all the direct witnesses are on one side, and you have hearsay evidence of one type on the other side. (*Lect. on Rev.*, p. xxi-xxii)

fourth part: I take this opportunity of saying that, invaluable as the best Latin copies are as a support of ancient and excellent readings, it seems a perilous thing to throw aside all the MSS. and every other version, and all the early writers save those who merely echo the Vulgate, as Mr. Elliott does in following its "quatuor partes" (verse 8). There is really no ground but the exigencies of his system. To square with facts, according to his application, it should have been not the fourth, but the whole of the Roman empire. Hence Jerome's manifest oversight is adopted, and it is argued that he *must* have had ancient witnesses now lost! But this is most unreasonable when we see that Jerome is often loose. To take this chapter alone, is it pretended that "vocem," in verse 1, the omission of "et," in verse 2, "singulae," in verse 9, "insulae," in verse 14, rest on original authority? Are they *not* evidently due to mere laxity of rendering? And why impute "quatuor partes" to a higher source? The wonder is that we have not some of the later Greek manuscripts influenced by the Latin in verse 8, as perhaps 26 was in verses 1 and 2. We know there are stupendous blunders occasionally in the best copies of the Vulgate, as in 1 Cor. 15:51; Heb. 11:21. Why give it a place in this verse, which is not claimed for it in any other verse of Old or New Testament? Besides, is it according to the analogy of this book, or of any other book, to speak of "four parts," if the entire empire were intended? The attempted historical answer of quadripartition seems to me extremely meager. *This*, of course, is matter of opinion. But it is serious when the author is so enamored of his theory as to bid his readers "well mark that if the prophecy here differ from the history, it differs from, and is inconsistent with, itself also: seeing that *the whole horse* is depicted with the pale death-like hue, not its *fourth part* only." — H.A., i. 201. This is bolder than man ought to be with God's word, unless there were infinitely graver grounds against the text. The inference from the horse I have, I think, shown to be unsound. (*Lect. on Rev.*, p.146)

and by_Λ: Er. wants *καὶ* before *ὑπό*, and A. omits *τὸ τέταρτον* after it. (*Rev. of John*, 1860, p.18)

6:9 ^Λ opened: [See note to Rev. 6:3]

saw_Λ: C. 14. add *καὶ* after *εἶδον*. (*Rev. of John*, 1860, p.18)

souls_Λ: ψ. *τῶν ἀνθρώπων* 10. 12. 17. 36. 37. 46. 49. 91. 96. Compl., Cop., Æth., Arm. (*Rev. of John*, 1860, p.18)

slain: the perfect participle, expressive of a permanent character or state, ought not to have been as in the Authorised Version merged in a simple preterite. For "were" read "have been." (*Bible Treasury* 14:159)

because: *διὰ* 2nd, omitted by A., *Tol.*, Cop., Cyp., Prim., is given by BC. and perhaps all others, Vulg., Syr., &c. (*Rev. of John*, 1860, p.18)

because: Tisch. drops and the others receive *διὰ* before *τὴν μ.* (*Prospect* 1:156)

testimony_Λ: *τοῦ ἀρνίου* is added after *μ* by B., more than thirty-six mss., Compl., Syr., Ar.^p (57. and others having *ἐν χυῖ*); but omitted by AC., many cursives, Vulg., and other Vv. (*Rev. of John*, 1860, p.18)

testimony_Λ: *Μαθθαῖα* adds *τοῦ ἀρνίου* with B., and upwards of thirty MSS. (*Prospect* 1:156)

6:10 they cried: *ἔκραξαν* ABC., thirty-seven cursives, Compl., Are., cat., Cyp., Prim.; *-ζον* many cursives, Rec., Vulg. (*Rev. of John*, 1860, p.18)

they cried: Rec *ἔκραζον*, the edd. *ἔκραξαν* (*Prospect* 1:156)

voice: *φωνήν* μ. B., twenty-eight mss., contrary to AC. and the majority. (*Rev. of John*, 1860, p.18)

O Master: [In the RV] it is rightly, "O Master, the" &c. (*Bible Treasury* 14:159)

and_λ: κ. ἀλ. ABC., thirty cursives, Compl., Are., cat.; but very many mss. give *ὁ ἀλ.* (*Rev. of John*, 1860, p.18)

and_λ: the edd. . . omitting also the article before *ἀληθινός*. (*Prospect* 1:156)

on: *ἐκ* ABC., thirty-eight mss., Compl., Are., cat.; *ἀπό* very many cursives. (*Rev. of John*, 1860, p.18)

on: Rec. Gr. Kn. and Sz. *ἀπὸ*, later edd. *ἐκ*. (*Prospect* 1:156)

6:11 [whole verse]: [See note on 10:8]

was given . . . a white robe: *ἐδόθη . . . στολή λευκή* ABC., forty-five mss., Syr., Arm., Ar.^e, Clem., Al., And., Are., cat., Cyp. (*ἐδόθη* Compl., but omitting *στ. λ. καὶ ἐβρέθη αὐτοῖς*); *-σαν . . . -λαὶ -καὶ* many cursives, Vulg., Cop., Prim. (*Rev. of John*, 1860, p.18)

was given . . . a white robe: Rec. *ἐδόθησαν ἐκάστοις στολαὶ λευκαί*, Gr. and Sz. *ἐδόθη αὐτοῖς στολή λευκή*, Ln. Tisch. and Treg. (doubtfully) add *ἐκάστω σ. λ.* (*Prospect* 1:156)

them [each]: *αὐτοῖς* B., about twenty-four mss., Compl.; with *ἐκάστω* AC., more than twenty cursives; *ἐκάστοις* many mss., Rec.; *ἐκάστω* 2. 4. 11. 12. 19.; *ἐκάστω αὐτῶν* 28. (*Rev. of John*, 1860, p.18)

them [each] . . . a white robe: "a white robe was" given is alone true according to the MSS., and *αὐτοῖς ἐκάστω* is probably if not certainly right. For one could readily understand one or other left out by design as if needless, and the omission of *ἐκ*. would next lead to the plural form in the versions. It has been thought that *ἐκάστοις* as in Text. Rec. had the support of many cursives; but not one is known as yet. There is a curious lacuna in the Complutensian edition, marked in the Greek text in the way so characteristic and common in their accompanying Vulgate, so that we cannot cite that work as to the point. They have marked the defect wrongly however, for their line should have been after *καὶ ἐδόθη αὐτοῖς* and before *ἵνη ἀναπ. κ. τ. λ.*, not before all. It was Erasmus probably who invented the plural, as well as *ἐκάστοις*. The marginal rendering of the Revised Version answers to the reading of *κ B P* and some fifty cursives; that of the Text. Rec. is probably Erasmus' guess once more, as we know of no Greek copy that warrants it. We know from Dr. F. Delitzsch's collation that Cod. Reuchlini, the great Rotterdam scholar's MS., has a lacuna similar to that which the Complutensian edition must have had, (doubtless from the *ὁμοιοτέλετον* of *αὐτοῖς*), and that it gave *πληρώσωσιν* and not *πληρώσονται*. The active sense is unsuitable. The Authorised Version is right; but how they drew it, unless from the Complutensian, it is hard to conceive, as the ordinary text conveys no such reading. The critical reader can compare a similar conflict of readings in 9:5, as to *ἵνα β.* where the Complutensian editors give *βασανίσωσι*. (*Bible Treasury* 14:159)

they should rest: *ἀναπαύσονται* AB. 7. 8. 13. 28. 30.* 32. 36. 98.; *-σονται* C., most cursives, And., Are., cat. (*Rev. of John*, 1860, p.18)

they should rest: Rec. and others read *ἀναπαύσονται*, Ln. and Tisch. *ἀναπαύσονται*. (*Prospect* 1:156)

for a [little] space: *χρ. ἔτι* (ἔ. χρ. A., Am. Fuld.) B., forty-two cursives, Compl., &c.; but AC. with very many mss., most Vv., &c., add *μικρόν*. (*Rev. of John*, 1860, p.18)

for a [little] space . . . should be completed: Rec. *μικρόν ἔ. οἱ*. *πληρώσονται*, Gr. Sz. *χρ. ἔ. πληρώσωσι*. Ln. *χρ. ἔι. μικρόν*, Tisch. and

Treg. ἔ. χρ. (Treg. inserting *μικρόν* doubtfully) *ἕως πληρωθῶσι*. (*Prospect* 1:156)

until_λ: ABC., about thirty mss., omit *οὐ*; contrary to very many cursives, Rec. (*Rev. of John*, 1860, p.18-19)

should be completed: *πληρωθῶσιν* AC. 29. Compl., Vulg., Cop., Æth., Syr.; *-σωσιν* B., more than forty-five cursives. Ar.^e, And. (*-ον* four other mss.); *-σονται* many cursives, Rec., Are., cat. (*Rev. of John*, 1860, p.19)

should be completed: "completed" appears once more to be best; or, "complete" their course, if the active form is to prevail as in many, and some ancient authorities. (*Bible Treasury* 15:176)

_λthat: *καὶ* is added before *οἱ* μ. by B., twenty-five mss., &c. (*Rev. of John*, 1860, p.19)

to be killed: *ἀποκτένν.* AC., ten cursives; *-ν* B., sixteen mss.; *-εἰν*-many mss., Are., cat. (*Rev. of John*, 1860, p.19)

to be killed: Rec. and Gr. *ἀποκτείνεσθαι*, others *ἀποκτεννεσθαι*. (*Prospect* 1:156)

6:12 I saw: *ἶδον* ABC. 7. 14. 32.; *εἶδον* almost all cursives; 18. 29. 30. 40....90. 93. 95. 98. with Æth., Ar.^p, &c., omit. (*Rev. of John*, 1860, p.19)

_λwhen . . . and: Many mss. with Compl. add *καὶ* before *ὅτε*, but some omit the following *καὶ*. (*Rev. of John*, 1860, p.19)

_λopened: [See note to Rev. 6:3]

_λthere: κ. *σεισμός* BC., upwards of forty mss., Compl., most Vv. and Ff.; κ. *ἰδοῦ* A., many cursives Vulg. (*Rev. of John*, 1860, p.19)

_λthere: The edd. omit *ἰδοῦ*, which Rec. exhibits, and read *ἡ σ. ὅλη* where Rec. wants the latter word. (*Prospect* 1:156)

_λthere . . . whole: "lo" rightly vanishes, and the "whole" moon is read, on excellent authority. (*Bible Treasury* 14:159)

there was a great: *ἐγ. μέγ.* A. 31. Vulg., mss., &c. (*Rev. of John*, 1860, p.19)

became black: *ἐγ. μέλ.* (μέγας A.) AC., most mss. and Vv.; μ. *ἐγ.* B., twenty-five mss., Compl., Cop., &c. (*Rev. of John*, 1860, p.19)

the whole moon: *ἡ σ. ὅλη* ABC., most mss., Vv., Are., cat., &c.; but many cursives omit. (*Rev. of John*, 1860, p.19)

6:13 [whole verse]: There are changes in 13, 14 [in the RV], but too slight to detain us. (*Bible Treasury* 14:159)

heaven: *θεοῦ* for *οὐρ*. (omitted by Fuld. and other Lat. mss. and Ff.) A. (*Rev. of John*, 1860, p.19)

fell: *ἔπεσαν* AC. and probably most mss.; *-σον* B. and upwards of twenty-five mss., Compl., And., Are., cat. (*Rev. of John*, 1860, p.19)

shaken: *σειομένη* BC. and almost all the rest, And., Are., cat.; *σαλευομένη* A. 12. (*Rev. of John*, 1860, p.19)

shaken: Ln. has *σαλευομένη*, the others *σειομένη*. (*Prospect* 1:156)

a great wind: *άν* μ. ABC., near thirty mss.; μ. *άν*. very many cursives. (*Rev. of John*, 1860, p.19)

a great wind: Rec. μ. *ά.*, the edd *ά. μ.* (*Prospect* 1:156)

casteth: *βαλοῦσα* nearly thirty mss. (seven more cursives, &c., *βάλλουσα*), Æth., Syr., Ar.^p, Slav. ms. (*ἀποβαλοῦσα* 38.); *βάλλει* ABC., very many cursives (*ἀποβάλλει* 28.) (*Rev. of John*, 1860, p.19)

casteth: Matthiae reads *βαλοῦσα*, where Rec. and others have *βάλλει*. (*Prospect* 1:156)

6:14 [whole verse]: [See note to Rev. 6:13]

the: *ὁ* before *οὐρ*. ABC., most mss., Compl., And., Are., cat.; which a few cursives omit. (*Rev. of John*, 1860, p.19)

the: The edd. insert the article before *οὐρανός*. (*Prospect* 1:156)

rolled up: *ἐλ.* or *ἐλ.* ABC., fourteen mss., Compl., And., Are., cat.; *εἰλ.* or *εἰλ.* very many cursives (others *-ος*) (*Rev. of John*, 1860, p.19)

rolled up: Rec. Gr. Kn. Sz. *ἐπισσόμενον*, Treg. *ἐλ*. Matthiae reads *ἐπισσόμενος*. (*Prospect* 1:156)

island: *νῆσος* BC. (*Rev. of John*, 1860, p.19)

were moved: *ἀπεκείνησαν* A., *ἐσαλεύθησαν* 95. (*Rev. of John*, 1860, p.19)

6:15 the chiliarchs and the rich: *χ. κ. οἱ πλ.* A. (omitting *καί* before *οἱ πλ.*), BC., most mss., Vv., and Ff., Compl. (*Rev. of John*, 1860, p.19)
the chiliarchs and the rich: Rec. *πλ. κ. οἱ χ.*, the edd. *οἱ χ. κ. οἱ πλ.* (*Prospect* 1:156)

the chiliarchs and the rich . . . caves: "the rich" properly follows the chief captains or chiliarchs; and the "caves" is better than "dens." (*Bible Treasury* 14:159)

the mighty: *ισχυροί* ABC., upwards of forty mss., Compl., And., Are., cat.; *δυνατοί* very many mss. (12. 36. omit) (*Rev. of John*, 1860, p.19-20)

the mighty: Rec. *δυνατοί*, the edd. *ισχυροί*. (*Prospect* 1:156)

freeman: ABC., about thirty-five mss., Vulg., Æth., Syr., Arr., &c., omit *πᾶς* before *ἐλ*.; which very many cursives, Cop., &c., add. (*Rev. of John*, 1860, p.20)

freeman: Rec. Gr. Kn. Sz. *πᾶς ἐλ*. Ln. Tisch. and Treg. omit *πᾶς*. (*Prospect* 1:156)

6:16 say: "said" was the mere carelessness of Tyndale, followed by the other Protestant English translations, Wiclif and the Rhemish being right. (*Bible Treasury* 14:159)

Fall: *πέσατε* A. 7. 28. and probably others; *-σετε* B. and the great majority. (*Rev. of John*, 1860, p.20)

Fall: Rec. Gr. Kn. Sz. and Treg. *πέσετε*, Ln. and Tisch. *πέσατε*. (*Prospect* 1:156)

the throne: *τῷ θρ.* B., twenty five cursives, &c.; *τοῦ θρ.* AC. and most mss. (*Rev. of John*, 1860, p.20)

the throne: Matthiae edits *ἐπὶ τῷ θρ.*, others *ἐπὶ τοῦ θρ.* (*Prospect* 1:156)

6:17 his: *αὐτοῦ* AB. and almost all cursives, Cop. and other Vv., And., Are., cat., Prim.; *αὐτῶν* C. 38. Vulg., Syr. (*Rev. of John*, 1860, p.20)

his: Tisch. *αὐτῶν*, the others *αὐτοῦ*. (*Prospect* 1:156)

his: The Sinai MS., the palimpsest of Paris, and the excellent Vatican cursive, conventionally known as 38, with the Vulgate and Syriac, read *αὐτῶν*, "their:" which admirably fits in with the context. (*Lect. on Rev.*, p.147)

his: The Vulgate with good authority, as we have seen, has "their" wrath (ipsorum, not ipsius). (*Lect. on Rev.*, p.146)

his: "their" or "his" wrath in 17 is a nice question, for high authorities support each, as in the case of "them" or "his" in 8; and it does seem singular that the Revisers do not notice the alternative in their margin. (*Bible Treasury* 14:143)

7:1 [And]: *καί* is omitted by AC., Vulg., Cop., Prim.; contrary to B. and the rest of the MSS., Vv., and Ff. (*Rev. of John*, 1860, p.20)

[And]: Rec. Gr. Kn. read *καὶ μετὰ ταῦτα*, Sz. κ. μ. *τοῦτο*, and later edd. *μετὰ τοῦτο*, omitting *καί*. (*Prospect* 1:156)

[And]: the omission of "and" is a strong measure, resting on A C and the Vulgate against all other authority; and here again no notice in the margin [of the RV]. (*Bible Treasury* 14:159)

this: *τοῦτο* ABC., about forty cursives, Compl., Cop., Are., cat.; *ταῦτα* very many mss. and most Vv., Prim. (*Rev. of John*, 1860, p.20)

this: Rec. Gr. Kn. read *καὶ μετὰ ταῦτα*, Sz. κ. μ. *τοῦτο*, and later edd. *μετὰ τοῦτο*, omitting *καί*. (*Prospect* 1:156)

this . . . upon: "This," not "these things," is right. "At" instead of "upon" as at the end of this verse, is questionable. (*Bible Treasury* 14:159)

I saw: *ἶδον* 7. 14. 32. (*Rev. of John*, 1860, p.20)

of the earth: *τῆς γῆς* 2nd, omitted by 38. Vulg., mss., Cop., Ar.^c, &c. (*Rev. of John*, 1860, p.20)

wind: *ὁ ἀν.* C. 14. 26. 30. 93. 95. 98. (*Rev. of John*, 1860, p.20)

on the earth . . . the: A. omits *ἐπὶ τῆς γῆς* and *τῆς* before *θ*. (*Rev. of John*, 1860, p.20)

nor: C. has *μή* for the first *μήτε*. (*Rev. of John*, 1860, p.20)

any: *τι δ.* BC. and near forty mss., Vulg., Cop., Ar., Prim.; *πάν* many cursives; *δένδρου* A. (-ων Syr., Æth.) (*Rev. of John*, 1860, p.20)

any: Rec. Gr. Kn. and Sz. *πάν δ.*, others *τι δ.* (*Prospect* 1:156)

7:2 I saw: *ἶδον* ABC. 7. 14. (*Rev. of John*, 1860, p.20)

rising up: *ἀναβαίνοντα* ABC., upwards of forty mss., Compl., Orig., And., Are., cat.; *-βάντα* not many mss. (*Rev. of John*, 1860, p.20)

rising up: Rec. *ἀναβάντα*, the edd. *ἀναβαίνοντα*. (*Prospect* 1:156)

the east: *ἀνατολῶν* A. 90. BC., and the rest -ης (98. prefixing *τῆς*). (*Rev. of John*, 1860, p.20)

the east: Ln. and Tisch. *ἀνατολῶν*, others *ἀνατολῆς*. (*Prospect* 1:156)

the east: [In the RV] we have "sunrising" for "east." (*Bible Treasury* 14:159)

he cried: *ἐκραξεν* BC. and most others, *-ξεν* A. (*Rev. of John*, 1860, p.20)

7:3 Hurt: *ἀδικήσατε* Compl. (*Rev. of John*, 1860, p.20)

nor . . . nor: *μήτε* BC. and almost all others, Orig., &c.; *καί* A. 37.

41. 42. Vulg., Cop. (twice). (*Rev. of John*, 1860, p.20)

nor . . . nor: Ln. *καὶ τ. θ.*, others *μήτε*. (*Prospect* 1:156)

till: *ἄχρι* AC. 12. Orig; *ἄχρις οὗ* B. and most mss. (a few *ἄν*). (*Rev. of John*, 1860, p.20)

till: Rec. Gr. Kn. Sz. *ἄχρις οὗ*, others *ἄχρι σφ.* (*Prospect* 1:156)

we have sealed: *σφραγίζ.* Er., Steph. (Arm. = -σω.) (*Rev. of John*, 1860, p.20)

our: For *ἡμῶν* some read *μου*, others omit. (*Rev. of John*, 1860, p.20)

on: [In the RV] "in" is changed rightly to "on." (*Bible Treasury* 14:159)

7:4 And I heard the number of the sealed: A. omits κ. ἡκ. τ. αρ. τ. *ἐσφ.* (*Rev. of John*, 1860, p.20)

the number: *τῶν ἀριθμῶν* 7. 28. Compl. (*Rev. of John*, 1860, p.20)

a hundred and forty-four: *ἐκ. καὶ τ. C.*, ten cursives, Compl. A. and most omit *καί*. B. and very many, Orig., *ρμδ'* (seven cursives omit). (*Rev. of John*, 1860, p.20)

sealed: *ἐσφραγισμένοι* AC. and most; *-νων* B., nineteen mss. (*Rev. of John*, 1860, p.20)

sons: "children," not "sons," is still the word [in the RV] (*Bible Treasury* 14:159)

7:5-8 [whole passage]: The orthography differs in the uncials, cursives, Compl. (*Rev. of John*, 1860, p.20)

twelve: *δώδεκα* AC. with many cursives, Compl., And., Are., cat.: *ιβ'* B. very many mss., Orig. (*Rev. of John*, 1860, p.20)

thousand sealed/thousand: *ἐσφραγισμένοι* (-ων B. and near twenty-five mss.) twice, ABC., about forty mss., *Harl.*, * Cop., Æth., Syr., Ar.^c; twelve times, many cursives (some differ in number and form). (*Rev. of John*, 1860, p.20)

thousand sealed/thousand: A. C. and more than thirty other MSS. want *ἐσφραγισμένοι*, in ten places (i.e. in all save the first and last), and are followed by Ln. and Tisch. Rec. Gr. Kn. and Sz. insert, as does Treg. hesitatingly; Matthiae *ἐσφραγισμένοι* in the first and last. (*Prospect* 1:156)

Revelation Notes

thousand λ : In 5-8 [in the RV] “sealed” disappears rightly, save at the beginning and at the end. (*Bible Treasury* 14:159)

7:5 Gad: For Γάδ 9. 13. 16. &c., read Δάν; contrary to the rest, and Orig., And., Are., expressly. (*Rev. of John*, 1860, p.20)

7:6 twelve thousand λ : [See note to Rev. 7:5-8]

7:7 twelve thousand λ : [See note to Rev. 7:5-8]

7:8 twelve thousand λ : [See note to Rev. 7:5-8]

7:9 these things . . . out of every nation . . . standing: “these things” we find [in the RV] correctly for “this”; “out of every nation”; and “standing.” (*Bible Treasury* 14:159)

I saw: ἰδ. AB. 7. 14.; 98. omits. (*Rev. of John*, 1860, p.20)

and, behold, a great multitude: καὶ ἰδοὺ (C. omits) ὄχλος πολὺς BC. and all other mss., Syr., Arr., And., Are., cat., Tich.; ὄχλον πολὺν A., Vulg., Cop., Æth., Prim. (*Rev. of John*, 1860, p.20)

and, behold, a great multitude: Rec. Gr. Kn. and Sz. κ. ἰδοὺ ὄχλος π., Tisch. omits ἰδοὺ, Treg. inserts it with doubt, and Ln. drops καὶ, and reads ὄχλον π. (*Prospect* 1:156)

which: For δὲ A. has καί. (*Rev. of John*, 1860, p.20)

could: ἑδ. ABC., nineteen cursives, Compl., Are., cat.; ἡδ. most cursives, And. (*Rev. of John*, 1860, p.21)

number λ : αὐτὸν AC. with most mss.; but B. and about thirty cursives, Compl., And., Are., cat., omit. (*Rev. of John*, 1860, p.21)

and tribes: Er. omits καὶ φυλῶν. (*Rev. of John*, 1860, p.21)

standing: ἐστῶτες A. and most mss.: -τας B., twenty four mss.; -τῶν C. 38.; -τα 11. 19. 93. (*Rev. of John*, 1860, p.21)

standing: Matthiae ἐστῶτας and φοίνικας. (*Prospect* 1:156)

before: ἐνώπιον τ. θ. A. (*Rev. of John*, 1860, p.21)

clothed with: περιβεβλημένων (-ας 95.) ABC., upwards of thirty-five mss., Are., cat.; -νοι many cursives and Ff. (*Rev. of John*, 1860, p.21)

clothed with: Rec. περιβεβλημένοι, but the edd. περιβεβλημένους. (*Prospect* 1:156)

palms: φοίνικες AC., many mss. and Vv., And.; -κας B., thirty-six mss., Are., cat. (*Rev. of John*, 1860, p.21)

7:10 they cry: κράζουσιν ABC., forty-four cursives (κράξουσι 87.), Compl., Vv.; -οντες many cursives, Rec. (*Rev. of John*, 1860, p.21)

they cry: Rec. κράζοντες, the edd. κράζουσι. (*Prospect* 1:156)

they cry: [In the RV] it is “they cry,” not “cried.” (*Bible Treasury* 14:159)

to our God that sitteth on the throne: τοῦ θεοῦ A., Cop. (τῷ κ. ἐπὶ τ. θ. τοῦ Θεοῦ ἡμ. Er.) (*Rev. of John*, 1860, p.21)

the throne: τῷ θρ. AC., about thirty mss., And., Are., cat.; τοῦ θρ. B. with very many cursives. (*Rev. of John*, 1860, p.21)

the throne: Rec. Gr. Kn. and Sz. τοῦ θρόνου — Matthiae, Ln. Tisch. and Treg τῷ θρόνῳ. (*Prospect* 1:156)

7:11 stood: ἐσ. or ἐστήκεισαν (-κισαν) C. with more than twelve cursives; εἰσ. or εἰστήκεισαν A. (ιστ.), B. (κησαν), 7. 14. 21. 29. (30. has εἰ before ἐστ.) 31. 47. 48. 49. 50. 87. 90. 93. 94. 95. 96. 97. Compl.; ἐστήκεισαν many cursives, Rec. (*Rev. of John*, 1860, p.21)

stood: The older edd. ἐστήκεισαν, the modern are divided between ἐσ- and εἰστήκεισαν. (*Prospect* 1:157)

fell: ἔπεσαν AC., many cursives, Er.; -σον B. with most mss., And., Are., cat. (*Rev. of John*, 1860, p.21)

λ throne: B. and more than twenty-five mss. add αὐτοῦ after the 2nd θρ., contrary to AC. and most. (*Rev. of John*, 1860, p.21)

faces: τὰ πρ. ABC., forty-three mss., Compl., Vulg., Syr., Æth., Arm., Arr., Are., cat., Prim.; πρόσωπον many cursives, Cop., &c. (*Rev. of John*, 1860, p.21)

faces: Rec. τὸ πρόσωπον, the edd. τὰ πρ. (*Prospect* 1:157)

7:12 and the wisdom: A. omits καὶ ἡ σοφία. (*Rev. of John*, 1860, p.21) the: 95. Compl., omit ἡ before ισχύς. (*Rev. of John*, 1860, p.21)

[Amen.]: C. 28. 25. omit ἀμήν. (*Rev. of John*, 1860, p.21)

[Amen.]: Rec. Gr. and Sz. add at the end ἀμήν, but Tisch and Treg. omit it. Kn. brackets the word. (*Prospect* 1:157)

7:13 answered: ἀποκρίθη Er. (*Rev. of John*, 1860, p.22)

are clothed with: . . . when Mr. [Tregelles] in 1844, rendered οἱ περιβεβλημένοι, “which are arrayed,” he was right, as was the Authorised Version before him: now that, in 1848, he renders it “that have been arrayed,” he is wrong. Such inaccuracies require to be met firmly; for though, in some cases, they may not affect the interpretation of the book, in others they do, as e.g. in Rev. 9:14 and 19:7. (*Prospect* 1:87)

λ white: C. 28. omit 2nd τάς. (*Rev. of John*, 1860, p.22)

are they: 12. Er., omit εἰσίν. (*Rev. of John*, 1860, p.22)

7:14 I said: ἔρηκα AC., very many mss.; εἶπον B., thirty-seven cursives, Compl. (*Rev. of John*, 1860, p.22)

My: μου, omitted by A., many cursives, Æth., Prim., is read after κύριε by BC. and most mss., Compl., Vulg., Cop., Syr., Ar.^p, Slav. mss., And., Are., cat. (*Rev. of John*, 1860, p.22)

My: Rec. and Tisch. omit μου after κύριε, (Ln. with brackets), the others add. (*Prospect* 1:157)

come out of the great tribulation: [In the RV] it is rightly “come out of the great tribulation.” (*Bible Treasury* 14:159)

out of the: ἐκ τ. θλ. τ. μ. B. and all others, And., Are., cat.; ἀπὸ θλ. μ. A. (*Rev. of John*, 1860, p.22)

out of the: Ln. ἀπὸ θλ. μ., the rest ἐκ τ. θλ. τ. μ. (*Prospect* 1:157)

out of the: Next, in the edition of 1844 [of Tregelles], “out of the great tribulation” is given unhesitatingly as the force of the words ἐκ τῆς θ. τῆς μ. Lachmann alone, I believe, reads ἀπὸ θ. μ. But Mr. T. properly adhered to the more usual and best supported text, and he translated accordingly. In 1848, he brackets the definite article, and appends a note to this effect: “The articles in this passage are of doubtful authority; but, even if genuine, little could be rested on the insertion; for θλίψις, like ὑπομονή, and all similar words, would take the article in Greek, where we should not insert it in English.” Now, first as to the doubt, is the Alexandrine MS. to invalidate the mass of consenting authority which is in favour of the received text? Does Mr. T. himself permit it to weigh so strongly elsewhere? I find, on the contrary, that he rejects its readings in about ten cases in this very chapter (as in omitting τῆς before θαλ - δένδρον - ἀνατολῶν - καὶ - the omission of καὶ ἡ κ. τ. ἀ. τ. ἐσφ - ὄχλον πολὺν καὶ - ἐπὶ - τοῦ θ - the omission of καὶ ἡ σ - μῆ). Why should A impugn the text in the present instance? This reading is singled out as suspicious, though resting on as solid a basis as the other ten which have escaped his brackets. — But, not content with this, Mr. T. seems resolved, by his next words, to get rid of his own emendation of 1844: “Even if genuine,” says he, “little could be rested on the insertion.” His reason is, that θλίψις would take the article in Greek, where we should not insert it in English. What has this to do with the question here, which is, Would this phrase be fairly Englished by “great tribulation?” Is there no meaning, no certainty, in the insertion or omission of the article? I answer, without the smallest hesitation, that the drift of the editor’s note is clearly erroneous. That there are cases where θ, and all words capable of an abstract sense, take the article in Greek, where the corresponding English terms do not, is certain. Compare Rom. 5:3, 12:12, where ἡ θ. and τῇ θ. mean, I suppose, the abstract thing, tribulation, and therefore the article is necessary. The only other case where the article is or can be used with θ. is when there is a reference to some tribulation (or tribulations), rendered specific by previous mention,

or otherwise. If neither be the case, the word is invariably anarthrous, as in Matt. 13:21; 24:9,21; Mark 4:17; 13:9; John 15:33; Acts 7:11; 14:22; 20:23; Rom. 2:9; 8:35; &c. But in Matt. 24:29, *θ.* necessarily becomes a definite object — that particular tribulation which had been named previously, as also Mark 13:24. In John 16, the joy and the sorrow are special, and therefore demand the article; and so the reader may pursue the point throughout Scripture. I admit, therefore, that *ἡ θλίψις* may, and in some cases does, mean “tribulation,” because the term is used abstractedly in its full extent. But I affirm that *ἡ μεγάλη θλίψις*, or *ἡ θ.* *ἡ μ.*, does not, and cannot, mean any thing but “the great tribulation,” because the adjunct *μεγάλη* of necessity destroys the abstractness of the thought, and no other case of the employment of the article is admissible, save that of a certain defined tribulation — in this instance, “the GREAT tribulation.” (*The Prospect* 1:87,88)

out of the: . . . the true reading here is “They which come out of the great tribulation.” The omission of the article is wrong in the common text, and must be given in English to represent fairly the sense given by the best authorities. It is not always so; but it is needless to say that there are definite means of judging, and there is no question at all about its necessity here. To those who know these matters this is a ruled point, not without the effort of prejudice in some to resist the conclusion, but in vain. (*Bible Treasury* N9:253-254)

out of the: Here let me correct what I presume must have been a very unintentional error in our common version. It is universally admitted by every one entitled to speak with weight on such a point, that the true, plain, and only meaning of the text is “out of the great tribulation.” The difference is immense. If I simply look at the throng, and say, “They come out of great tribulation,” I may spiritualize and say, “Here is the Church: they have always been in great tribulation in the world, and will emerge from it at last into heavenly glory.” The moment you render it as it ought to be — “the great tribulation,” this vague way of understanding it drops as inapplicable. (*Lectures on the Second Coming*, p.272)

they washed: *ἐπλάτυναν* 2. 9. 13.* 29. 30. 41. 42. 50. 93. 94. 95. 97. 98. Er. (*Rev. of John*, 1860, p.22)

them: *αὐτάς* after *ἐλ.* A. 10. 12. 19. 37. 46. 49. 91. 96. Compl., Vulg., Cop., Syr., Ar.^p; *στολὰς αὐτῶν* (2 prefixing *τάς*) many cursives, Rec.; but B., more than thirty mss., omit (28. κ. ἐλ. τ. στ. α. κ. ἐλ. α.) (*Rev. of John*, 1860, p.22)

them: Rec. *ἐλεύκαναν στολὰς αὐτῶν*, Gr. Sz. Ln. and Treg. (with brackets) *ἐλεύκ. αὐτάς*. Tisch. omits altogether. (*Prospect* 1:157)

7:15 on the throne: *ἐπὶ τοῦ θρ.* A. and most cursives, And.; *ἐπὶ τῷ θρ.* B., more than thirty mss., Compl., Are., cat. (*Rev. of John*, 1860, p.22)

on the throne: Matthiae *ἐπὶ τῷ θρ.* Others read *ἐπὶ τοῦ θρ.* (*Prospect* 1:157)

shall tabernacle over: “dwell among” is very properly changed [in the RV] into “shall spread his tabernacle over.” (*Bible Treasury* 14:159)

7:16 no more: The first *ἐτι* is omitted by 36. Vulg.; and the second by 34. 35. 36. 38. 40. 87. Er., many Vv. (*Rev. of John*, 1860, p.22)

neither . . . nor: The first *οὐδέ* has *μή* added by A. 14. 92.; the second has *οὐ* added by B. and near forty mss., Compl., And., Are., cat. (*Rev. of John*, 1860, p.22)

neither . . . nor: Matthiae *οὐδὲ οὐ μὴ π.* Others *οὐδὲ μὴ π.* (*Prospect* 1:157)

fall: *πέσει* Er. (*Rev. of John*, 1860, p.22)

fall: “strike” or “fall” is better than “light.” (*Bible Treasury* 14:159)

7:17 [center of verse] . . . every tear: we have very literally [in the RV] “be their shepherd and shall guide them unto fountains of waters of life,” as also “every tear.” (*Bible Treasury* 14:159)

shall tend . . . shall lead: More than twenty-seven mss. read *ποιμαίνει* and *ὁδηγεῖ*; contrary to AB., most mss., Vv., and Ff., which support the common text *ποιμανεῖ* and *ὁδηγήσει*. (*Rev. of John*, 1860, p.22)

shall tend . . . shall lead: Matthiae reads *ποιμαίνει* and *ὁδηγεῖ*, the rest *ποιμανεῖ* and *ὁδηγήσει*. (*Prospect* 1:157)

of life: *ζωῆς* AB., most cursives, Compl., Vulg., Æth., Arm., Ar.^c; *ζώσας* many mss., and perhaps Cop., Syr. (*Rev. of John*, 1860, p.22)

of life: Rec. *ζώσας* *ἀπὸ*, the edd. *ζωῆς* *ἐκ*. (*Prospect* 1:157) and God shall wipe away every tear from their eyes: 38. Er., omit *καὶ ἐξαλ...* *αὐτῶν*. (*Rev. of John*, 1860, p.22)

from: *ἐκ* ABC., thirty-five mss., Compl., Are., cat.; *ἀπὸ* many cursives, and seemingly Cop., Syr. (*Rev. of John*, 1860, p.22)

8:1 when: *ὅταν* AC.; *ὅτε* B. and the rest (98. omits), And., Are., cat. (*Rev. of John*, 1860, p.22)

when: Rec. Gr. Kn. and Sz. *ὅτε* . . . Ln. Tisch. and Treg. *ὅταν*. (*Prospect* 1:157)

Λ opened: [See note to Rev. 6:3]

was: “Followed” in 8:1 seems taken from the Authorised Version of 7. (*Bible Treasury* 14:159)

half an hour: *ἡμίωρον* AC. 97.; *-ριον* B. and the rest, And., Are., cat. (*Rev. of John*, 1860, p.22)

half an hour: Rec. Gr. Kn. and Sz. . . . *ἡμίωριον*, Ln. Tisch. and Treg. . . . *ἡμίωρον*. (*Prospect* 1:157)

8:2 I saw: *ἴδ.* ABC., 7. 14. (*Rev. of John*, 1860, p.22)

the: 26. omits *τούς*, Er. (*Rev. of John*, 1860, p.22)

stand: [In the RV] “stand” is right, not “stood.” (*Bible Treasury* 14:159)

were given: *ἐδόθη* A. 30. 87. 93. 95. 96. (*Rev. of John*, 1860, p.22)

8:3 at: The marginal “at” [in the RV], as in the text of the Authorised Version, seems more suitable than “over” the altar. (*Bible Treasury* 14:159)

the altar: *τοῦ θυσιαστηρίου* BC. (*τοῦ -ριον*), thirty-eight mss., Compl., And., Are., cat.; *τὸ -ον* A. and very many. (*Rev. of John*, 1860, p.22)

the altar: Tisch. *ἐπὶ τοῦ θ.*, the others *ἐπὶ τὸ θ.* (*Prospect* 1:157)

a golden censer: *λίβανον τὸ χρ.* C. (*Rev. of John*, 1860, p.22)

he should give: *δώσει* AC. and many others; *δώσῃ* B. and the mass (some *δῶ*). (*Rev. of John*, 1860, p.22)

he should give: Ln. and Tisch. *δώσει*, others *δώσῃ*. “Add” or “put it to,” and “offer it with,” are natural renderings. (*Prospect* 1:157)

give efficacy to: There can be no doubt that the Rhemish version (“of the Prayers”), which agrees with the common editions of the Vulgate, is in flagrant error. But it may be fairly questioned whether the Hieronymian text be chargeable with that mistake in verse 3. At least, the best MS. commonly known as the Amiatine or Laurentian, omits the preposition *de*, and translates here as in Rev. 11:3, with a dative following a verb. Such also is the text adopted by Lachmann. Possibly we may account for the insertion of *de* here from some transcribers assimilating the phrase with “*de orationibus*,” in the following verse, though even there it is a faulty rendering. But while the Authorized Version is quite exact in verse 4, and incomparably better than the Rhemish in verse 3, I may be permitted to suggest to Mr. Stuart that *δίδωμι* in the active voice, followed only by the indirect complement, seems to have a peculiar force. Two occurrences are found in the Revelation (chap. 8:3 and 11:3), in both of which I conceive it means to give power, or efficacy. This indeed is allowed in the Authorized Version as to the latter passage, but it is equally true of the former, the construction being the same and the sense thereby perfect in each. Translators have contended for a dative of concomitance, of

circumstance, or of advantage, and thus have leaned to “with,” “to,” or “for.” But that which I believe to be the true one was published by a deeply taught servant of Christ more than twenty years ago. I adopted it in a version of Revelation which appeared in 1849, and I find it again in a very recent and exact German version of the New Testament (Elberfeld, 1855). Of course, the emendation, if well-founded, negatives the Romish idea of intrinsically meritorious prayers yet more than the ordinary renderings. (*Christian Annotator* 3:118)

give efficacy to: both the Revised Version and Authorised Version, miss the force of δώσει here. The Authorised Version might have drawn it from their own rendering of chap. 11:3, though efficacy is perhaps better than power, especially here. (*Bible Treasury* 14:159)

give efficacy to: Not a word have the Americans [correctors of the RV] to say of ch. 8:3, though they might have seen the technical force of δ. admitted in the Authorised Version of ch. 11:3, which the Revisers have now blotted out everywhere in the book — i.e. give power, or render effectual. All the previous versions differ, and all are as wrong, it appears to me. (*Bible Treasury* 15:192)

the saints: The supply of the ellipse by Lyra and Corn. a Lap. and by Beza is erroneous; and “it” or nothing is too vague. “The saints” is correct. (*Bible Treasury* 14:159-160)

8:4 incense Λ : “which came” should be dropt. (*Bible Treasury* 14:160)

8:5 took . . . the . . . [end of verse]: In εἰληθεν here as in 5:7 one may be slow to believe that the perfect does not involve a continuance which the aorist does not express; but it is hard to say more than “took” as the Authorised and Revised Versions. But “the” fire is right. The order of the words at the end is not certain. (*Bible Treasury* 14:160)

the censer . . . it: τὸ λ. and αὐτό 7. 33. 34. Er. (not Rec.) (*Rev. of John*, 1860, p.22)

cast: For ἔβ. ἔλαβον A. (*Rev. of John*, 1860, p.22)

thunders and lightnings and voices: βρ. κ. ἄστ. κ. φ. A. and many more, Cop., Syr.; βρ. κ. φ. κ. ἄ. B., very many mss., Vulg., Arm., Ar.^c, Prim.; φ. κ. β. κ. ἄ. many cursives, Ar.^p, And., Tich. (*Rev. of John*, 1860, p.22)

thunders and lightnings and voices: Modern edd. βρ. κ. ἄστ. κ. φ., and not φ. κ. βρ. κ. ἄστ., as in Rec. Gr. (*Prospect* 1:157)

8:6 that had: οἱ ἔχ. AB., most mss., Compl., And., Are., cat.; Rec. with many mss. omits. (*Rev. of John*, 1860, p.22-23)

that had: Rec. omits οἱ before ἔχοντες, the others insert it. (*Prospect* 1:157)

themselves: αὐτούς A., εἰντ. B. and the rest. (*Rev. of John*, 1860, p.23)

themselves: Ln. reads αὐτοὺς, rather than εἰντοὺς, which most prefer. (*Prospect* 1:157)

8:7 first χ : ἀγγελος is added by many mss., Vulg., Cop., &c., And., Prim.; contrary to AB. and most others, Compl., *Harl.* Tol.*, Syr., Ar.^p, Are., cat. (*Rev. of John*, 1860, p.23)

first χ : Rec. and Kn. (in brackets) ἀγγελος. (*Prospect* 1:157)

first Λ . . . and the third of the earth was burnt up: “And the first” is better than “The first angel,” which was assimilated to 8, 10, and 12. “And the third part of the earth was burnt up,” should be added as in the Revised Version. (*Bible Treasury* 14:160)

with: ἐν before αἰμ. (omitted by many mss., Rec., *Demid.*, Cop., Syr., Tich.) is read by AB. and most cursives, Compl., Vulg. (*Am. Fuld. Lipss.*), And., Are., cat., Prim. (*Rev. of John*, 1860, p.23)

with: Rec. omits ἐν, and καὶ τὸ τρίτον τῆς γῆς κατεκάη, which the rest add. (*Prospect* 1:157)

and the third of the earth was burnt up: καὶ τὸ τρ. τῆς γ. κατεκάη AB., forty-five mss., Compl., Vulg., Syr., Arm., Æth., And., Are., cat. Rec. omits with many mss., Cop., &c. (*Rev. of John*, 1860, p.23)

and the third of the trees was burnt up: B.* and many others, Compl. Æth., omit κ. τὸ τρ. τ. δ. κατ. (*Rev. of John*, 1860, p.23)

8:8 with fire: πυρί A., very many mss., Vulg., Cop., Syr., &c., And. B. and thirty-five mss., Compl., Are., cat., omit. (*Rev. of John*, 1860, p.23)

with fire: Matthiae omits πυρί. (*Prospect* 1:157)

8:9 that: τῶν A. and most mss.; omitted by B., twenty-five mss., Compl., Er., Are., cat. (*Rev. of John*, 1860, p.23-24)

that: Matthiae omits τῶν after κτ. (*Prospect* 1:157)

in the sea: 12. Er., *Am. Harl.*, Arm., Slav., omit ἐν τῇ θαλ. (*Rev. of John*, 1860, p.24)

were destroyed: διεφθάρσαν A., nine mss., Compl.; -ρη B. and most, Are., cat.; -ρησεν Er. (*Rev. of John*, 1860, p.24)

were destroyed: Rec. Gr. Sz. διεφθάρη, the rest διεφθάρσαν. (*Prospect* 1:157)

8:10 torch: it should be as a “torch.” (*Bible Treasury* 14:160)

and upon the fountains of the waters: καὶ ἐπὶ τ. π. τῶν (B. with most mss., Compl., And., Are., cat.; contrary to many mss.) ὑδάτων omitted by A. (*Rev. of John*, 1860, p.24)

the waters: Rec. and Treg. omit τῶν before ὑδάτων. The others have it. (*Prospect* 1:157)

8:11 Λ Wormwood: ὁ before ἄψ. (ἄψ. 31. 87. 93. 97.) AB. with most, Compl., Are., cat.; contrary to many mss. (*Rev. of John*, 1860, p.24)

Λ Wormwood: Rec. omits ὁ before Ἄψινθος and τῶν before ἄνθ. (*Prospect* 1:157)

became: ἐγένετο AB. and the mass, Compl., all Vv., And., Are., cat.: γίνεται is supported by few, Rec. (*Rev. of John*, 1860, p.24)

became: Rec. Gr., Kn. and Sz. read γίνεται, Matthiae, Ln. Tisch. and Treg. ἐγένετο. (*Prospect* 1:157)

the: τῶν ἄνθ. AB., most mss., Compl., And., Are., cat.; contrary to a few mss., Rec., which omit τῶν. (*Rev. of John*, 1860, p.24)

of the waters: Er., Steph., (not Rec.) omit τῶν ὑδάτων; ἐπὶ τ. ὑδ. A. (*Rev. of John*, 1860, p.24)

8:12 the day should not shine for the third thereof: ἡ ἡμ. μὴ φανῇ (18. 38. 87. οὐκ ἐφαίνεν; many mss. φαίνη, contrary to AB., most mss.) τὸ τρίτον (τετάρτον A.) αὐτῆς (two mss. omit τὸ τρ. αὐτ., and six mss. with Cop. read αὐτῶν) A. and many mss.; τὸ τρ. αὐτ. μὴ φανῇ ἡ ἡμ. κ. B. (with 98 omitting ἡ), about thirty-four mss., Vulg., Cop. (*Rev. of John*, 1860, p.24)

the day should not shine for the third thereof: Rec. Gr. Kn. and Sz. φαίνη, Ln. Tisch. and Treg. φάνη. (*Prospect* 1:157)

8:13 eagle: ἀετοῦ AB. with most cursives, Compl., Vulg., Æth., Syr. Arm. (marg.), &c.; ἀγγέλου many mss., Arr., &c.; ἀγγ. ὡς ἀετ. 13. Prim. (*Rev. of John*, 1860, p.24)

eagle: Rec. has ἀγγέλου, the edd. ἀετοῦ. (*Prospect* 1:157)

eagle: It was an eagle, I believe, which John saw here, an angel in Rev. 14:6, to which our verse may have been assimilated, if the two words were not confounded by mere carelessness. . . Mr. [Elliott] refers after Zullig to the “learned critic” Wolf’s preference of the common text. I doubt that he would have cited such an auxiliary, if he had been aware that the main object of the *Curae Philol.* seems to be the maintenance of the received readings against the best authorities, and especially in opposition to Bengel. Besides, he is far from positive in this, though greatly suspecting ἀετοῦ. “Quod si tamen aquilae mentio facta censeri

debeat, malim omnino cum Seideliano codice et Primasio legere ἀγγέλου
ὡς αἰετοῦ πετωμένου." — (C.P., vol v. p. 514) (*Lect. on Rev.*, p.183)

eagle: [In the RV] the important variant "eagle" on ample authority
displaces "angel." (*Bible Treasury* 14:160)

flying: πετομ. A., twenty-five mss., Compl., And., Are., cat.; -ωμ.
B. and very many mss. (*Rev. of John*, 1860, p.24)

flying: [Rec. has] πετωμένου, where [the edd.] read πετομ.
(*Prospect* 1:157)

mid-heaven: μεσουρανίσματι Er. (*Rev. of John*, 1860, p.24)

loud, . . . Woe: To μεγ. τρίς is added by 5. 7. 10. 28. 37. 49. 91.
96. Compl.; and οὐαί is omitted by Er. (*Rev. of John*, 1860, p.24)

to those that dwell: τοῖς κατοικοῦσιν A. and most mss., Are., cat.;
τοῖς κατοικοῦντας B. and more than thirty mss. (*Rev. of John*, 1860,
p.24)

three: τρεῶν Er. (*Rev. of John*, 1860, p.24)

9:1 I saw: ἴδ. AB. 7. 14. (*Rev. of John*, 1860, p.24)

fallen . . . of the abyss: "fallen" is right, not "fall," as in
Authorised Version, a fault of rendering rather than of reading, for
πίπτοντα is given by not even one cursive. Pit "of the abyss" is also
better; and so throughout. (*Bible Treasury* 14:160)

9:2 And he opened the pit of the abyss: κ. ἦν. τὸ φ. τ. ἀβ., omitted by
B. and twenty-eight mss., *Am. Harl.* Tol.*, Cop., Æth., Arm.(Ven.),
Are., cat., is attested by A. and most mss., Vulg. (*Fuld. Lips.*), Syr.,
&c., And., Tich. (*Rev. of John*, 1860, p.24)

And he opened the pit of the abyss: Matthiae omits καὶ ἦν. τὸ φρ.
τῆς αβ. (*Prospect* 1:157)

out of the pit as the smoke: 35. 41. 87. (Er.) omit ἐκ τ. φ. ὡς κ. (A.
omitting ὡς). (*Rev. of John*, 1860, p.24)

great: For μεγάλης, with A. and very many mss., Vulg., Cop.,
&c., Tich., καιομένης is read by B., thirty-five mss., Compl., Syr.,
Ar.^p, &c., Are., cat., Vic.; while five mss., Slav.^{3,4} have καιομ. μεγ.
(*Rev. of John*, 1860, p.24)

great: [Matthiae] reads καιμ. καιομένης instead of μεγ. The others
agree with Rec. (*Prospect* 1:157)

was darkened: ἐσκοτίσθη B. and most mss., And., Are., cat.; -τῶθη
A. 12. 14. 92. (*Rev. of John*, 1860, p.24)

was darkened: Ln. and Tisch. ἐσκοτῶθη, others ἐσκοτίσθη. (*Prospect*
1:157)

9:4 it was said: ἐβλήθη A. and the great mass; -ίθη 28.; -ήθη B. 87. and
some others (αὐτοῖς B. here as in verse 3, 7. 87.) (*Rev. of John*, 1860,
p.24)

said . . . which: [In the RV] "said" is right, and "such" represents
οἷτινες better than the Authorised Version, as being character and not
mere fact. (*Bible Treasury* 14:160)

they should . . . hurt: ἀδικησοῦσιν A. 36. (*Rev. of John*, 1860, p.24)

they should . . . hurt: Ln. and Tisch. prefer ἀδικήσουσιν to the more
usual form ἀδικήσωσι. (*Prospect* 1:157)

men: μόνους is added by many cursives, Vulg., Arm.; contrary
to AB. and more than thirty mss., Er., Cop., Syr., Arr. (*Rev. of John*,
1860, p.24)

men: Rec. ἀ. μόνους, the edd. reject the latter. (*Prospect* 1:157)

not: Er. omits οὐκ. (*Rev. of John*, 1860, p.24)

of God: τοῦ θεοῦ is wanting in 12. 17. 28. 47. Er., *Harl.* Arm.*
(*Rev. of John*, 1860, p.24-25)

their: αὐτῶν is omitted by A. 12. 28. Er., *Am. Harl.* Tol.*; but
given by B. and almost all mss. and Vv. (*Fuld. Demid. Lipss.*), &c.
(*Rev. of John*, 1860, p.25)

their: Rec. Gr. Kn. Sz. and Treg. (in brackets) read αὐτῶν.
(*Prospect* 1:157)

9:5 them: αὐτοῖς A. 12. Er. (*Rev. of John*, 1860, p.25)

them: Ln. αὐτοῖς, where others αὐταῖς. (*Prospect* 1:157)

should be tormented: βασανισθήσονται A. 12. 36. 38. (-σονται Er.)
Am. Fuld. Lips.^{5,6} &c.; contrary to B. and most, Rec. (7. Compl., -σωσι),
which have -θῶσι. (*Rev. of John*, 1860, p.25)

should be tormented: The older edd. βασανισθῶσι, the more modern
βασανισθήσονται. (*Prospect* 1:157)

strieth: πλήξη eighteen mss., Compl., And. (*Rev. of John*, 1860,
p.25)

9:6 [whole verse]: the force is given more [in the RV] (*Bible Treasury*
14:160)

shall . . . seek: ζητοῦσιν ten cursives, Compl., *Harl.** (*Rev. of John*,
1860, p.25)

shall . . . find: εὑρωσιν A. 12. 17. 28. 34. 35. 46. 49. 87. 92.
*Harl.** for εὐρήσουσιν, with B., the mass, Rec. (six having -σωσιν).
(*Rev. of John*, 1860, p.25)

shall . . . find: Rec. Gr. Kn. and Sz. εὐρήσουσιν, where Ln. Tisch.
and Treg. have εὑρωσιν. (*Prospect* 1:157)

in no wise: οὐ μή AB. and most mss., And., Are., cat.; οὐχ many
mss., Rec. (*Rev. of John*, 1860, p.25)

in no wise: Rec. οὐχ, the edd. οὐ μή. (*Prospect* 1:157)

death . . . from them: ὁ θ. (7. Ar.^p, omit) ἀπ' αὐτ. ὁ θ. B., twenty-
nine mss., Compl., Are., cat. (*Rev. of John*, 1860, p.25)

fleeth: φεύγει A. 12. 17. 36. 38. Er.; φεύζεται B., the mass, Rec.,
Vulg., Cop., Syr., &c., And., Are., cat. (*Rev. of John*, 1860, p.25)

fleeth: Ln. Tisch. and Treg. have . . . φεύζεται where the others
have φεύγει. (*Prospect* 1:157)

9:7 likenesses: ὁμοιώματα ἱππ. A. (*Rev. of John*, 1860, p.25)

likenesses: why not put "shapes" in the margin, if it must be given,
and have "likenesses" in the text of 7? "Was" is right; and again in the
end of 9. (*Bible Treasury* 14:160)

prepared: ἡτοιμασμένα Compl. (*Rev. of John*, 1860, p.25)

crowns like gold: ὅμοιοι χρυσοῖ A., many mss. and Vv., Rec.;
χρυσοῖ B., thirty-nine mss., Compl., Ar.^p, Slav.⁴, Are., cat. (*Rev. of*
John, 1860, p.25)

crowns like gold: Gr. Kn. and Sz. χρυσοῖ, Rec. &c. ὅμοιοι χρυσοῖ.
(*Prospect* 1:157)

crowns like gold: The Complutensian, Griesbach, and Scholz have
χρυσοῖ (not without considerable authority), but the true text is "like
gold" as in the Authorised and Revised Versions. (*Bible Treasury*
14:160)

9:8 they had: εἶχαν A. (*Rev. of John*, 1860, p.25)

9:9 was: [See note to Rev. 9:6]

9:10 have . . . stings: "have," not "had"; also the true text as in the
Complutensian is "and stings" &c., as in the Revised Version, according
to the best authorities. (*Bible Treasury* 14:160)

like: ὁμοιοῖς A. 14. (*Rev. of John*, 1860, p.25)

like: Rec. Gr. Kn. κέν. ἦν ἐν τ. οὐρ. αὐτ. κ. ἡ ἐξ. Sz. Ln. Tisch. and
Treg. for ἦν read καί. (*Prospect* 1:157)

stings; and . . . was: κέντρα καὶ AB. and near thirty-five mss., Syr.,
Cop., Ar.^p, Are., cat.; κέντρα ἦν many cursives, of which ἦν is omitted
by 34. 36. 46. *Am. Tol.*, And., Tich. (*Rev. of John*, 1860, p.25-26)

in their tails: ἐν τ. οὐρ. αὐτ. AB. and very many mss., &c.; but very
many add καί. (*Rev. of John*, 1860, p.26)

their power: ἡ ἐξ. αὐτ. A. 17. 34. 35. 36. 46. Vulg., Syr., Cop.,
Ar.^p, Tich.; but B. and very many, Compl., Are., cat., give ἐξουσίαν
ἐχουσιν. (*Rev. of John*, 1860, p.26)

their power: Matthiae reads ἐξουσίαν ἐχουσιν. (*Prospect* 1:157)

to hurt: For ἁδ. with A. and most, And., Are., cat., B., and many cursives, have τοῦ ἁδ. (*Rev. of John*, 1860, p.26)

to hurt: Sz. reads τοῦ ἁδ. (*Prospect* 1:157)

9:11 The have a king over them, the angel: "They have over them as king the angel" &c. is the correct rendering. (*Bible Treasury* 14:160)

They have: ἔχουσιν A., other mss., Rec., to which many prefix καὶ (others καὶ εἶχον); ἔχουσαι B., thirty-two mss. (32. adding καὶ), Compl., Are., cat., Tich. (*Rev. of John*, 1860, p.26)

They have: Rec καὶ ἔχ. Gr. Kn. Ln. and Treg. ἔχουσιν, Sz. and Tisch. ἔχουσαι. (*Prospect* 1:157)

a king over them: ἐ. αὐτ. β. A. and most, Rec.; β. ἐ. αὐτ. B. more than twenty-six mss., Compl., Are., cat. (*Rev. of John*, 1860, p.26)

a king over them: The older edd. ἐφ' αὐτ., later edd. ἐπ' αὐτ. (*Prospect* 1:157)

the: τὸν before ἁγ. A. (ἄρχοντα τῆς ἁβ. τὸν ἁγ.) and very many mss.; omitted by B. and about twenty-six mss. (*Rev. of John*, 1860, p.26)

Abaddon: B. Ἀββααδδών, others variously. (*Rev. of John*, 1860, p.26)

and in: ἐν δέ B. and about thirty-five mss., Compl., Vulg., Syr., And., Are., cat., Prim.; καὶ ἐν A. very many others, Rec., Æth., &c. (*Rev. of John*, 1860, p.26)

and in: For καὶ ἐν Matthiae has ἐν δὲ τῇ. (*Prospect* 1:157)

Apollyon: Ἀπολλύων is translated in the Lat. and Arm. Vv. (=destroyer), Compl. adds ὁ. (*Rev. of John*, 1860, p.26)

9:12 The first: [In the RV] "the first" woe is right. (*Bible Treasury* 14:160)

come: ἔρχεται A. and more than twenty-six mss., Compl. Cop.; -χονται B., probably most, Rec., And., Are., cat. (*Rev. of John*, 1860, p.26)

come: Rec. Gr. Kn. and Sz. ἔρχονται, Matthiae, Ln. Tisch. and Treg. ἔρχεται. (*Prospect* 1:157)

more: ἐπὶ is omitted by 49. 97. Er. (*Rev. of John*, 1860, p.26)

after these things: B. and very many others put μετὰ τ. after καὶ of verse 13. (*Rev. of John*, 1860, p.26)

9:13 four: A. 28. want τεσσάρων, and so Am. Fuld. Harl. Tol. Lips.⁵ Cop., Syr., Æth., Arr.; contrary to B. and the mass, Vulg. (*Demid. Lips.^{4,6}*), And., Are., cat., Cyp., Prim., Tich. (*Rev. of John*, 1860, p.26)

four: Rec. Gr. Kn. and Sz. read and Ln. and Tisch. omit τεσσάρων. Treg. brackets the word. (*Prospect* 1:157)

four: the omission of "four" is questionable (*Bible Treasury* 14:160)

that is: τοῦ before ἐν is omitted by 28. Er. (*Rev. of John*, 1860, p.26)

9:14 saying: λέγοντος B., twenty-four mss., Are., cat.; λέγοντα A.; λέγων 40.; λέγουσαν very many cursives, Rec. (*Rev. of John*, 1860, p.26)

saying: Rec. Gr. Kn. Sz. and Treg. λέγουσαν, Ln. and Tisch. λέγοντα, and Matthiae λέγοντος. (*Prospect* 1:157)

Λ saying . . . at: "one" saying seems uncalled for, even on the critical reading; but "at," not "in." (*Bible Treasury* 14:160)

sixth: A. omits ἕκτω. (*Rev. of John*, 1860, p.26)

that had: ὁ ἔχων AB. and most others, Compl.; ὁ εἶχε many mss., Rec., Are., cat., some (as 87.) τῷ ἔχοντι. (*Rev. of John*, 1860, p.26)

that had: Rec. δς εἶχε, the edd. ὁ ἔχων. (*Prospect* 1:157)

angels . . . angels: The same friend who directed Mr. E.'s attention to Griesbach's citation of ἀνέμους and ἀνεμοὶ from 30 (Cod. Guelf. of the fourteenth century) for ἀγγ. in verses 14,15, recalls this variation to

me. It is also supported by 98 (Cod. Bodl. Can. of the sixteenth century). But I agree with the editors in general that it is barely worth a notice. (*Lect. on Rev.*, p.198)

Euphrates: B. Ἐφ. (*Rev. of John*, 1860, p.26)

9:15 angels: [See note to Rev. 9:14]

were loosed: A. ἐλυπήθησαν. (*Rev. of John*, 1860, p.26)

the: [The RV has] "the" hour, &c. (*Bible Treasury* 14:160)

for the hour and day and month and year: Mr. Faber says in a note to page 420 of his Sacred Calendar, ii., "The many erroneous versions of this passage have arisen entirely from improper punctuation. I read the original Greek, pointed as follows: Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι, οἱ ἡτοιμασμένοι εἰς τὴν ὥραν, καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα κ. τ. λ. The accusatives, ἡμέραν and μῆνα and ἐνιαυτὸν, I consider as denoting continuance of time, and as depending, not upon the preposition εἰς, but upon the verb ἐλύθησαν." Hence he would render, "And the four angels, who had been prepared unto the appointed season [which would require, rather καιρόν than ὥραν] were loosed during both a day, and a month, and a year, in order," &c. Another author of the same school prefers Matthiae's text, framed on the comparatively later, or Constantinopolitan, authorities, and would translate, "the angels prepared for that hour, and (for) that day, were loosed both a month and a year," evidently to fit in to the supposed period, so as to agree with the three hundred and ninety days of Ezekiel. However, it is the less needful to refute this fanciful analogy, as the author himself appears to have abandoned it, and in a more recent work returned to the ordinary text and the common rendering. But it will be observed that all this shews the extreme precariousness of the historical application, and of the effort to extract a chronological period for the Turkman woe, as we may see in the former case, where the school divides into the classes which see either one period of a hundred and fifty years, or two such periods in the same Saracenic woe.

The truth appears to be that in the vision the angels were loosed that were prepared against the hour, day, month, year fixed of God — that is, it is an epoch rather than a period; and this is secured by a single article, which brackets all together. As another remarks, had the article been repeated before each, the ideas of the appointed hour, day, month, and year would have been separated, not, as now, united; had there been no article, we might have understood that the four were to be added together to make up the time, though even thus the εἰς occurring once only would have made some difficulty; for the natural way of expressing such a meaning would be εἰς ὥραν, καὶ εἰς ἡμέραν, καὶ εἰς μῆνα, καὶ εἰς ἐνιαυτὸν. If this be so, we must conclude that this phrase in the second woe has no more bearing on the year-day question than the five months in the first. It may be added, that if an aggregated period had been meant, the natural order would have been the inverse of the actual one, for a year, and for a month, and for a day, and for an hour. (*Bible Treasury* 11:134)

Λ day: B. and many more, Are., cat., read εἰς τὴν before ἡμ.; four mss. τὴν; but A. and the mass, Rec., Vulg., Cop., Cyp., Prim., Tich., omit either addition. (Compl. omits καὶ ἡμ.) (*Rev. of John*, 1860, p.26)

Λ day: Matthiae reads καὶ εἰς τὴν ἡμ. (*Prospect* 1:157)

Λ day: The true text is that attested by the Alexandrian and Porphyrion uncials, supported by many cursives, versions, and patristic quotations: καὶ ἡμέραν, * and the cursive Cod. Reuchl. omitting these words, as does the Complut. Pol., most probably by oversight. The Basilian uncial, however, and more than twenty cursives, before ἡμέραν intercalate εἰς τὴν, and six cursives (28,38,49,79,91,96) τὴν only. (*Bible Treasury* 11:134)

that they might slay: Mr. Elliott seems singularly unfortunate in his remarks on the Greek text. Thus, in verse 15, he contends for the strangest possible version of ἐς as = after, or at the expiration of, the

aggregated period in question; and he twice in i. p. 518,519, speaks of ἀποκτείναι a form and import different from ἵνα ἀποκτείνωσιν, the true phrase beyond all doubt, as he gives it in p. 521. It needs no reasoning to see that the action is not momentary but continuous, and that the preposition therefore has its ordinary sense, as Mr. Birks has properly remarked. (*Lect. on Rev.*, p.189)

9:16 the: AB. with most mss., Compl., And., Are., cat., read τῶν before στ.; which some cursives omit. (*Rev. of John*, 1860, p.26)

the: Rec. omits τῶν before στρ. (*Prospect* 1:157)

armies . . . ^Λ I: [In the RV] "armies" is correct, "and" to be omitted (*Bible Treasury* 14:160)

cavalry: ἵππων is supported by thirty-three mss., Compl. (18. τοῦ ἱπ. αὐτῶν, and 3. 94. τῶν ἵππων); ἱππικοῦ AB,* perhaps the majority, Rec. (*Rev. of John*, 1860, p.26)

cavalry: For ἱππικοῦ Matthiae has ἵππων. (*Prospect* 1:157)

two myriads: δισμ. (or δυσμ.) A. 11. 12. 36. Cyp., Tich.; δύο μ. many cursives, Rec., Are., cat.; μυρ. B., about forty-seven mss., Compl., Ar.^p, Slav.¹⁰ And. (*Rev. of John*, 1860, p.26)

two myriads: Rec. Gr. Kn. and Sz. δύο μ., Treg δυσμ., Tisch. δισμ., and Matthiae μυρ. (*Prospect* 1:157)

two myriads: Mr. [Elliott] is quite wrong (*H.A.*, i. p. 480, note) in supposing that Griesbach prefers altogether to reject the δύο. Michaelis considers it "a very improbable reading" in the ill-considered and unsound last chapter of his Introduction. No such doubt is expressed, but, on the contrary, δύο is the reading preferred, both in Griesbach's first and second edition, and in the London reprint, 1810, 1818. This odd mistake is repeated in yet stronger terms in note 2 to p. 505, where it is said that Griesbach, on external evidence, prefers the more simple reading μ. μ. "which seems to me preferable on internal also." The common text, read by many cursives, turns out to be that of the Sinai MS., and its equivalent in sense appears in the Alexandrian and the Porphyrian uncials, and a few good later copies. B and very many others, supported by the Arabic of the Polyglots and a Slav. MS., but contrary to all other ancient versions, omit δύο. Matthaei follows them in that reading, which is the easier of the two. All other editors of note, like Griesbach, retain the δύο, δὺς, or δις. (*Lect. on Rev.*, p.189)

^ΛI: AB. and most mss., Compl., *Am. Fuld.*, &c., Cop., Syr., Arm., And., Cyp., Prim., omit καί; contrary to many cursives, Rec., Vulg., &c. (*Rev. of John*, 1860, p.26)

^ΛI: Edd. omit καί which Rec. inserts before ἦκ. (*Prospect* 1:157)

9:17 I saw: ἰδ. ABC. 7. 14. (*Rev. of John*, 1860, p.27)

horses: B. 14. ἱππικούς. (*Rev. of John*, 1860, p.27)

proceeded: In the latter part of 17 as of 19 the present is well. (*Bible Treasury* 14:160)

9:18 By: ἀπό ABC. (omits τῶν), most others, Compl., And., Are., cat.; ὑπό not many cursives, Rec. (*Rev. of John*, 1860, p.27)

By: Rec. has ὑπὸ, Ln. ἀπὸ. (*Prospect* 1:158)

plagues: ABC. with most other mss., Compl., Vv., and Ff., read πληγῶν; which Rec. omits on slight authority. (*Rev. of John*, 1860, p.27)

plagues: Rec. . . . omits πληγῶν, which the edd. add. (*Prospect* 1:158)

by: ἐκ, 1st, AC., most others; ἀπό B. and thirty-two mss. (*Rev. of John*, 1860, p.27)

by: Matthiae has ἀπὸ for ἐκ τ. π. (*Prospect* 1:158)

^Λthe smoke: ἐκ before τ. κ. is added by C. and many mss., Vulg., Syr.; contrary to AB. and about forty mss., Compl., *Am. Fuld. Demid.*, &c., Cop., &c. (*Rev. of John*, 1860, p.27)

^Λthe smoke: The edd. omit the second . . . ἐκ. (*Prospect* 1:158)

^Λthe brimstone: ἐκ is added before τ. θ. by some cursives and Vv.; but wanting in ABC. and the mass, Vulg., Cop., Are., cat., Cyp., &c. (*Rev. of John*, 1860, p.27)

^Λthe brimstone: The edd. omit the . . . third ἐκ. (*Prospect* 1:158)

9:19 For the power of the horses is: ἡ γ. ἐξουσία τῶν ἱπ. (A. τοπῶν) . . . ἐστὶν ABC. and most mss., Vv., and Ff., Compl.; but Rec. with a few has αἱ γ. ἐξουσίαι αὐτῶν and εἰσιν. Also the latter, save 2., have and the former omits, καὶ ἐν ταῖς οὐραῖς αὐτῶν. (*Rev. of John*, 1860, p.27)

For the power of the horses is: Rec. has αἱ γὰρ ἐξουσίαι αὐτῶν . . . εἰσιν, and omits ἐν τ. οὐρ. αὐτ. The edd. read ἡ γ. ἐξ. τῶν ἵππων . . . ἐστὶ, καὶ ἐν τ. οὐρ. αὐτ. (*Prospect* 1:158)

For the power of the horses is: In note 5 to p. 513 of the *Horae Apoc.*, vol. i., Mr. [Elliott] omits, "Mill reads" in his last edition, and contents himself with the remark "αἱ ἐξουσίαι αὐτῶν, 'their authorities are in their tails,' is the notable reading in some MSS. The word is similarly used in the plural, Luke xii. 11; Rom. xiii. 1, &c." How strange is the effect of a system! The truth is that the plural here is due to Erasmus's which R. Stephens followed! And Mill's text is merely third edition with some errata corrected. It is clear from Mill's note that the evidence is entirely adverse. There is not a shadow of doubt that the singular is right; and probably αἱ γὰρ οὐραὶ led to αἱ γὰρ ἐξουσίαι. (*Lect. on Rev.*, p.191)

of the horses: "their" should be "of the horses" (*Bible Treasury* 14:160)

like . . . have: C.* omits ὁμοίαι and has ἔχουσιν. (*Rev. of John*, 1860, p.27)

serpents: ὀφείσιν AC., most mss., Rec.; ὀφείων B. and twenty-seven mss. (*Rev. of John*, 1860, p.27)

serpents: Matthiae ὀφείων. (*Prospect* 1:158)

do: [See note to Rev. 9:17]

9:20 [whole verse]: In 20 and 21 [of the RV] the force is given more literally. (*Bible Treasury* 14:160)

not: οὐ C. and more than thirty-five mss., Compl.; οὐτε A., very many, Rec., Vulg., Cop., Syr.; οὐδέ B. 14. and others. (*Rev. of John*, 1860, p.27)

not: Rec. and Ln. οὐτε μ., others οὐ. (*Prospect* 1:158)

they should . . . worship: προσκυνήσουσιν AC. 7.* 36. 42.; -σωσιν B. and most, Rec., And., Are., cat. (*Rev. of John*, 1860, p.27)

they should . . . worship: Rec. Gr. Kn. and Sz. προσκυνήσωσι, Ln. Tisch. &c., -σουσιν. (*Prospect* 1:158)

^Λidols: τά is read before εἶδ. by ABC. and about thirty mss., Compl., Er., And., Are., cat.; contrary to some mss. which omit. (Rec.) (*Rev. of John*, 1860, p.27)

^Λidols: Rec. omits τὰ before εἶδωλα. (*Prospect* 1:158)

and of brass: καὶ τὰ χ. is omitted by twenty-nine cursives, Æth., Arr., Are., cat. (*Rev. of John*, 1860, p.27)

and of brass: Matthiae omits τὰ χαλκᾶ. (*Prospect* 1:158)

can: δύνανται AB*C. 7. 28. 87. and many more, And.; -ναται B.** and very many, Rec., Are., cat. (*Rev. of John*, 1860, p.27)

can: Ln. and Tisch. δύνανται. (*Prospect* 1:158)

9:21 [whole verse]: [See note to Rev. 9:21]

sorceries: φαρμαγιῶν AB. 7. and others, Compl.; -κων C. (but see 18:23), twenty-two mss., Are., cat.; -κειῶν most cursives, Rec. (See Gal. 5:20.) (*Rev. of John*, 1860, p.27)

sorceries: Matthiae reads φαρμάκων. (*Prospect* 1:158)

fornication: A. πονηρίας, C. πορνείας. (*Rev. of John*, 1860, p.27)

10:1 I saw: ἰδ. AB. 7. 14. (*Rev. of John*, 1860, p.27)

another: ἄλλον AC., very many mss., Rec., most Vv., Are., cat., Tich. (7. 16. putting it after ἀγ.); B., thirty-four, Compl., Slav.^{4.10} omit. (*Rev. of John*, 1860, p.27-28)

another: Matthiae omits ἄλλον. (*Prospect* 1:158)

the: ἡ ABC., most mss., Compl.; contrary to many cursives, Rec. (*Rev. of John*, 1860, p.28)

the: Rec. omits ἡ before ἱρις. (*Prospect* 1:158)

the rainbow: The "rainbow" in 10:1 is right, but of no great weight (*Bible Treasury* 14:176)

his: τὴν κ. (AC. 8. 9. 12.; τῆς κ. B., most mss., Rec., And., Are., cat.) (*Rev. of John*, 1860, p.28)

his: Rec. Gr. Kn. and Sz. τῆς κ., others τὴν κ. (*Prospect* 1:158)

his: αὐτοῦ ABC., most mss., Compl., Vv., and Ff.; contrary to a few cursives. (*Rev. of John*, 1860, p.28)

his: Rec. omits . . . αὐτοῦ after κεφ. (*Prospect* 1:158)

pillars: στυλός 36. *Am. Fuld.*, &c., Tich. (*Rev. of John*, 1860, p.28)

10:2 [whole verse]: [See note on 10:8.]

he had: ἔχων ABC., more than twenty-six mss., Slav. mss.; εἶχεν most cursives, Rec., Are., cat., Prim. (*Rev. of John*, 1860, p.28)

he had: Rec. has εἶχεν, the edd ἔχων. (*Prospect* 1:158)

a little book: βιβλαρίδιον AC.,** very many mss., Rec.; βιβλιδάρι. C. and thirteen others, Compl.; βιβλίον B. and thirty mss. (*Rev. of John*, 1860, p.28)

open: ἡνεφγμ. C. 7. 31. 33. 35. 35. [sic.]; ἡν 87. Er.; ἄν. B., most mss., Rec.; but A., Cop., omit. (*Rev. of John*, 1860, p.28)

right: C. omits τὸν δεξ. (*Rev. of John*, 1860, p.28)

the . . . the: τῆς θ. and τῆς γ. ABC. and most mss., Compl.; τὴν θ. and τὴν γ. many cursives, Rec. (*Rev. of John*, 1860, p.28)

the . . . the: Rec. has . . . τὴν θ. and τὴν γ., where the edd. have τῆς θ. and τῆς γ. (*Prospect* 1:158)

left: right, but of no great weight [is] . . . the omission of "foot" in 2, (*Bible Treasury* 14:176)

10:3 the: 4. 7. 18. Er., omit αἱ. So (verse 4) with 98.* (*Rev. of John*, 1860, p.28)

the: right, but of no great weight [is] . . . "the" seven thunders in 3, (*Bible Treasury* 14:176)

own: Why in 3 have the Revisers suppressed "own"? They might have left the reason or measure of emphasis to the expositor. (*Bible Treasury* 14:176)

10:4 spoke_A: τὰς φ. ἐαντῶν, which Rec. gives with few witnesses, is wanting in ABC., most mss., Compl., Vv., and Ff. (*Rev. of John*, 1860, p.28)

spoke_A: Rec. reads τὰς φ. ἐαντ. ἐμ (*Prospect* 1:158)

spoke_A, . . . write them not: In the first clause of v. 4, the uncial MSS. A B C P, the majority of cursives, and almost all the ancient versions, besides Greek and Latin fathers, omit τὰς φωνὰς ἐαντῶν, and the rendering would then be, "And when the seven thunders had spoken," for English hardly admits of the absolute "had uttered." I suppose that the phrase was assimilated to the close of verse 3, whereas the true form is corroborated by the latter clauses of verse 4. The difference in sense would be that these thunders not only emitted their own proper sounds, but conveyed something intelligible to the prophet. At the end of verse 4, μὴ αὐτὰ γράψῃς is supported by the overwhelming preponderance of manuscripts. The common text has ταῦτα with a few cursives, most of which, with the old Cappadocian commentator Andreas, read μετὰ for μὴ. This last, I presume, was the mere blunder of a scribe, who probably confounded a contraction of the former with the latter, and this might be the more readily, inasmuch as μετὰ ταῦτα ("after these things") is a frequent formula in Revelation. It is curious that this obvious mistake, yielding a sense totally different

from, and nearly opposite to, the one intended, has been followed in more than one of the old foreign editions, beginning, if I mistake not, with the Complutensian, though the fact is not stated by Tregelles, &c. There are also discrepancies as to the form of the last word, but there is the less reason to record them, as that which some authorities give is not even sense. (*Lect. on Rev.*, p.204)

spoke_A: right, but of no great weight [is] . . . "their voices" in 4, (*Bible Treasury* 14:176)

I was about: ἤμ. ABC. and about twelve others; ἐμ. most mss., And., Are., cat. (*Rev. of John*, 1860, p.28)

saying_A: μοι, added by a few cursives, Rec., is omitted by ABC., most mss., Compl., Vv., and Ff. (*Rev. of John*, 1860, p.28)

saying_A: [Rec.] λέγ. μοι. (*Prospect* 1:158)

seven: C. omits ἐπτά 2nd. (*Rev. of John*, 1860, p.28)

write: γράφεις 10. 17. 36. 37. 49. 91. 96. Compl. (Er. γράφης.). (*Rev. of John*, 1860, p.28)

them not: αὐτὰ ABC., more than thirty mss., Vulg., &c.; ταῦτα many mss., Rec., (six mss. read μετὰ for μὴ.) (*Rev. of John*, 1860, p.28)

them not: [Rec.] ταῦτα γρ. (*Prospect* 1:158)

10:5 I saw: ἰδ. AB. 7. 14. (*Rev. of John*, 1860, p.28)

right: τὴν δεξ., omitted by A. and many mss., Rec., is given in BC., forty-three mss., Compl., and the Vv. (except Vulg. and Slav.), And., Are., cat., Prim. (*Rev. of John*, 1860, p.28)

right: Rec. omits τὴν δεξιάν. (*Prospect* 1:158)

right: [The RV is] right, but of no great weight . . . "right" hand in 5. (*Bible Treasury* 14:176)

10:6 by: ἐν 1st, omitted by B. and twenty-nine mss., Cop., is read by AC. and apparently the majority of mss., &c. (*Rev. of John*, 1860, p.28)

by: Matthiae omits ἐν before ζῶντι. (*Prospect* 1:158)

and the earth and the things therein: A. 12. Er., Cop., Slav.⁴, omit καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ. (*Rev. of John*, 1860, p.28)

and the sea and the things therein: A. 30. 31. 32. 38. 40. 49. 98. Arm., Slav.⁴, Prim., omit κ. τ. θ. κ. τ. ἐν αὐτῇ. (*Rev. of John*, 1860, p.28)

there should be no more space: οὐκέτι ἔσται ABC. and most mss., Compl.; οὐκ ἔσται ἐπὶ many cursives, Rec. (*Rev. of John*, 1860, p.28)

there should be no more space: Rec. οὐκ ἔσται ἐπὶ. (*Prospect* 1:158)

there should be no more space: It is well known that the Authorized Version of the clause is untenable, suggesting an unfounded contrast of "time" with eternity, as if instantly to follow, whereas a whole millennium and more must intervene. Besides, χρόνος is not used in this abstract way, but for a long or short space, a lapse or interval, and hence delay; and this as pointedly is contrasted with καιρός in Daniel, which means not mere duration of time, but a set time, and hence "a year." It is in evident allusion to Revelation 6:11, where it was told the earlier martyr-band that they must rest ἐπὶ χρόνον [μικρόν], a little while, or space "longer;" whereas the oath now runs that χρόνος οὐκέτι ἔσται, "there should be no longer delay." It is strange that Dean Alford, who agreed in this correction, should nevertheless have given, even in the third edition of his Greek Testament (1866), the same erroneous version as the Authorized; but he sets it right in his small Testament, compared with the Greek (1870), "there shall be delay no longer." It has been objected, indeed, that this does not convey the full meaning of the oath, and for two reasons: first, that the narrative in the following chapter implies some measure of delay, even after this announcement; and secondly, that the analogy with the oath in Daniel is almost entirely destroyed. But the answer is, first, that the *terminus a quo* of no delay is the days of the voice of the *seventh* angel when he should sound the trumpet, as he was about to do, whereas the main part of the following

chapter *precedes* the third woe, as any one can see by inspection; and thereon, when the second is past, follows quickly the seventh trumpet, which does introduce the closing scene forthwith; secondly, general scope and minute phraseology stand here in marked contrast, not analogy, with the oath in Daniel, as already noticed. A more correct and consistent version, therefore, cannot be looked for.

From these remarks we cannot but discard the strange rendering of "A TIME no longer," a version which is contrary to all scriptural usage, and satisfies not a single condition of the text.

The use of the word in Luke 1:57; Acts 1:7, 3:21, 7:17; Galatians 4:4; 1 Thessalonians 5:1, is too obviously different to require detailed argument. Nor can any words either sanction or disguise the confusion of it with *καιρός*, as if they could equally bear the same interpretation. Even the very few who contend for the interchange evidently feel the difficulty, which is in no way removed by their reasoning. For the contrast with the Apocalypse is evident in what follows: compare Daniel 12:9 with Revelation 22:10. And the comparatively narrow compass of the oath in the Old Testament prophet is as noticeable as the breadth and depth of that in the New. The strict correspondence of the two oaths is therefore fallacy, so transparent that perhaps overzeal in controversy can alone account for the assertion. Nor again is it true that *χρόνος* and *καιρός* are so nearly allied in their meaning that the difference vanishes in a correct version. It is only to deceive oneself if one reasons from the four places in the New Testament where our translators have loosely given *season* for *χρόνος*, as in every one it should be while, or time, or space; equally so to infer from the sixty places where they translate *κ.* by *time*, that the distinction between them is evanescent. No scholar who has weighed this usage would deny their distinctive propriety in every instance, as the Christian ought to believe it, because he is certain of God's wisdom in every word He has written. It is only a lax rendering therefore which seems to assimilate the two words.

But the absurdity of the effort will be made apparent if one were to give to Revelation 6:11 the sense sought to be imported into Revelation 10:6; and the instance ought to be the fairer test, inasmuch as the one may be justly reckoned to refer to the other. What would be thought, then, of imposing on the earlier text the meaning of resting longer for a year, be it of days or years, until both their fellow-bondmen and their brethren who were about to be killed as they, should be fulfilled? Every intelligent mind would scout such a sense of Revelation 6:11; yet there is as much, or as little, ground for so understanding Revelation 10:6. Not a single instance of *χρόνος* occurs in scripture approaching the desired meaning. The demonstration is complete, therefore, that *χρόνος* lends no help to the scheme which denies the future crisis of three and a half years, and makes of it an interval of many centuries. (*Bible Treasury* 11:136-7)

there should be no more space: it is surprising that the Revisers should perpetuate in their text so gross a misrendering as "time" in 6. The natural inference from that word is that eternity immediately succeeds to the sounding of the seventh trumpet: whereas it is certain from the book that a millennium and more must intervene after the seventh angel's blast before the great white throne and the new heavens and earth (i.e. the eternal state). The marginal correction "delay" should have been in the text, meaning in this connection not time but lapse of time or space as in 6:11. (*Bible Treasury* 14:176)

there should be no more space: [The American correctors to the RV] rightly prefer the marg. alternative "delay" to the textual "time," as in the Authorised and Revised Versions. "Time" in fact only misleads; as, according to the book itself, more than a thousand years elapse from the seventh angel's beginning to sound, before eternity is come; whereas every one would infer from these versions that eternity must at once follow the sounding of that trumpet. But *χρόνος* in the Apocalypse as elsewhere is regularly used for "a while or space," a "lapse of time that

intervenes" i.e. a delay: see Rev. 2:21, 6:11, 20:3. (So far Vitringa is quite right (Anacrisis Apoc. 577): "non sunt accipienda *absolute*, acsi sensus eorum esset cum clangore *Tubicinii Septimi* omnia terminatum ira Secula, quae Deus Ecclesiae suae in his terris destinaverat, expectandam gloriosam *ἐπιφάνειαν*, quae finem impositura sit vereum sublunarium motibus et afflictionibus Ecclesiae; quomodo bene multi Interpretes haec verba explicarunt: sed *restricte Moram nullam temporis esse intercessuram inter clangorem Septimae tubae et oraculorum prophetorum implementum*," &c. Every scholar knows that this sense is classical as well as Hellenistic. It is the only one that suits the context and falls in with the truth in general.) So it is for example in Acts 14:3, 28, 15:23, 18:20, 23, 19:22, &c. There is really no excuse for the mistake of the Revisers. It is a mere perpetuation of traditional ignorance. Indeed it would be hard for any one to produce a single instance in the New Testament of the abstract force of "time," in contrast with "eternity," which is so arbitrarily conceived to occur here. Mr. E. B. Elliott's addition of "prolonged" or "extended" is quite uncalled for. (*Bible Treasury* 15:192)

there should be no more space . . . should be finished: The right readings here, I believe, are *χρόνος οὐκέτι ἔσται . . . καὶ ἐτελέσθη*. The former confirms the sense given in the text and evidently means that there shall be no longer space or delay, but in the days, &c. "The time shall not be yet" would require *ὁ καιρός* instead of *χρόνος*, and *οὐπω* rather than *οὐκέτι*, which, in constructions like the present, means "no more." Others take it as "a [mystical] time;" but this also in scripture is always *καιρός*. The meaning which results from the latter very accurately falls in with the sentiment, for *ὅταν μέλλῃ σαλπίζειν* avoids the indefiniteness of the more future, and intimates that, when the seventh angel should just sound, the mystery of God should also be finished, or literally "was finished," the Greek aorist being employed to express the summariness of its completion — its coincidence, as it were, with the seventh blast. Bp. Middleton (and before him, it seems, Piscator and Vitringa) suggested a Hebraism as the source of this peculiar use of the aorist; for the Hebrew preterite very frequently stands for the future when that tense goes before and is joined by the conjunction. Indeed, as Gesenius remarks (Rödiger's ed., § 124, 6), the Pret. with *וְ* conversive relates to futurity, also when it is not preceded by a future tense, but by some other indication of futurity, and even where none such appears. This solution, if it be true here, confirms *καὶ ἐτελέσθη*. Here, again, *τελεσθήσεται* would leave a vague future open, and another form is employed, which may appear harsh at first, but the propriety of which becomes apparent, the more the requirements of the passage are understood. *Τελεσθῇ* is good in sense, and fairly supported; but it is easier than *ἐτελέσθη* and may have been the correction of a copyist. The converse appears to me improbable. (*Lect. on Rev.*, p.205)

10:7 but: *ἀλλ'* ABC. with most, Compl., And., Are., cat. (*Rev. of John*, 1860, p.28)

the: C. omits τοῦ 1st. (*Rev. of John*, 1860, p.28)

he is: *μέλλει* 7. 28. 31. 35. 36. 87. 98. Er. (*Rev. of John*, 1860, p.28)

the mystery: *καὶ* is omitted by 10. 17.* 37. 49. 91. 94. 96. Compl., Vulg., Arm., &c. (*Rev. of John*, 1860, p.28)

should be finished: *ἐτελέσθη* AC., thirty-three mss., Cop.; *τελεσθῇ* (-ει B. 7.) B., most mss., Rec., (Are., cat., Prim., &c., *τελεσθήσεται*.) (*Rev. of John*, 1860, p.28)

should be finished: Rec. *τελεσθῇ* . . . the edd. *ἐτελέσθη*. (*Prospect* 1:158)

should be finished: [The RV has], however, well rendered the Hebraistic cast of 7, "then is finished" &c. where "would have been" is more according to usual phraseology; and so in fact the Greek stands in the Text. Rec. as reflecting the Basilican Vatican and some eight

cursives, several ancient versions, &c., but surely rather the correction of a copyist than the original text. (*Bible Treasury* 14:176) [See note to Rev. 10:6]

as: For $\omega\varsigma$ 10. 20. 28. 37. 49. 91. 96. Compl., give δ . (*Rev. of John*, 1860, p.28)

he announced the glad tidings: $\epsilon\upsilon\eta\gamma\gamma\epsilon\lambda\iota\sigma\alpha\tau\omicron$ 10. 12. 17. 19. 26. 28. 37. 49. 91. 96. Compl. (*Rev. of John*, 1860, p.28)

his servants the prophets: $\tau\omicron\upsilon\varsigma \epsilon\alpha\nu\tau.$ $\delta.$ $\tau.$ $\pi\rho.$ AC. 14. 17. 36. 38. 92.; $\tau\omicron\upsilon\varsigma \delta.$ $\alpha\upsilon\tau.$ $\tau.$ $\pi\rho.$ B. and thirty-four mss., Compl.; $\tau\omicron\upsilon\varsigma \epsilon\alpha\nu\tau.$ $\delta.$ $\tau.$ $\pi\rho.$ many cursives, Rec., Are., cat. (*Rev. of John*, 1860, p.28)

his servants the prophets: Rec. . . . $\tau\omicron\upsilon\varsigma \epsilon.$ $\delta.$ $\tau.$ $\pi\rho.$, the edd . . . $\tau\omicron\upsilon\varsigma \epsilon.$ $\delta.$ $\tau.$ $\pi\rho.$ (*Prospect* 1:158)

10:8 was: The Revisers [of 1881] in 8 try to make regular another of the anomalous forms of the Apocalypse by inserting "I heard it." But why in some cases when it is clearly impossible in all? It seems better to translate freely in all these peculiar forms, which the received text, following the later scribes, has also essayed to present according to regular grammar; whereas it is clear that they were written intentionally in their ruggedness, the writer knowing well how to express himself in correct Greek. (*Bible Treasury* 14:176)

speaking . . . said: $\lambda\alpha\lambda\omicron\upsilon\sigma\alpha\nu$ and $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\alpha\nu$ ABC. 7. 14. 36. . . . 92. Vulg., Prim.; $-\sigma\alpha$ and $-\sigma\alpha$ most cursives, Rec., Lips.⁵, Cop., And., Are., cat. (*Rev. of John*, 1860, p.28)

speaking . . . said: Rec. Gr. Kn. and Sz. $\lambda\alpha\lambda\omicron\upsilon\sigma\alpha$. . . $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\alpha$, others $-\alpha\nu$. (*Prospect* 1:158)

book: $\beta\iota\beta\lambda\iota\omicron\nu$ AC. 14. 92.; $\beta\iota\beta\lambda\iota\delta\acute{\alpha}\rho.$ B., thirty-six mss., Compl.; $\beta\iota\beta\lambda\alpha\rho\iota\delta.$ many mss. (*Rev. of John*, 1860, p.28-29)

book: Rec. Gr. Kn. and Sz. . . . $\beta\iota\beta\lambda\alpha\rho\iota\delta\iota\omicron\nu$, where others read $\beta\iota\beta\lambda\iota\omicron\nu$. (*Prospect* 1:158)

book: In Rev. 6:11. and 10:2,8,10, the readings of κ call for no further notice than its frequent support of other mss. against A. and C. This I may the more freely remark, because I have not always adopted them. Thus, $\beta\iota\beta\lambda\alpha\rho\iota\delta\iota\omicron\nu$ (Rev. 10:8) can no longer be regarded as a modern reading, whether or not we judge it to be the best. (*Rev. of John*, 1860, xviii)

book: And why should the Revisers have departed from the "little" book of their predecessors? No doubt Griesbach, Lachmann, Alford, and Tregelles support them, following A C 6. 14; but κ P, a few cursives &c., agree with the Erasmusian and received reading, and the Compl. is only another form of the diminutive (as in 2) with B, the body of cursives, &c. This difference is not unimportant, but meant expressly in contradistinction from chap. 10:1, 2, 3, 4, 5, 6, 7, 8, 9. The verses that follow (9,10) in chap. 10 support the diminutive. It must be remembered, too, that "book" is wrongly given for "little" book by B, and some 35 cursives in 2, and that κ and others read it in 9 and with still more support in 10, where all critics adhere to the dim. as the Authorised and Revised Versions do. (*Bible Treasury* 14:176)

is open: $\eta\nu$. AC., and perhaps most, Rec.; $\alpha\nu$. B. and upwards of twenty-six mss., Compl. (*Rev. of John*, 1860, p.28)

in the hand: $\epsilon\nu$ (some omit) $\tau\eta \chi\epsilon\iota\rho\iota$ omitted by C. (*Rev. of John*, 1860, p.28)

the: $\tau\omicron\upsilon \acute{\alpha}\gamma\gamma.$ ABC., more than twenty-seven mss., Compl., And., Are., cat.; but many cursives, Rec., omit $\tau\omicron\upsilon$. (*Rev. of John*, 1860, p.28-9)

the: Rec. omits $\tau\omicron\upsilon$ before $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omicron\nu$. (*Prospect* 1:158)

10:9 went away: $\acute{\alpha}\pi\eta\lambda\theta\alpha$ A. 50. 97. (*Rev. of John*, 1860, p.28)

went away: Rec. Gr. Kn. Sz. and Treg. $\acute{\alpha}\pi\eta\lambda\theta\omicron\nu$. Ln. and Tisch. - $\theta\alpha$. (*Prospect* 1:158)

that he should give: $\delta\omicron\upsilon\nu\alpha\iota$ AC., thirty mss., Vulg., Syr., &c.; $\delta\acute{\omicron}\varsigma$ many cursives, Rec., Cop., &c. (*Rev. of John*, 1860, p.28)

that he should give: Rec. $\delta\acute{\omicron}\varsigma$, the edd. $\delta\omicron\upsilon\nu\alpha\iota$. (*Prospect* 1:158)

that he should give: No doubt the infinitive is a better text than the imperative, as in the Text. Rec. of 9, as it is also the best attested. (*Bible Treasury* 14:176)

little book: $\beta\iota\beta\lambda\alpha\rho\iota\delta.$ A.** ($\beta\iota\beta\lambda\acute{\alpha}\rho\iota\omicron\nu$ A.*), C., and very many mss.; $\beta\iota\beta\lambda\iota\delta\acute{\alpha}\rho.$ B. and most, Compl., Are., cat.; $\beta\iota\beta\lambda\iota\omicron\nu$ some mss. (*Rev. of John*, 1860, p.28-29) [See note to Rev. 10:8]

little book: Matthiae $\beta\iota\beta\lambda\iota\delta\acute{\alpha}\rho\iota\omicron\nu$. (*Prospect* 1:158)

belly: $\kappa\alpha\rho\delta\iota\alpha\nu$ A. (*Rev. of John*, 1860, p.29)

10:10 [whole verse]: [See note on 10:8]

little book: $\beta\iota\beta\lambda\alpha\rho\iota\delta.$ AC., most mss., Rec.; $\beta\iota\beta\lambda\iota\omicron\nu$ B., twenty-two mss.; $\beta\iota\beta\lambda\iota\delta\acute{\alpha}\rho.$ twelve mss., Compl. (*Rev. of John*, 1860, p.29)

little book: Matthiae $\beta\iota\beta\lambda\iota\omicron\nu$. (*Prospect* 1:158)

as: $\omega\varsigma \mu.$ $\gamma\lambda.$ C., most mss., Rec., Vulg., Syr., And., Are., cat.; $\gamma\lambda.$ $\omega\varsigma \mu.$ AB. 36. (*Rev. of John*, 1860, p.29)

when: [In the RV] "when" displaces "as soon as" (*Bible Treasury* 14:176)

10:11 they say: $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota\nu$ AB., more than twenty-six cursives, *Am. Harl.*, cat.; $\lambda\acute{\epsilon}\gamma\epsilon\iota$ most mss., Rec., Vv., &c. (*Rev. of John*, 1860, p.29)

they say: Rec. Gr. Kn. and Sz. $\lambda\acute{\epsilon}\gamma\epsilon\iota$, Matthiae, Ln. Tisch. &c. $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota$. (*Prospect* 1:158)

they say: "they say" is, according to both numerous and the most ancient copies, instead of $\lambda\acute{\epsilon}\gamma\epsilon\iota$ in the Text. Rec. wrongly translated he "said" with some of the Latins. (*Bible Treasury* 14:176)

of: is not prophecy "over" a singular rendering? Granted that "before" as in the Authorised Version, and Tyndale's "among," and Wiclif's "to," are unusual with the dative. "As to" or "concerning" is more suitable. The Revisers say "of," not "over," in John 12:16, and quite rightly; they seem inconsistent and pedantic here. (*Bible Treasury* 14:176)

[of]: $\acute{\epsilon}\pi\iota$ 2nd, B., thirty-two mss., Compl., Syr., Are., cat. A. and many other mss. omit. (*Rev. of John*, 1860, p.29)

[of]: Matthiae $\acute{\epsilon}\pi\iota \xi\theta\nu$. Some here translate $\acute{\epsilon}\pi\iota$ "before," others "against." (*Prospect* 1:158)

11:1 λ saying: A. and nearly thirty-five mss., Er., Vulg., Cop., *Æth.*, Arr., Slav., Are., cat., &c., omit $\kappa\alpha\iota \epsilon\iota\sigma\tau.$ $\acute{\omicron} \acute{\alpha}\gamma.$, as in B., ten cursives, Compl., Syr., Arm.; or $\kappa.$ $\acute{\omicron} \acute{\alpha}\gamma.$ $\epsilon\iota\sigma\tau.$, as in many others (Rec.) (*Rev. of John*, 1860, p.29)

λ saying: Rec. $\kappa\alpha\iota \acute{\omicron} \acute{\epsilon}\gamma\gamma\epsilon\lambda\omicron\varsigma \epsilon\iota\sigma\tau\acute{\eta}\kappa\epsilon\iota \lambda.$ (*Prospect* 1:158)

λ saying: The received text gives $\kappa\alpha\iota \acute{\omicron} \acute{\epsilon}\gamma\gamma\epsilon\lambda\omicron\varsigma \epsilon\iota\sigma\tau\acute{\eta}\kappa\epsilon\iota$, the Complutensian, following several MSS., has the same words, thus — $\kappa\alpha\iota \epsilon\iota\sigma\tau.$ $\acute{\omicron} \acute{\alpha}\gamma\gamma.$ Erasmus and R. Stephens had more rightly left them out, as do the Alexandrian MS., more than thirty cursives, and all the ancient versions, save the Arm. and Syr., which in the Apocalypse are not seldom encumbered with glosses. The present addition was probably drawn from Zechariah 3:3 through the scholiast Andreas. The elliptical construction perplexed people, and disposed them to adopt some such interpolation. Beza was the first, after the Complutensian editors, who sanctioned the clause in the common printed copies; and this to avoid the absurdity of the reed's seeming to speak. But there is no necessity, as he himself admits, for such a meaning, if we do adhere to the best authorities. At the same time it is a mistake to say that the words are wanting in all the most ancient Greek MSS.; for κ A P omit and B has them, while C being deficient cannot therefore be cited. (*Lect. on Rev.*, p.216)

λ saying: Mr. [Elliott] is far too reluctant in accepting the critical correction of the received text in verse 1; and the difficulty of construction is due to not seeing the Hebraism of the style. (Compare chaps. 4:1; 14:6,7; 19:7). The Sinaitic and Porphyrian uncials confirm the Alexandrian and upwards of thirty cursives, with most of the ancient

versions, against the reading of the Basilian Vatican, and ten cursives, with the later Syriac and the Armenian; which is indeed an evident gloss to get rid of the seemingly harsh phrase in the original text. (*Lect. on Rev.*, p. xxxv)

^ saying: the Revisers have rightly struck out the interpolation "the angel stood, saying." But here again they try to soften the singularity of the construction by their rendering of λέγων "and one said." The Bishop of Lincoln's comment allegorises the reed, speaking as Andreas in the Catena does in another way. (*Bible Treasury* 14:176)

saying: The Sinaitic alone reads λέγει for λέγων but this is of no moment, especially in the Revelation, where slips of the kind are more than usually common. (*Lect. on Rev.*, p. xxxv)

Rise: ἐγειρε AB. and very many more; -ραι most cursives, &c. (some -ρον). (*Rev. of John*, 1860, p.29)

Rise: The edd. read ἐγειραι, save Tisch. who prefers -ρε. (*Prospect* 1:158)

11:2 without: ἔσωθεν 12. (34. 35. ?) 80. 87. Er., Steph., Slav., Vic. (*Rev. of John*, 1860, p.29)

cast out: Surely the margin is better than the weaker text [of the RV, "leave without".] (*Bible Treasury* 14:176)

out: ἔξω B. and the great majority; ἔξωθεν A. 12. 14. 26. 28. 34. 36. 37. 87. 91. 92. 96. Er., Compl. (*Rev. of John*, 1860, p.29)

out: Ln. and Tisch. read ἔκβ. ἔξωθεν. (*Prospect* 1:158)

measure: μετρήσουσιν A., -σεις 7. Compl. (*Rev. of John*, 1860, p.29)

[and]: καὶ δύο AB., eighteen mss., &c.; but most cursives, &c., omit καὶ (some μβ). (*Rev. of John*, 1860, p.29)

[and]: Ln. and Tisch. read . . . καὶ δ. (*Prospect* 1:158)

11:3 give efficacy: Probably here, as in Rev. 8:3, the word implies "efficacy" or "power," as our Authorized translators saw in one text if not in the other. (*Rev. Exp.*, p.128)

efficacy: compare the remark on 8:3 (*Bible Treasury* 14:176)

clothed with: περιβεβλημένοι C. and the mass. Hipp., And., Are., cat.; -νους AB. 4. 7. 28. 32. 48. 96. (*Rev. of John*, 1860, p.29)

clothed with: Ln. περιβεβλημένους. (*Prospect* 1:158)

11:4 [whole verse] . . . Lord: In the critical text of 4 we have another sort of irregularity, when in the same clause appears formal and rational concord; and the Revisers attempt no reflection of it. "Lord" of the earth is right according to ample and ancient witnesses. (*Bible Treasury* 14:176)

olive trees: αὐλαῖαι A., ἀλαῖαι C. (*Rev. of John*, 1860, p.30)

the: After καὶ, many mss., Rec., omit αἱ; contrary to ABC., more than thirty-two mss., Compl., Hipp., And., Are., cat. (some mss., as 7. 14. 31. 32. 87. 98. also omitting αἱ before ἐνώπιον). (*Rev. of John*, 1860, p.30)

the: Rec. omits αἱ after καὶ. (*Prospect* 1:158)

stand: ἐστῶτες ABC., twenty-eight others, &c.; ἐστῶσαι very many cursives, Rec., Hipp., &c. (*Rev. of John*, 1860, p.30)

stand: Rec. . . . reads . . . ἐστῶσαι, but the edd. . . . agree in . . . ἐστῶτες. (*Prospect* 1:158)

the: AB. omit τοῦ, contrary to C. and all others. (*Rev. of John*, 1860, p.30)

Lord: κυρίου ABC. and most cursives, Compl., Vulg., Cop., Syr., Arr., Hipp., Are., cat., Vic., Prim.; many mss., Rec., have τ. θεοῦ. (*Rev. of John*, 1860, p.30)

Lord: Rec. . . . reads τ. Θεοῦ . . . , but the edd. (Ln. omitting τοῦ) agree in κυρίου. (*Prospect* 1:158)

Lord: The received reading θεοῦ is not without the support of some cursives, Æth., Slav., &c. But all the uncials and most cursives, versions, and fathers read κυρίου. The former was probably due to the

tempting antithesis τῷ θεῷ τοῦ οὐρανοῦ, in verse 13. (*Lect. on Rev.*, p.229)

11:5 [whole verse]: Rec. περιβεβλημένους. (*Prospect* 1:158) [Note: this word is found in 4:4 of Rec. and in 11:3 of many edd., not in 11:5 of Rec. Is this an error of W.K.?]]

desire: θέλει 1st, ABC., thirty-one mss., Compl., And., Are., cat.; contrary to θέλη, as many mss., Rec., read. (*Rev. of John*, 1860, p.30)

desire: "desireth," or "willeth," is better than the ambiguous "will" of the Authorised Version; (*Bible Treasury* 14:176)

if: For εἰ 2nd, C. has ἡ. (*Rev. of John*, 1860, p.30)

desire . . . them: θ. (A. θελήσῃ; 38. Hipp. (twice), θελήσει) αὐτοῦς ABC. and many others, Compl., Vulg., &c.; αὐτ. θ. the majority of mss., Rec. (Er. omits αὐτοῦς). (*Rev. of John*, 1860, p.30)

desire . . . them: "desireth," or "willeth," is better than the ambiguous "will" of the Authorised Version; but "shall" desire rests on slight evidence (N A 38). (*Bible Treasury* 14:176)

hurt: For ὀδ., some (21. 36. 37. 43. &c.) have ἀποκτείνει. Bengel has attached his best mark, but it seems to be a mere gloss, derived from ἀποκτανθῆναι or from And., to avoid the repetition of ὀδ. (*Rev. of John*, 1860, p.30)

thus: A. omits οὕτως. (*Rev. of John*, 1860, p.30)

11:6 authority to shut the heaven: τ. οὐρ. ἐξ. κλ. B. and twenty-five mss., Are., cat. (τήν AC.); ἐξ. κλ. τ. οὐρ. AC. and most others, Vulg., Cop., Syr., &c., Hipp. (*Rev. of John*, 1860, p.30)

authority to shut the heaven: Rec. Gr. Kn. and Sz. omit τὴν before ἐξ. κ. (Gr. and Sz. τ. οὐρ. ἐξ. κλ.) (*Prospect* 1:158)

rain fall: ὕ. βρ. ABC. and most mss., Compl., Hipp.; contrary to many, Rec., which give βρ. ὕ. (*Rev. of John*, 1860, p.30)

rain fall: Rec. βρ. ὕ. ἐν ἡμ. . . . , but the the edd. prefer ὕ. βρ. τὰς ἡ. (*Prospect* 1:158)

during the days: τὰς ἡμ. ABC. and most cursives, Compl., Hipp., &c.; ἐν (Er. ταῖς) ἡμ. many mss., Rec., Vulg. (*Rev. of John*, 1860, p.30) [see note to Rev. 17:12]

of their prophecy: τ. πρ. αὐτ. ABC. and the mass, Compl., Vulg., Cop., Arm., Hipp., And., Are., cat.; αὐτ. τ. πρ. many mss. (*Rev. of John*, 1860, p.30)

of their prophecy: Rec. . . . αὐτ. τ. πρ., but the the edd. prefer . . . τ. πρ. αὐτ. (*Prospect* 1:158)

with: ἐν AC., most mss., Compl., Er., Hipp., And., Are., cat.; omitted by B. and many mss., Rec., Vulg., &c. (*Rev. of John*, 1860, p.30)

with: the edd. . . . insert ἐν before π. πλ. which Ln. Tisch. and Treg. put before ὁ. ἐ. θ., Gr. Sz. &c., after. (*Prospect* 1:158)

as often as they will: ὅσ. ἐὰν (C. and several εἰν) θελήσωσιν (C - σουσιν, others θέλωσι or θέλουσι) at the end, AC. and most mss., Vv., and Ff.; after τὴν γ., B., twenty-two mss., Are., cat. (*Rev. of John*, 1860, p.30)

they will: may or "shall" desire is right (*Bible Treasury* 14:176)

11:7 And when they shall have finished . . . that: κ. ὅτε τελέσουσι Er. (who also omits τό 2nd). (*Rev. of John*, 1860, p.30)

^ that riseth up: A. adds τὸ τέταρτον after τὸ θ.; and has, with 7., ἀναβαίνων. (*Rev. of John*, 1860, p.30)

war with them: μ. αὐτ. π. ABC., most mss., Compl., Vv., and Ff., for π. μ. αὐτ. as many, Rec. (*Rev. of John*, 1860, p.30)

shall overcome: C. 7. νικήσῃ. (*Rev. of John*, 1860, p.30)

11:8 their dead body shall be on . . . their: why should it not be "their body, or carcase [shall be] on," &c.? Of course the Revisers rightly say "their" Lord. (*Bible Treasury* 14:176)

dead body: τὸ πῶμα ABC., more than thirty mss., Cop., Slav., Are., cat.; τὰ πτ. very many mss., Rec., Vulg., Syr., &c., And., Vic., Prim. (*Rev. of John*, 1860, p.30)

dead body: Rec. τὰ πτ., the edd. τὸ πτ. (*Prospect* 1:158)

the: τῆς π. ABC., more than thirty-two mss., Compl., And., Are., cat.; contrary to many, Rec., which omit τῆς. (*Rev. of John*, 1860, p.30)

the: I did not object to the τῆς, for it is my own reading, as it is that of every critical editor of the Revelation, save Griesbach and Scholz. . . who seem to have neglected entirely their own evidence, as well as much since better known. Bishop Middleton is quite right in what he says that the article is required before πόλεως. Even the Complutensian edition is correct, and though Erasmus introduced the error into the first published edition and all those which followed, it is now known that it was his own error, not the bad reading of his manuscript; for Codex Reuchlini exhibits ἐν τῇ πλ. τῆς π. (*Lect. on Rev.*, p. xviii)

the great: Rec. Gr. Kn. and Sz. omit, and Matthiae, Ln. Tisch. and Treg. insert τῆς before πόλεως. (It is evident that Jerusalem (literal or symbolical,) is the city referred to in the preceding verses, and determined to be the city in question by the words which follow. Now τῆς μεγ. may be taken, so far as grammar is concerned, either with τῆς πλ., or with τῆς πόλεως. But the internal evidence opposes the latter and ordinary view, because Babylon, not Jerusalem, is designated "the great city" in this book. That others have been dissatisfied, and that on other grounds, I presume, is plain from Boothroyd's suggestion, "in the broad city, the great one." But this leaves the difficulty untouched.) (*Prospect* 1:158)

and . . . also: [WK's note applies to one of these two words but not both?] καὶ is omitted by 7. 12. 14. 34. 35. 36. 87. 92. Er., Lips.⁴, Cop., Slav.^{3,4} (*Rev. of John*, 1860, p.30)

their: αὐτῶν ABC., most mss., Compl., Vv., and Ff.; ἡμῶν Rec. (*Rev. of John*, 1860, p.30)

their: Rec. κ. ἡμῶν, the edd. κ. αὐτῶν. (*Prospect* 1:158)

11:9 some of the peoples: 9 is not ill translated [in the RV] though wordily: "And from among the peoples do men," &c. "And some," or "men," or "they," as in the A.V. is more compact. (*Bible Treasury* 14:176)

Λ tribes: B. adds τῶν before φ. (*Rev. of John*, 1860, p.30)

see: βλέπ. ABC. and more than thirty-seven mss., Compl., And., Are., cat., Tich.; βλέψ. many cursives, Rec., most Vv., Prim. (*Rev. of John*, 1860, p.30)

see: Rec. βλέψ. . . ., the edd. βλέπ. (*Prospect* 1:158)

Λ dead body: τὸ πτ. ABC. and more than thirty mss., Cop., Are., cat., Tich.; τὰ πτ. very many mss., Rec., Vv., Prim. (*Rev. of John*, 1860, p.30)

Λ dead body: τὰ πτ. . . ., the edd. . . . τὸ πτ (*Prospect* 1:158)

and: B. and thirty-one mss., Compl., And., Are., cat., &c., omit καὶ before ἡμ.; contrary to AC., very many cursives, Vulg., &c., Prim. (*Rev. of John*, 1860, p.30)

and: Matthiae omits καὶ before ἡμ. (*Prospect* 1:158)

do . . . suffer: ἀφιοῦσιν (or ἀφί-) AC. 12. 28. 36. Er., *Am. Fuld. Harl. Tol. Lips.*⁵, Tich.; ἀφήσουσι (or -ν) B., most mss., Rec., Vulg., Cop., Syr., Are., cat., Prim. (*Rev. of John*, 1860, p.30)

do suffer: Rec. Gr. Kn. and Sz. ἀφήσουσι, others ἀφίουσι. (*Prospect* 1:158)

a sepulchre: μνήμα AB. (C. 36. -μείον), more than thirty-six mss., Compl., Cop., Æth., Syr., Arr., Slav., And., Are., cat., Tich.; μνήματα many mss., Rec., Vulg., and other Lat. authorities. (*Rev. of John*, 1860, p.30,31)

a sepulchre: μνήματα, the edd. . . . μνήμα. (*Prospect* 1:158)

11:10 rejoice: χαίρ. ABC., more than thirty-seven mss., Compl., Tich.; χαρ. (38. &c. χαρήσονται) many mss., Rec., Vv., Prim. (*Rev. of John*, 1860, p.31)

rejoice: Rec. χαρ., the edd. χαίρ. (*Prospect* 1:158)

Λ rejoice . . . make merry . . . shall send: "rejoice" without "shall" stands on full authority (save 38), and so the Complutensian edition, but not so "make merry," though in the best copies, still less "send," where even the Revisers give the future with A C, &c. (*Bible Treasury* 14:176)

make merry: εὐφραίν. AC. 12. 28. 36. 95. Tich. (14. Er., εὐφρανούντ.) εὐφρανθήσ. B. 14. most mss., Rec., perhaps all the Vv., Are., cat., Prim. (*Rev. of John*, 1860, p.31)

make merry: the more modern [edd.] εὐφραίνονται. (*Prospect* 1:158)

shall send: πέμψ. AC., very many mss., Rec., Vv., and Ff.; δώσουσιν B. and twenty-eight mss., Are., cat. (*Rev. of John*, 1860, p.31)

shall send: Matthiae edits δ. δώσουσι. (*Prospect* 1:158)

to one another: C. 27. ἀλλήλους. (*Rev. of John*, 1860, p.31)

11:11 the: τὰς is omitted by 28. 36. 37. 38. 40. 49. 96. Compl., Er. (*Rev. of John*, 1860, p.31)

the . . . the spirit of life . . . that beheld: it should be "the" three; but why "the" breath of life? (*Bible Treasury* 14:176)

a half: C. puts τὸ before ἡμ. (A. ἡμισυ). (*Rev. of John*, 1860, p.31)

[into] them: For ἐπ' αὐτούς, the received reading, supported by very many mss., A. 18. 26. 28.** 95. have ἐν αὐτοῖς; C. 7. 13. 17. 38. read αὐτοῖς; and B. with upwards of twenty-five, εἰς αὐτούς. (*Rev. of John*, 1860, p.31)

[into] them: Rec. ἐπ' αὐτούς. Matthiae εἰς αὐτ. Gr. Kn. Sz. Ln. and Tisch. ἐν αὐτ. Treg. αὐτοῖς. (*Prospect* 1:158)

fell: ἐπέπεσεν AC., fourteen mss., Compl.; ἔπεσεν B. and most, Rec., Are., cat. (*Rev. of John*, 1860, p.31)

fell: Rec. Gr. Kn. and Sz. ἔπεσεν, others ἐπέπεσεν. (*Prospect* 1:158)

those that beheld: C. 17* τῶν θεωρ. (*Rev. of John*, 1860, p.31)

"That beheld" or "beholding" is right. (*Bible Treasury* 14:176)

11:12 I heard: ἤκουσαν AC., very many mss., Rec., Vulg. and other Vv. (38. ἀκούσονται); ἤκουσα B., thirty-one cursives, Compl., Cop., Syr., Arm., Arr., And., Are., cat., Tich. (*Rev. of John*, 1860, p.31)

I heard: Matthiae ἤκουσα ("I," not they, "heard.") (*Prospect* 1:158)

I heard: ["They heard"]: The four best ancient uncials that are known as yet, & A C P, with very many cursives confirm the received reading, which is rather strengthened, it seems to me, by the fact that elsewhere the book has ἤκουσα. For assimilation, under such circumstances, whether by accident or design, is far more probable than the introduction of a difference. If this be so, the sense is that the witnesses had a public and glorious vindication in the sight and hearing of their enemies. (*Lect. on Rev.*, p.230)

I heard: It is a fair question as to ἤκουσα or ἤκουσαν the latter having decidedly the best ancient evidence in its favor, as well as the more modern copies from which the received text was drawn; but the former has good authority, uncial and cursive, supported by most of the ancient versions, and the general analogy of the phrase in the book. (*Lect. on Rev.*, p. xxxv)

I heard . . . the cloud: the Revisers adhere to "they" heard, as in the Authorised Version. But there is no inconsiderable testimony to "I heard." "The" cloud is the correction of simple mistranslation. (*Bible Treasury* 14:176)

a loud voice . . . saying: C. 10. 12. 17. 28. 36. 37. 91. 95. 96 φωνῆς μεγ.; and (except 37.) λεγούσης (B.** λέγουσα). (*Rev. of John*, 1860, p.31)

to them: A. 28. omit αὐτοῖς. (*Rev. of John*, 1860, p.31)

to them: Ln. and Tisch. omit *αὐτοῖς* after *λέγ.* (*Prospect* 1:158)
Come up: *ἀνάβατε* AC. 26. 36. 42.; -*βητε* B. and the rest, Rec., And., Are., cat. (*Rev. of John*, 1860, p.31)

Come up: The older edd. *ἀνάβητε*. (*Prospect* 1:158)

11:13 And: *καὶ* is omitted by B. and twenty-four mss., Are., cat., Tich.; contrary to AC. and most mss. and Vv., And., Prim. (*Rev. of John*, 1860, p.31)

And: Matthiae omits *καὶ*. (*Prospect* 1:158)

in that hour: Surely "in that hour" is the right rendering of *ἐν ἐκείνῃ τῇ ὥρᾳ*, rather than "at that same time." (*Lect. on Rev.*, p. xxxv)

hour: *ὥρα* AC., very many mss. and Vv., &c.; *ἡμέρα* B. and more than thirty-six mss., Compl., Ar.^p, &c. (*Rev. of John*, 1860, p.31)

hour: Matthiae . . . reads *ἡμέρα*, not *ὥρα* as other edd. do. (*Prospect* 1:158)

that: [In the RV] "that," not "the same" (*Bible Treasury* 14:176)

and the: *ὥστε* τό C. (*Rev. of John*, 1860, p.31)

tenth: B. *γ* (=third). (*Rev. of John*, 1860, p.31)

afraid: C. 14. *ἐνφ*. (*Rev. of John*, 1860, p.31)

11:14 behold: AC., very many mss. and Vv., place *ἰδοῦ* before *ἡ οὐ. ἡ τρ.*; B. thirty mss., Compl., after *ἐρχεται*. 6. 33. 35. 46. &c., Er., with *Fuld.* and *Æth.*, omit. (*Rev. of John*, 1860, p.31)

behold: Matthiae omits *ἰδοῦ*. (*Prospect* 1:158)

11:15 the: A. 98. omit *ὁ*. (*Rev. of John*, 1860, p.32)

saying: *λέγοντες* AB., sixteen mss.; *λέγουσαι* C. and most mss., Rec., And., Are., cat. (*Rev. of John*, 1860, p.32)

saying: Rec. *λέγουσαι* . . . , the edd. *λέγοντες*. (*Prospect* 1:158)

the kingdom of the world: or "the world-kingdom," if our tongue admits of such a combination. (*Rev. Exp.*, p.132-133)

kingdom of the world: Notoriously the plural form as in the Text. Rec. and the Authorised Version is the mistake of a few cursives. (*Bible Treasury* 14:176)

hath become: *ἐγένετο ἡ β.* ABC., most mss., and perhaps all Vv. and Ff., Gr. and Lat. (Compl.) The pl. form (Rec.) has few supporters. (*Rev. of John*, 1860, p.32)

hath become: *Ἐγένοντο αἱ βασιλείαι*, the edd. . . . *Ἐγένετο ἡ β.* (*Prospect* 1:158)

hath become: it should be either "that" of our Lord, or "of our Lord &c. is come." (*Bible Treasury* 14:176)

Lord's and: Some Latins omit the pronoun, and give "Dei" or "Domini Dei." But Bengel is quite wrong in pronouncing *τοῦ κυρίου καὶ* "*lectio firma*." (App. Crit. Ed. II., p. 939; Gnomon in loc.) Comparing Ps. 135:5, and especially the LXX., we see that *ὁ κ. ἡμ.* = *יְהוָה אֱלֹהֵינוּ*. (*Rev. of John*, 1860, p.32)

and his Christ's: For *κ. τ. χ. αὐτ.* a few mss., Tol., &c., give *ὁ υἱος*; but Are. and cat. *τοῦ κυρίου ἡμ.* before. (*Rev. of John*, 1860, p.32)

11:16 the: A. omits *οἱ* 1st, against B. and all others. (*Rev. of John*, 1860, p.32)

the: Rec. *οἱ εἰκ.* . . . Ln. omits *οἱ* before *εἰκ.* (*Prospect* 1:158)

twenty-four: *εἰκ. τ.* eighteen mss., Compl., Er., And., Are., cat., Vulg., Cyp., Prim.; *καὶ τ.* most cursives, Rec.; *κδ'* B. and many others. (*Rev. of John*, 1860, p.32)

twenty-four: Rec. *οἱ εἰκ. καὶ τ.* (*Prospect* 1:158)

who . . . before: *οἱ ἐνώ.*, omitted by AB. 12. 14. 46. 92. Er., Slav.; *οἱ (οἱ)* is read by C. and most, And., Are., cat. (*Rev. of John*, 1860, p.32)

who . . . before: Ln. omits *οἱ* . . . before *ἐνώπιον*. (Many MSS., B. and twenty-nine others, add *τοῦ θρόνου*, i.e. "before the throne of God.") So also Matthiae. (*Prospect* 1:158)

sit: B. and . . . [nearly 35 mss.] (save 4.7.) read *οἱ κάθηνται*; C. 2. Arm., support *κάθηνται*; while A. and very many, Rec., give *καθήμενοι*. (*Rev. of John*, 1860, p.32)

sit: Matthiae . . . with Treg. reads *οἱ ἐν. τ. Θ. κάθηνται*, instead of *οἱ . . . καθήμενοι*. (*Prospect* 1:158)

sit: [In the RV] "sit," not "sat" (*Bible Treasury* 14:176)

God: B. and nearly thirty-five mss., Syr., Arr., prefix *τοῦ θρόνου* to *τ. θεοῦ*; contrary to AC., very many mss. and Vv., &c. (Cyp. omits both). (*Rev. of John*, 1860, p.32)

fell: *ἔπεσαν* AC., most mss.; -*σον* B. and many, Compl. (*Rev. of John*, 1860, p.32)

11:17 thee: B. *σε*. (*Rev. of John*, 1860, p.32)

that . . . wast *ἄ* . . . reigned: "which," or "who," "wast" (without "and art to come"), stand on good authority. They [the RV] change "hast reigned" of the Authorised Version into "didst reign." (*Bible Treasury* 14:176)

wast *ἄ*: ABC. (retaining *καὶ*), most mss., Compl., *Am. Fuld.* (et) *Demid. Harl.*, Syr., &c., Are., cat., Cyp., Prim., have not *καὶ ὁ ἐρχόμενος*; which many cursives, Rec., Vulg., Cop., &c., add. (*Rev. of John*, 1860, p.32)

wast *ἄ*: Rec. *καὶ ὁ ἐρχόμενος*, the edd. reject the words. (*Prospect* 1:158)

wast *ἄ*: I beg leave to omit the last clause, "and art to come" — not as a conjecture (for conjecture on scripture is presumption), but because of what the best witnesses for the word of God really maintain. The clause, "and art to come," was put in to make it square with other passages which contain a similar phrase. . . In chap. 11, there is the omission of the words, "and art to come," perhaps because the arrival of the world-kingdom of the Lord is here celebrated, so that there was no need to add anything. Before He came in His kingdom, it was appropriate; but it would be hardly suitable here. As I find that the best authorities reject the words, it is surely legitimate to try to shew how the better reading harmonizes with the truth of God in the passage itself. (*Lect. on Rev.*, p.237-8)

wast *ἄ*: *καὶ ὁ ἐρχόμενος* is rejected by the Sinaitic, the Porphyrian, the Basilian Vatican (B 2066), as well as A and C, and the mass of cursives; also by the Complut. and even by Erasmus' Cod. Reuchl., though he boldly inserted it (probably out of deference to the Vulgate, not knowing that its best copies, Amiat. Fuld. Demidov. and Harl., reject the clause). (*Lect. on Rev.*, p. xxxv)

thou hast taken: C. *εἰληφες*. (*Rev. of John*, 1860, p.32)

11:18 wrath *ἄ*: 38. adds *ἐπ' αὐτοῦς* after *ἡ ὁρ. σ., σου* after *ἀγίοις*, and *καὶ* before *τ. μικρ.* (*Rev. of John*, 1860, p.32)

is come: "came" and several other minute changes are adopted [in the RV] (*Bible Treasury* 14:176)

reward: C. *κλήρος*. (*Rev. of John*, 1860, p.32)

to the saints, and to them that fear thy name, the little and the great: *τοὺς ἀγ. κ. τοὺς φ. Α., τοὺς μ. κ. τ. μ. AC.* (*Rev. of John*, 1860, p.32)

to the saints, and to them that fear thy name, the little and the great: Ln. *τοὺς ἀγ. κ. τοὺς φ.... τοὺς μ. κ. τοὺς μ. . . .* others *τοὺς*, &c. (*Prospect* 1:159)

and: A. omits last *καὶ*. (*Rev. of John*, 1860, p.32)

and: Ln. . . . omits *καὶ* before *διαφθ.* (*Prospect* 1:159)

destroy: *διαφθεύσαντας* C. 7. 47. 48. 49. 87. 96. and a few others, Vulg., Cyp., Prim. (Er. *φθείρ.*, probably from And.) (*Rev. of John*, 1860, p.32)

11:19 [whole verse]: It is amazing that the true relation of this verse escaped the notice of so many able Christian men, owing perhaps to the mere fact of its being unfortunately tacked to the end of chap. 11, instead of opening the new division commencing with chap. 12. If Mr. Elliott

had only observed it, he might have been spared much trouble; but then he would have lost the coincidence of the "great hail" with the storm in July, 1788!! and the "earthquake" of the French Revolution in 1789. But the hailstorm he had hitherto interpreted as an invasion from the cold north-east. Where is the consistency of this vaunted scheme? And what had the opening of the temple of God, or the sight of the ark of His covenant there, to do with the French democrats? (*Lect. on Rev.*, p.252-253) [See also *Rev. Exp.*, p.134 and *Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.478]

[whole verse]: The Revisers are right of course in separating 19, as indeed it is the introduction to the vision that follows, rather than the conclusion of chapter 11. (*Bible Treasury* 14:176)

was opened: ἡνοίγη AC., most mss., Rec., And.; ἡνοίχθη B. and twenty-two mss., Compl. (*Rev. of John*, 1860, p.32)

was opened: Matthiae ἡνοίχθη. (*Prospect* 1:159)

[that is]: AC. 14. 38. 87. 92. 95. Vic., &c., insert, and B. with the great majority of cursives, Are., cat., Prim., omit ὁ before ἐν τῷ οὐρ. (*Rev. of John*, 1860, p.32)

[that is]: Ln. ὁ ἐν τῷ οὐρ. Treg. brackets ἐν τ. οὐρ. as being omitted in A and three other MSS. (*Prospect* 1:159)

[that is]: The true reading is probably ὁ ἐν τῷ οὐρανῷ (i.e. which is in heaven). At any rate, so the Alexandrian and the Paris rescript, the Leicester, a Vatican cursive (579), the Middlehill, the Montfort, and one of the Parham (17) manuscripts say, not to speak of the Cod. Coislin. of Andreas and Victorinus. Mr. [Elliott] is also quite wrong in saying that 'according to Tregelles this is a mistake.' It is true that in his first edition, he omits this various reading, though long before noted by Walton, Mill, Bengel, Wetstein probably (I now add certainly), and even adopted without question in the text, not of Wordsworth only, but of Lachmann and Tischendorf, as it appears to be by Tregelles, judging from the new edition of 1859 (which gave the English only, not the Greek). How it was that Mr. E. did not find it in the critical editions of Griesbach and of Scholz, it is not for me to say; but there it unquestionably may be found by any who examine them. In Hahn's manual one could not rightly expect such a thing . . . Now it must be evident to any candid mind that my fault with Mr. E. was not the question of adopting ὁ, for I myself bracketed it in my Greek text, and therefore doubted it more than the greatest of modern critics, and only used the word "probably" in the note before Mr. E. What I charged him with was the extraordinary tissue of errors, which he now, one is sorry to see, evades by an argument about the reading. He distinctly affirmed in his fourth edition that when W. read the disputed ὁ as if in A and C, this was a mistake according to Tregelles. I denied both the mistake and that T. says anything of the sort. Dr. T. knows the readings of the Revelation far too well to be guilty of an assertion so monstrous in the eyes of any one acquainted with such matters. He never said so. He omitted this various reading in his first edition — a rare fault with him; for the book was in most respects very well done and abounded in sound information. But T.'s omission (which the most careful may fall into sometimes) is no warrant for using his name to deny ὁ to be the reading of A and C, as it certainly is. And I corroborated this by referring to Tregelles's new edition (English) of 1859, in which he gives the clause, "And the temple of God * which is in heaven was opened." (In his explanation of marks used Dr. T. says, "An asterisk (*) is inserted whenever the ancient text differs from the modern.") This can leave no doubt how utterly mistaken Mr. E. was. Further, though not adopted in the text of Griesbach or Scholz, the reading is given with the authorities then ascertained. (*Lect. on Rev.*, p. xix-xx)

[that is]: I do not say that it is "the true reading." In 1860 I bracketed the article before ἐν as doubtful; I should be disposed to do the same in 1871. (*Lect. on Rev.*, p. xxxv)

[that is]: Probably "that is" (ὁ) is right, as later critics think on good authority, though the omission of the article in A B and most cursives, &c. must make it doubtful. (*Bible Treasury* 14:176)

was seen: C. ἐδόθη. (*Rev. of John*, 1860, p.32)

his: αὐτοῦ 1st, AC. and very many others, Vulg., Syr.; τοῦ (B. 7. and others omit) κυρίου B. and upwards of thirty-four mss., Compl., Are., cat., Vic. (some mss. and Vv. τοῦ θεοῦ; and Cop., Ar.^s, &c., omit). (*Rev. of John*, 1860, p.32)

his: Rec. Ln. Tisch. and Treg. αὐτοῦ, Gr. and Sz. τοῦ κυρίου. (*Prospect* 1:159)

covenant: "Testament" is all wrong, and everywhere save in Heb. 9:16,17, as already noticed. (*Bible Treasury* 14:176)

[and an earthquake]: καί (11. omits κ., and 12 adds ὁ) σεισμός (34. 87. σεισμοί) AC., most mss. and Vv., Prim., Tich.; but B., thirty mss., Compl., Arr., &c., omit. (*Rev. of John*, 1860, p.32)

[and an earthquake]: Tisch. rejects καὶ σεισμός which the other edd. receive. (*Prospect* 1:159)

12:1 [whole verse] . . . sign was seen . . . clothed: [In the RV] "sign" as in the old margin takes the place of "wonder" as in 3. The Authorised Version should have been consistent with its own rendering in 15:1. Tyndale ought not to have departed from Wiclif in this. The order of the Greek is also better kept in the Revised Version, as will appear from comparing 1 and 3; but there is no great reason for dropping "appeared" here after adopting it almost everywhere else in the New Testament. No doubt the Authorised Version had preceded them in giving "was seen," in 11:19, and so they might have given in 12:1 and 3, as both give in Acts 13:31, and 1 Tim. 3:16. Generally both give "appeared." Further, "arrayed" and "clothed" are interchanged as in the Authorised Version, though the Revisers use the former. (*Bible Treasury* 14:190)

clothed with: A. περιβλεπομένη. (*Rev. of John*, 1860, p.32)

the: Er. omits ἡ before σελ. (*Rev. of John*, 1860, p.32)

12:2 with: B. ἐγ γαστρί. (*Rev. of John*, 1860, p.32)

she crieth: κράζει A. and many mss., Am. Demid., &c., Cop., Hipp.; ἐκραζεν C. (prefixing καί, as does Prim.), twenty-six mss., Compl., Vulg., Syr., Æth., And., Are., cat., Prim.; -ξεν B. and about twelve mss. (*Rev. of John*, 1860, p.32-33)

she crieth: Sz. ἐκραζεν, others κράζει. (*Prospect* 1:159)

travailing: A. prefixes καὶ to ὦδ. (*Rev. of John*, 1860, p.33)

travailing: Rec. Gr. Kn. Sz. and Treg. omit καὶ, which Ln. and Tisch. (with A. C.) read before ὦδ. (*Prospect* 1:159)

travailing: the Committee [of Revisers of 1881] adopt a view of the text, in the insertion of an additional copulative, on the authority of A C 95, apparently confirmed by some of the Latin copies, more extreme than most, including Tischendorf, till the Sinaitic carried him away. Lachmann, in his lesser edition, followed the Alexandrian in having the copulative before ὦδ. (*Bible Treasury* 14:190)

12:3 was seen: [See note to Rev. 12:1]

red: πυρρός A. and most mss. and Ff.; πυρός BC. and nearly twenty-six mss. (before μ. BC. and most authorities, after μ. A. and many). (*Rev. of John*, 1860, p.33)

his: A. 87. αὐτῶν. (*Rev. of John*, 1860, p.33)

his: Rec. Gr. Sz. μέγ. π. Ln. Tisch. and Treg. π. μ. (*Prospect* 1:159)

seven diadems: ἐπ. δ. ABC. and most cursives, Compl., Am. Fuld., &c., Meth., And., &c.; δ. ἐπ. many cursives, Vulg. Prim. (*Rev. of John*, 1860, p.33)

seven diadems: Rec. διαδ. ἐπ., the edd. ἐπ. διαδ. (*Prospect* 1:159)

diadems: "diadems" is right, as in Wiclif and the Rhemish, not "crowns" as in the Authorised Version. (*Bible Treasury* 14:190)

12:4 draweth: "Drew" in 4 is an error, not of text but of translation in all the English versions from Wiclif down to the Authorised Version. (*Bible Treasury* 14:190)

stars: ἄστρων C. (*Rev. of John*, 1860, p.33)

stood: ἐστήκει C. (*Rev. of John*, 1860, p.33)

stood: All the English versions, the Revised included, have "stood" for "standeth." (*Bible Treasury* 14:190)

stood: there is no doubt that the Americans [correctors of the RV] are justified in giving a present force to the principal verb ("standeth"), and hence to the correction that follows. The truth is that here as in the Old Testament prophecy the Seer was expressly inspired to intermingle the past with the present and future. All was thus felt the more vividly to be before God who made His word known. This has led to a little swerving from a literal rendering. (*Bible Treasury* 15:192)

to bring forth: τίκειν 37. 49. 96. Compl., Hipp. (ἐκτεκεῖν Meth.) (*Rev. of John*, 1860, p.33)

when she brought forth: It was Tyndale who misled the early translators in giving "as soon as it was born," instead of Wiclif's more correct "when she had borne a child" or "been delivered" as in the Revised Version. (*Bible Treasury* 14:190)

12:5 a male son . . . is to rule . . . the nations . . . to: all the previous translations avoid the simple "a son, a man child," as in the Revision; as all give "was to" or "should" rule, and omit "the" nations. The better text would give the last "to" in Roman letters, not italics as in the Authorised Version. (*Bible Treasury* 14:190-191)

male: ἄρσεν AC.; ἄρρενα (B. ἄρε.) B. and most mss., Hipp., Meth. (*Rev. of John*, 1860, p.33)

to rule: ποιμαίνει Compl.; -ενεῖν 94. 95. 98. Er. (*Rev. of John*, 1860, p.33)

with: 12. Er. omit ἐν. (*Rev. of John*, 1860, p.33)

was caught up: ἡρπάχθη B.; -ην 10. 29. 31. 37. 47. 49. . . . 91. 94. 95. 96. Compl., Hipp., Meth. (*Rev. of John*, 1860, p.33)

to: πρὸς τ. θρ. AB., thirty-four mss., Compl., almost all the Vv. and Ff., contrary to many cursives which omit πρὸς. (*Rev. of John*, 1860, p.33)

to: Rec. omits πρὸς after καί. (*Prospect* 1:159)

12:6 into: It is true that εἰς may be translated unto or towards, no less than into: to decide which is meant, we must carefully examine the nature of the case, and the context. But Luke 11:56,57, in no wise proves that the woman was fleeing merely *towards* the wilderness; because we have various occurrences related immediately after the evangelist says that they proceeded unto another village — occurrences expressly said to be *while* they were on their way. So with Acts 8:25; 18:18, &c. The two wings of the great eagle convey the very reverse of a gradual movement thither. Nor does the parenthetic account of the war in heaven confirm the notion of progressive stages. (*Lect. on Rev.*, p.259)

hath \wedge : ἐκεῖ after ἐχ. AB. and most mss., Compl., &c. (47. Slav. mss., Hipp., transpose); but C. and very many mss., &c., omit. (*Rev. of John*, 1860, p.33)

hath \wedge : Rec. omits ἐκεῖ (Treg. brackets it) before τόπον. (*Prospect* 1:159)

hath \wedge : the replaced ἐκεῖ of the old Manuscripts makes a scarce sensible difference save perhaps in emphasis Hebraistically. (*Bible Treasury* 14:191)

of: ἀπό AC. and very many mss., Hipp.; ὑπό B. and thirty-two mss., &c. (*Rev. of John*, 1860, p.33)

of: Matthiae has ὑπὸ τοῦ Θ. (others ἀπὸ). (*Prospect* 1:159)

they should nourish: ἐκτρέφ. B., twenty-nine mss., Compl.; τρέφ. AC. (-οῦσιν) and very many others, Hipp., Meth., And. (*Rev. of John*, 1860, p.33)

they should nourish: Matthiae has . . . ἐκτρέφ. (*Prospect* 1:159)

12:7 \wedge Michael: δ τε M., A., and apparently Syr. (*Rev. of John*, 1860, p.33)

\wedge Michael: Ln. δ τε Μιχαήλ. (*Prospect* 1:159)

to war: τοῦ πολεμῆσαι AB. and many more, Compl.; also B. with more than thirty mss. omitting τοῦ, Æth., Syr., Arr., instead of ἐπολέμησαν, which Rec. gives with many mss., &c. (*Rev. of John*, 1860, p.33)

to war: Rec. ἐπολέμησαν . . . the Edd. τοῦ πολεμῆσαι. (*Prospect* 1:159)

to war: the anomalous construction τοῦ π. μετὰ "went to war," or "going forth to war with," is unquestionably genuine. The received reading ἐπολέμησαν is that of no known copy, and probably a mere guess of Erasmus from Arethas or the context. Cod. Reuchlini and the Complutensians give τοῦ π. (*Bible Treasury* 14:191)

with: μετὰ ABC., most mss., Vv., and Ff. (Compl.); κατὰ a few cursives and Ambrosiaster. (Rec.) (*Rev. of John*, 1860, p.33)

with: Rec. . . . κατὰ τ. δ. the Edd. . . . μετὰ τ. δ., Matthiae omitting τοῦ before π. (*Prospect* 1:159)

12:8 he prevailed: ἵσχυσαν (B. 14. -ον) BC. and very many mss., Vulg., Syr., &c., Are., cat., Prim., Hier.; -σεν A., thirty-one mss., Compl., Cop., Æth., Ar.^e, Vic., Cass. (*Rev. of John*, 1860, p.33-34)

he prevailed: Rec. and Treg. ἵσχυσαν, others -εν. (*Prospect* 1:159)

neither: οὐδέ ABC., thirty mss., Compl., And., Are., cat.; οὔτε many mss., Rec. (*Rev. of John*, 1860, p.34)

neither: Rec. οὔτε, the edd. οὐδέ. (*Prospect* 1:159)

their: αὐτῶν ABC., very many mss., Vv., and Ff.; αὐτῷ twenty-seven cursives, Cop., Arr., &c. (*Rev. of John*, 1860, p.34)

their: Kn. and Ln. αὐτῷ for αὐτῶν, as others have it. (*Prospect* 1:159)

12:9 [whole verse]: 9 is now accurately rendered by the Revisers in the main; and so yet more plainly 10. (*Bible Treasury* 14:191)

the: Er. omits ὁ before ὅφ. (*Rev. of John*, 1860, p.34)

\wedge Satan: ὁ is read before Σ. by AC. and very many more, and omitted by B. and thirty-five mss., Compl., &c. (*Rev. of John*, 1860, p.34)

\wedge Satan: Matthiae omits ὁ before Σατανᾶς. (*Prospect* 1:159)

with him: Er. omits μετ' αὐτοῦ. (*Rev. of John*, 1860, p.34)

12:10 [whole verse]: [See note to Rev. 12:10]

in the heaven, saying: λέγ. after ἐν τ. οὐρ. ABC., thirty mss., Compl., Vv., and Ff.; before ἐν τ. οὐρ. very many mss. (two mss., Töl., omitting ἐν τ. οὐρ.) (*Rev. of John*, 1860, p.34)

in the heaven, saying: Rec. λέγ. ἐν τ. οὐρ., the edd. ἐν τ. οὐρ. λέγ. (*Prospect* 1:159)

Christ: κυρίου C. (*Rev. of John*, 1860, p.34)

the accuser of our brethren: Er. omits the clause ὁ κατ. τ. ὁδ. ἡμ. (*Rev. of John*, 1860, p.34)

is cast out: ἐβλήθη ABC., thirty-four mss., &c.; κατεβλ. many mss. (*Rev. of John*, 1860, p.34)

is cast out: Rec. Gr. and Sz. κατεβλ., others ἐβλήθη. (*Prospect* 1:159)

accused: κατήγωρ A.; κατήγορος BC. and all others, And., Are., cat. (*Rev. of John*, 1860, p.34)

accused: Rec. κατήγορος, others κατήγωρ. (*Prospect* 1:159)

them: αὐτοὺς A. 28. 36. Er.; αὐτῶν BC., most mss., Rec. (98. -όν, 32. omits). (*Rev. of John*, 1860, p.34)

them: Ln. and Tisch. ὁ κ. αὐτοὺς, others αὐτῶν. (*Prospect* 1:159)

our: ἡμῶν after θεοῦ, omitted by 14. 28....90. 92. 98. Er., &c. (*Rev. of John*, 1860, p.34)

12:11 because of . . . because of . . . their life unto: it cannot be as in the Authorised Version “by,” but “because of,” διὰ τό, nor their “lives unto the” death. (*Bible Treasury* 14:191)

the word of their testimony: For τ. λ. τῆς μ. C. has τὴν μαρτυρίαν. (*Rev. of John*, 1860, p.34)

not: οὐχ A. (*Rev. of John*, 1860, p.34)

not: Ln. οὐχ ἡγ. (*Prospect* 1:159)

12:12 ^Λ heavens: οἱ οὐρ. A. and most mss.; but BC., twenty-five cursives, &c., omit οἱ. (*Rev. of John*, 1860, p.34)

^Λ heavens: Matthiae and Treg. omit οἱ before οὐρ. (*Prospect* 1:159)

^Λ heavens: Erasmus’ manuscript of Reuchlin had the article like A C P and many cursives. It seems the more strange that he omitted it like ^Λ B, and most without comment. (*Bible Treasury* 14:191)

to ^Λ the: C. κατασκηνοῦντες, 26. 29. 30. 31. 98. κατοικ. (*Rev. of John*, 1860, p.34)

to ^Λ the: it is “woe to the earth and to the sea,” not to “the inhabitants of,” as in the Text. Rec. from Erasmus’ Codex Reuchlini or 1. The Complutensian editors are right so far. But the Revisers follow the older form as in ^Λ A C P and a few cursives, and hence say, “woe for,” &c. (*Bible Treasury* 14:191)

the earth and to the sea: τὴν γῆν (A. ἀγαπήν) κ. τὴν θ. AC., Vv.; τῇ γῇ κ. τῇ θ. B. and most mss., Compl., and Ff.; τοῖς κατοικ. τ. γ. κ. τ. θ. most cursives, Rec. (*Rev. of John*, 1860, p.34)

the earth and to the sea: Rec. ὁνα τοῖς κ. τὴν γ. κ. τ. θ., the others οὐ. τῇ γῇ, except Treg. οὐ. τὴν γ. (*Prospect* 1:159)

^Λ having: ὁ ἔχ. Er. (*Rev. of John*, 1860, p.34)

a short time: At the end of the verse it is not mere lapse of time, which would be χρόνος, but καιρός or season. (*Bible Treasury* 14:191)

12:13 saw: ἰδ. B. 7. Rec. (*Rev. of John*, 1860, p.34)

male: ἀρσεναν A.; -α C. 14....92. 95.; ἄρρενα (B. ἄρενα) B. and most mss. (*Rev. of John*, 1860, p.34)

12:14 [the]: AC. 7. 12. 27.* 28. 36. 95. &c., add αἱ before δ.; but it is omitted by B. and the mass, &c. (*Rev. of John*, 1860, p.34)

[the]: Rec. Gr. Kn. and Sz. omit αἱ. (*Prospect* 1:159)

she should fly: πέταται 28. 38. Er. (*Rev. of John*, 1860, p.34)

where she is nourished: ὅπως τρέφεται (-εται 14. 30.) B. (so Mai, but Tisch. says that B. omits αὐτ. ὅπ. τρ. ἐκ. κ. κ.), thirty-two mss., Compl., Arr., And., Are., cat.; ὅπου τρέφεται (26. 27. 32. -ηται) AC. and very many more, Vulg., Cop., &c., Hipp., Prim. (*Rev. of John*, 1860, p.34)

where she is nourished: Matthiae reads ὅπως τρέφεται (“that she might be nourished,”) instead of ὅπου τρέφεται. (*Prospect* 1:159)

and half a time: C. omits κ. ἡμ. καιρ. (*Rev. of John*, 1860, p.34)

12:15 cast: ἔλαβεν A.* (*Rev. of John*, 1860, p.34)

out of his mouth after the woman: ἐκ τ. στ. αὐτ. before ὅπ. τ. γ. ABC., most mss., Compl., Vv., and Ff.; and after, some mss., Rec. (*Rev. of John*, 1860, p.34)

might make her as carried away by a river: C. π. αὐτ. ποτ. (*Rev. of John*, 1860, p.34)

her: αὐτήν ABC., thirty-seven mss., Compl., Vv., Ff.: ταύτην many mss., Rec. Er. omits. (*Rev. of John*, 1860, p.34)1

her: Rec. ταύτην. (*Prospect* 1:159)

by a river: the Revisers have not improved on the Authorised Version. They might easily have done so by closing the verse with “by a river,” instead of “the stream.” (*Bible Treasury* 14:191)

12:16 the earth: 34. 35. 36. 40. 41. 42. 87. and more, want ἡ γῇ 2nd. (*Rev. of John*, 1860, p.34)

the river: τὸ ὕδωρ ὁ A. (*Rev. of John*, 1860, p.34)

cast: ἐνέβαλ. B., ἀνέβαλ. 14. (*Rev. of John*, 1860, p.34)

12:17 was wroth: ὀργίσθη B. 7. (*Rev. of John*, 1860, p.34)

at: C. wants ἐπί. (*Rev. of John*, 1860, p.34)

of Jesus: ^Λ AB*C., most mss., Vv., and Ff.; τοῦ ^Λ B.** 7. 8. 11. 14. 19.; τοῦ ^Λ χυ many cursives, Vulg., Rec., Prim. (*Rev. of John*, 1860, p.34) [See also note to Mat. 1:18.]

of Jesus: Rec. τοῦ Ἰ. Χριστοῦ. (*Prospect* 1:159)

of Jesus: [The RV is] right in giving “of Jesus” in 17, omitting “Christ,” which has only inferior Latin support. The oldest and even the most numerous juniors do not give “Christ.” The Sinaitic and the Canonici 34 in the Bodleian (98) strangely read θεοῦ. (*Bible Treasury* 14:191)

12:18; 13:1 I stood: ἐστάθην B., almost all others, Rec., Cop., Ar.^c, &c., And., Are., cat.; -η AC. 87. 92. Vulg., Syr., Æth., Arm., Ar.^p, Vic., Tisch. (Prim. omits the verse). (*Rev. of John*, 1860, p.34,35)

I stood: Rec. Gr. Kn. Sz. and Tisch. prefer ἐστάθην, Ln. and Treg. (following A and C, &c., and some versions) ἐστάθη, i.e. “he stood.” (*Prospect* 1:159)

I stood: In Rev. 12:18, we have ἐστάθην [in ^Λ], with B. and perhaps all others save AC. 87. 92., a reading which, I am disposed to think, is fortified, if not demanded, by internal evidence. (*Rev. of John*, 1860, p. xviii)

I stood: The reader should know that this is one of the most contested readings in the book. The difference in Greek is but a letter more or less; but in the one case John is meant, in the other the dragon. The Alexandrian, Paris, and Porphyrian uncials, with the Middlehill and Montfort MSS., are confirmed by most of the ancient versions and two old Latin commentators in the latter sense; and all other known MSS., including the Sinai and Vatican uncials, with the Coptic, &c., and the Greek commentators give the former. Modern editors and commentators are not less divided. The comparison of our text with Rev. 10:5-10 will perhaps suffice to shew that there is no internal incongruity in assigning such a position to John. Dan. 10:4,5, 12:5, ought to be borne in mind. On the other hand, if it be “he stood,” I do not see that it attributes providential power to Satan, which would be very objectionable. (*Lect. on Rev.*, p.274-5)

I stood: The true reading is uncertain, as it turns on a letter easily added or dropped. The three best uncials, two cursives, and most of the ancient versions support the third person; B P, the mass of cursives, the Memph., etc., the first person. Here Tisch. even in his last edition yields to the weight of the internal grounds in deciding for the latter. (*Rev. Exp.*, p.149)

I stood: It is a pretty bold step of the Revisers to decide the question of what follows, and put what commonly stands at the beginning of chapter 13 in the close of chapter 12, adopting “he,” (not “I”) stood, without a marginal note. No doubt there is good and ancient authority for this departure from the Text. Rec. and Authorised Version; but excellent judges decide for the common text, and in such circumstances change without a word of caution seems hazardous. (*Bible Treasury* 14:191)

I stood: the Americans [correctors of the RV] rightly contend for at least a marg. addition to “he stood” thus: — “Some ancient authorities read *I stood* etc., connecting the clause with what follows.” Why, it is the reading of B P, all the known cursives save two, more than one ancient version and the Greek commentators Andreas and Arethas. Tischendorf retains it, ^Λ notwithstanding, in his eighth or last edition. Was this beneath a marginal notice? (*Bible Treasury* 15:192)

13:1 I saw: ἰδ. ABC., 7. 14. (*Rev. of John*, 1860, p.35)

ten horns and seven heads: κέρ. δ. κ. κεφ. ἐπ. ABC., thirty-four mss., Compl., most Vv., and nearly all Ff., Gr. and Lat.; κεφ. ἐπ. κ. κ. δ. few mss., Rec. (*Rev. of John*, 1860, p.35)

ten horns and seven heads: Rec. κεφ. ἐπ. κ. κέρ. δ., others κ. δ. κ. κ. ἐπ. (*Prospect* 1:159)

ten horns and seven heads: the Revisers follow authority in "horns" and heads as against the Vulgate and Arm. Erasmus probably had no other ground for the erroneous order of the Text. Rec. than, besides these, the fact of Codex Reuchlini; having omitted by inadvertence κέρατα δέκα καί. (*Bible Treasury* 14:191)

on . . . upon: [The RV tries] to represent ἐπὶ τῶν κ. by "on," and ἐπὶ τὰς κ. by "upon." (*Bible Treasury* 14:191)

names: ὀνόματα AB. and most mss., Compl., Vulg. (Am. &c.), Syr., Ar.^p, Slav., Are., cat.; ὄνομα C., many mss., Rec., *Fuld. Demid. Tol. Lips.*⁴, Cop., &c., Prim. (*Rev. of John*, 1860, p.35)

names: Rec. ὄνομα. (*Prospect* 1:159)

names: The received reading, answering to "name" in the Authorised Version, is not without good support (C P several cursives, ancient versions, &c.); but the plural form has yet more, and was the first printed reading in the Complutensian edition. (*Bible Treasury* 14:191)

13:2 [whole verse] . . . throne: There are critical questions in 2, but they do not claim attention here as the Revisers raise none in text or translation, save in their change from "seat" to "throne." (*Bible Treasury* 14:191)

I saw: ἴδ. ABC. 14. (*Rev. of John*, 1860, p.35)

like _Λ: 12. 46. omit ἦν, which 28. 87. &c., place after ὁμ. (*Rev. of John*, 1860, p.35)

a bear's: ἄρκου ABC., more than twenty-four mss., Compl.; ἄρκτου very many cursives, Rec. (*Rev. of John*, 1860, p.35)

authority _Λ: A.** adds at the end ἔδωκεν αὐτῷ. (*Rev. of John*, 1860, p.35)

13:3 I saw: Many mss., Rec., after καί, read εἶδον, contrary to ABC., Compl., most mss., Vv., and Ff. (*Rev. of John*, 1860, p.35)

I saw: The edd. omit εἶδον. (*Prospect* 1:159)

I saw: [The RV] rightly print[s] I saw in italics, in accordance with the Complutensian edition; whereas the Reuchlin copy gave no authority to Erasmus, who ventured to insert εἶδον, probably following Latin copies (and not the best). I am unaware of any cursive save the valuable Parham 17(95) which reads the word; but it was only brought from Mount Athos in 1837. (*Bible Treasury* 14:191)

of: ἐκ AB**C., most mss., Compl., Vv., and Ff.; contrary to B.,* many others, Rec., which omit. (*Rev. of John*, 1860, p.35)

of: The edd. . . . add ἐκ. (*Prospect* 1:159)

as: ὡς AC. and very many others, &c.; ὡσεὶ B., twenty-six mss., Compl., &c. (*Rev. of John*, 1860, p.35)

as: Matthiae ὡσεὶ. (*Prospect* 1:159)

slain unto death . . . deadly wound: ἐσφ. is not "wounded," as in the Authorised Version, nor yet "smitten," as in the Revised Version, but "slain," as in both margins; but "death-stroke" well renders πλ. τοῦ θ. (*Bible Treasury* 14:191)

wondered: ἐθαύμασεν B. and almost all mss., Are., cat.: ἐθαυμάσθη (C. -στώθη) AC. 12. 28. 36. Er.; which last (not AC.) have ἐν ὅλῃ τῇ γῇ. (*Rev. of John*, 1860, p.35)

wondered: Rec. Gr. Kn. and Sz. ἐθαύμασεν, others -άσθη. (*Prospect* 1:159)

13:4 the: τῷ δρ. ABC. and most mss., Compl., And., Are., cat.; τὸν δρ. many mss., Rec. (*Rev. of John*, 1860, p.35-36)

the: Rec. τὸν δρ. . . . , the edd. τῷ δρ. (*Prospect* 1:159)

the: the true reading is τῷ δ. ὅτι ἐδ., certainly not the Erasmusian conjecture τὸν δ. ὅς ἐδ. as the Reuchlin MS. fails here. B and many cursives, however, had τῷ δεδ. Probably the Rotterdam scholar translated the Vulgate here, and so forgot the article before ἐξουσίαν following. (*Bible Treasury* 14:191)

because he gave: ὅτι ἐδ. AC. 12. 34. 35. 36. 87. 95. Am. *Fuld. Demid. Lips.*⁵, Syr., Ar.^e, And., &c. (28. 46. ὅτε ἐδ.); ὅς ἐδ. many cursives (Rec.); τῷ δεδωκότι B., thirty-five mss., Compl., Are., cat. (14. τῷ δόντι.) (*Rev. of John*, 1860, p.36)

because he gave: Rec. . . . ὅς ἐδ. ἐξ., the edd. . . . ὅτι ἐδ. τὴν ἐξ., and Matthiae τῷ δεδωκότι. (*Prospect* 1:159)

the: τὴν is omitted by many cursives, Rec., against ABC. and most other mss., Compl., And., Are., cat. (*Rev. of John*, 1860, p.36)

the: Rec. . . . ὅς ἐδ. ἐξ., the edd. . . . ὅτι ἐδ. τὴν ἐξ. (*Prospect* 1:159)

the beast: τῷ θ. 2nd, BC. and most mss., Compl.; τὸ θ. A. and many mss., Rec. (*Rev. of John*, 1860, p.36)

the beast: Rec. τὸ θ. (others τῷ θ.) and omits καί. (*Prospect* 1:159)

and: καί before τίς 2nd, is read by ABC., seventeen mss., Compl., Vv., And., Ir.^m, Prim.; but most mss., And., cat., omit. (*Rev. of John*, 1860, p.36)

and: There is an omission in the Text. Rec. followed by the Authorised Version of καὶ before the second τίς, which the Revisers of course supply as amply justified. (*Bible Treasury* 14:191)

is able: δύναται AC., most mss., Rec., Vv., and Ff.; δυνατός B. and thirty four mss., Compl., Are., cat. (*Rev. of John*, 1860, p.36)

is able: Matthiae . . . δυνατός. (*Prospect* 1:159)

13:5 blasphemy: βλασφημίαν B. and near thirty-five mss., Compl., Vulg. mss., &c.; -ίας C. and very many mss., Vv., Rec.; βλάσφημα A. 12. 28. 34. 47. 87. (*Rev. of John*, 1860, p.36)

blasphemy: Rec. &c. βλασφημίας, Tisch. and Matthiae βλασφημίαν, Ln. and Treg. βλάσφημα. (*Prospect* 1:159)

blasphemy: there is considerable discrepancy as to βλ., but the ordinary text has the most ancient and best witnesses, though Lachmann adopted one shade of difference, and Tischendorf in his seventh edition another. (*Bible Treasury* 14:191)

work _Λ: πόλεμον is added before ποιῆσαι by B., most mss., Rec., some Vv. (some mss., after; others have πολεμήσαι); AC. 12. 18. 28. 36. (probably many others) 95. Steph., omit. (*Rev. of John*, 1860, p.36)

work _Λ: Rec. ἐξ. πόλεμον ποιῆσαι, Gr. πόλ. ποι., Kn. Sz. Ln. and Treg. ἐξ. ποι., and Tisch. ἐξ., omitting both πόλ. and ποι. (*Prospect* 1:159)

work _Λ: Grammatically speaking the authorized version is good here. Compare Acts 15:33; 18:23; 20:3. The Hebraistic absolute sense is according to the analogy of Dan. 8:12,24, and 11 passim. Bengel, Griesbach, and others, doubted as to the word in any sense, and considered it probably an interpolation from verse 7. I believe, on the contrary, that the peculiarity of the expression, to those that did not bear in mind the phraseology of Daniel, led some of the scribes to insert πόλεμον before or after ποιῆσαι as B, most MSS. (14 πολεμήσαι), and led other authorities, as the Armenian version, Irenaeus, &c., to omit ποιῆσαι. Dionysius Alex. (ap. Euseb.) has καὶ μήνες. On the whole I conceive that Erasmus and R. Stephens rightly read ποιῆσαι, and that the Complutensian editors and the Elzivers wrongly admitted πόλεμον. The true sense appears to be to practice, work, act, or do, rather than merely "continue." The ancient versions are singularly vague, but to my mind they indicate action more or less energetic or specific, and not bare continuance; and so, it seems to me, the great majority of the best modern translators. Dr. M'Causland (pp. 300, 361) prefers "to make forty-two months," i.e., to drive out the Jew into the wilderness for that period. This may be a "literal" version; but I cannot commend its

"propriety." Is it not plain that the *acting* of the beast is in contradistinction to his *speaking*. He blasphemes God in every possible way, His name, His tabernacle, and those that dwell in heaven; and more than this, license is given him to carry all out practically for forty-two months. (*Lect. on Rev.*, p.281-2)

work _Λ: surely ποιῆσαι here is more than "continue," and means (as Dan. 8:24; 11:28, 30, 32 may illustrate) to do, act, work, practise, or pursue his course for 42 months. πόλεμον is a mere gloss from 7, though in B and most (as the Sinaitic has δ θέλει), and followed in the Complutensian and Elzevir editions, not in Erasmus, R. Stephens, &c. The Armenian version, &c., cut the knot by dropping the infinitive altogether. (*Bible Treasury* 14:191)

forty-Λ-two: B. 28. and others, μβ; A. 16. 95. *Fuld.*, Syr., Ir.^{im}, adding καὶ before δ. (*Rev. of John*, 1860, p.36)

13:6 blasphemies: βλασφημίας AC. 18. 34. 35. . . . 87. 95. *Vulg.*; -ίαν B. and most mss. and Vv., Rec. (*Rev. of John*, 1860, p.36)

blasphemies: the plural has higher authority than the singular βλ. (*Bible Treasury* 14:191)

and his tabernacle: C., *Tol.*,* Slav.³, omit κ. τ. σκ. αὐτ. (*Rev. of John*, 1860, p.36)

[and]: καὶ last is omitted by AC., twenty-eight mss., Syr., Slav.¹⁰, contrary to B., very many mss., Rec., Vv., and Ff., Gr. and Lat. (*Rev. of John*, 1860, p.36)

[and]: Matthiae, Ln. and Treg. omit, and the others insert, καὶ before τοῦς. (*Prospect* 1:159)

[and]: It is not correct to say, with the author of the *Horae Apocalypticae*, that the conjunction is wanting in *all* the critical editions, for Griesbach, Knapp, Scholz, Tischendorf, &c., retain it with the Vatican, Porphyrian, and uncials, a good many MSS., and almost all the ancient versions, save the Syriac. Still there is grave authority (A C, twenty-eight cursives, &c.) against καὶ, which is therefore dropped by some excellent editors, as Matthaei, Lachmann, &c. I have, accordingly, thought it right to bracket the words, though my opinion is in favor of receiving it. (*Lect. on Rev.*, p.283)

[and]: the chief change [in the RV] is the discarding on good ground of "and" before the last clause; especially if with Alford we take it as in apposition with God's name and dwelling-place. The Revisers, it seems, regard it as exegetic of the dwelling-place only. (*Bible Treasury* 14:191)

13:7 And it was given him to make war with the saints and to overcome them: AC. 12. 14....92. omit from καὶ ἐδ. to νικ. αὐτ. (doubtless from simil. of beginning) contrary to almost all other authorities. (*Rev. of John*, 1860, p.36)

And it was given him to make war with the saints and to overcome them: Ln. omits καὶ ἐδ. . . . νικ αὐτοῦς, with A.C. and other MSS. (*Prospect* 1:159)

to make war: ποι. πόλ. B. and more than twenty-six mss., Compl., Cop., Syr., Slav.^{3,4,10} Are., cat., Prim.; πόλ. ποι. many mss., Rec., *Vulg.*, Amb. (*Rev. of John*, 1860, p.36)

to make war: Rec. Gr. κ. πόλ. ποι. Treg. ποι. πόλ. (*Prospect* 1:159)

and people: καὶ λαόν (C. -ούς) ABC., most mss. and Vv., &c.; but many authorities omit. (Rec.) (*Rev. of John*, 1860, p.36)

and people: Rec. omits and the edd. add καὶ λαόν. (*Prospect* 1:159)

and people: In 7 must be added "and people." (*Bible Treasury* 14:191)

13:8 him: αὐτόν ABC., twenty-seven mss.; αὐτῷ many mss., Rec. (*Rev. of John*, 1860, p.36)

him: Rec. αὐτῷ, the edd. αὐτόν. (*Prospect* 1:159)

of whom: οὗ οὐ C., Ir.^{im}, οὐα A. (both add αὐτοῦ); ὧν οὐ or οὗτε B. and the mass of mss., Rec. (omitting αὐτοῦ), Vv., and Ff. (*Rev. of John*, 1860, p.36)

of whom: Ln. and Tisch. οὗ, . . . αὐτοῦ, others ὧν. (*Prospect* 1:159)

name: ὄνομα ABC. and most mss., Compl., Cop., Syr., Arr., &c.; ὀνόματα many mss., Rec., *Vulg.*, &c., Are., cat., Prim. (*Rev. of John*, 1860, p.36)

name: it is certainly "name," emphatically singular, and indeed needing some means of expressing this, like "everyone" in the Revised Version, or "whose name soever," as Mr. T. S. Green proposes. (*Bible Treasury* 14:191)

name in the book: Rec. τὰ ὄν. ἐν τῇ β., the edd. τὸ ὄν. ἐν τῷ β. (*Prospect* 1:159)

in: B. has ἐπὶ for ἐν. (*Rev. of John*, 1860, p.36)

the book: τῷ (C. omits) βιβλίῳ ABC., twenty-five or more mss., Compl., And., Are., cat.; τῇ (36 omits) βιβλῷ very many mss., Rec. (*Rev. of John*, 1860, p.36)

that: Many mss., Rec., omit τοῦ before ἐσφ., contrary to ABC. and the mass, Compl., And., Are., cat. (*Rev. of John*, 1860, p.36)

that: Rec. wants and the edd. supply τοῦ before ἐσφ. (*Prospect* 1:159)

slain: ἐσφαγισμένου Er. (*Rev. of John*, 1860, p.36)

from the world's foundation: [The punctuation of this passage, and a parallel one in chap. 17:8, where the words "of the Lamb slain" are not introduced, leads me to suppose that the concluding part, "from the foundation of the world," refers to "the names written in the book of life." . . . 'Εσφαγμένον implies something done; and, though he was really slain to the eye of John in Patmos, as he tells us in chap. 5:6, yet, to the minds of patriarchs and prophets, he could not be said to be so, but rather "to be slain." . . . M.S.M.]

M.S.M. is correct in thinking that the true link is between the names written (not the Lamb slain) from the foundation of the world. Christ was foreordained as a lamb before the foundation of the world, but not slain till the due time. (*Christian Annotator* 2:20)

from the world's foundation: Whether Dean Alford's reasoning influenced the Revisers is best known to themselves; but it is impossible to admit the soundness of bringing forward 1 Pet. 1:19, 20 as the same thing with our passage, for it expressly speaks of Christ foreknown before the world was founded but manifested before the end of the times. Here there is no question of Christ purposed, but of the name having been written from the world's foundation in the book of the Lamb that has been slain. To say that Rev. 17:8 is cited irrelevantly here is surely idle. Christ's death is nowhere said to have taken place in divine counsels; it was foreknown, but took place in time. The Lord does the things known from of old, but they are nowhere said to have been done then. Is then the Authorised or Revised Version happy? It seems to be equivocal, if not misleading. A comma before "from" would have guarded the truth. The marginal note gives the right view; from which it would appear that the majority of the Committee preferred the wrong. (*Bible Treasury* 14:191)

from the world's foundation: In my opinion they [the American correctors of the RV] are no less right in suggesting that marg.⁵ and the text, ver.8 should exchange places. (Comp. 17:8) (*Bible Treasury* 15:192)

13:10 [whole verse]: The MSS. are in strange confusion as to 10. The common reading seems to give the sense; and the margin of the Revised Version expresses it better perhaps than the text. (*Bible Treasury* 14:191-192)

If any one is for captivity, into captivity he goeth: εἰ (C. ἡ thrice) τις εἰς αἰχ., εἰς αἰχ. ὑπάγει A., *Am. Fuld.*, &c., Slav.³, and so, omitting the second εἰς αἰχ., BC. 28. 38. 95.; and also, omitting εἰς after αἰχ.,

32. 47. (7. 18. 36. varying still): εἰ τις ἔχει αἰχ. ὑπ. twenty-five cursives, Compl.: εἰ τις αἰχ. συνάγει (αἰχ or εἰς αἰχ. ἀπάγει 33. 35. Vulg., Syr., &c.), εἰς αἰχ. ὑπ. many mss., Are., cat. (There are other slight variations.) (*Rev. of John*, 1860, p.36)

If any one is for captivity, into captivity he goeth: Rec. Gr. and Sz. (and Treg. omitting συνάγει with A.) εἰ τις εἰς αἰχ. σ., εἰς αἰχ. ὑπ. (so B.) Matthiae εἰ τις αἰχ., ὑπάγει. (so C.) (*Prospect* 1:159)

If any one is for captivity, into captivity he goeth: In Rev. 13:10, it is obvious that Codex Sinaiticus, with BC. 28. 38. 95., differs from my text, which follows A. &c., by the non-repetition of εἰς αἰχμαλωσίαν. But these words might have been as readily omitted as added. If the allusive contrast is with Jer. 15:2, ὅσοι εἰς μάχαιραν, εἰς μάχ. . . . καὶ ὅσοι εἰς αἰχμαλωσίαν, εἰς αἰχ., it tends to confirm the repeated form. The sense is the same either way, whether expressed or implied. The cursives fluctuate greatly. (*Rev. of John*, 1860, p. xviii)

will kill: ἀποκτενεῖ (B. 26. -κτενεῖ) BC., most other mss., Rec., Vv.; but some mss. -κτεννεῖ or κτείνει; while nineteen mss. omit. (*Rev. of John*, 1860, p.36)

will kill: Most read . . . ἀποκτενεῖ, Ln. and Tisch. ρῆ, the former ἀποκταίνει, the latter ἀποκτεννεῖ. (*Prospect* 1:159)

sword . . . sword: μαχαίρη AC. twice. (*Rev. of John*, 1860, p.36)

sword . . . sword: Most read μαχαίρα ἀποκτενεῖ, Ln. and Tisch. ρῆ. (*Prospect* 1:159)

with sword: ἐν μ. 2nd, is omitted by more than twenty mss., &c. (*Rev. of John*, 1860, p.36)

with sword: Matthiae omitting the second ἐν μαχ. (*Prospect* 1:159)

must . . . be killed: A. gives ἀποκτανθῆναι, but omits δέ. (*Rev. of John*, 1860, p.36)

13:11 I saw: ἴδ. AB. 7. 14. (*Rev. of John*, 1860, p.36)

rising up: C. ἀνάβαινον. (*Rev. of John*, 1860, p.36)

two: δύο is wanting in twenty-one mss., Are., cat., Vic. (12. δεκαδύο, 38. puts it before ἀρ.) (*Rev. of John*, 1860, p.36-37)

two: Matthiae omits δύο. (*Prospect* 1:159)

like: For δμ. C. has ὄνομα. (*Rev. of John*, 1860, p.37)

lamb: Codex Reuchlini misled Erasmus to edit in all his editions δμ. ἀρνίου (instead of ἀρνίω) followed in R. Stephen's first and second editions, but corrected in his third. It was right in the Complutensian edition. (*Bible Treasury* 14:192)

13:12 causeth: B. and twenty-eight mss., Compl., Syr., Are., &c., give ποιεῖ before τ. γ.; but AC. and very many mss. ποιῇ, Rec. (*Rev. of John*, 1860, p.37)

that dwell therein: κ. ἐν αὐτ. C. and many mss., Rec.; ἐν αὐτ. κατ. AB., most mss., Compl., Hipp., And., Are., cat. (*Rev. of John*, 1860, p.37)

that dwell therein: The edd., contrary to Rec., read τ. ἐν αὐτῇ κ. (*Prospect* 1:159)

those that dwell: Matthiae edited the gloss τοὺς ἐμούς "my people" that dwell (*Bible Treasury* 14:192)

to worship: προσκυνήσουσιν AC. 7.* 14. 30.* 36....98.; -σωσιν B. and the great majority, Rec. (*Rev. of John*, 1860, p.37)

to worship: Rec. &c. προσκυνήσωσι, Ln. &c. -ουσι. (*Prospect* 1:159)

deadly: A. omits τοῦ θανάτου; 14. and others, Vulg., Prim., omit αὐτοῦ. (*Rev. of John*, 1860, p.37)

13:13 so that even fire: ἵνα κ. π. AC., very many mss., Vv., and Ff., Rec.; κ. π. ἵνα B., thirty-one mss., Compl. (*Rev. of John*, 1860, p.37)

so that even fire: Most edd. ἵνα καὶ πῦρ ἐκ τ. ο. κ., (Rec. κ. ἐ. τ. ὁ,) but Gr. and Sz. καὶ π. ἵνα ἐκ τ. ὁ. κ. (*Prospect* 1:159)

come down out of the heaven: ποιῇ ἐκ τ. οὐρ. κ. (C. καταβαίνον) AC. 28. 34. 35. 38. Vulg., And., Ir.^{im}; π. κ. ἐκ. τ. οὐρ. many cursives,

Hipp., &c.; ἐκ τ. οὐρ. καταβαίνῃ B. (-ει), about thirty mss., Cop., Are., cat. (*Rev. of John*, 1860, p.37)

unto the earth: ἐπὶ B. and more than twenty-five cursives, &c. (Prim. omits ἐ. τ. γ.) (*Rev. of John*, 1860, p.37)

unto the earth: Matthiae for ἐπὶ τὴν γ. has εἰς τὴν γ. (*Prospect* 1:159)

13:14 ^Λ those: Twenty-six mss., Compl., add τοὺς ἐμούς before τοὺς. (*Rev. of John*, 1860, p.37)

^Λ those: Matthiae reads τοὺς ἐμούς τ. κ. (*Prospect* 1:159) because of: "by the means of," in the Authorised Version as in other English versions, should be "by reason of" (*Bible Treasury* 14:192)

saying: B.* λέγοντος, B.** 14....94. 95. -ον. (*Rev. of John*, 1860, p.37)

image: A. εἰκοναν. (*Rev. of John*, 1860, p.37)

who: ὃς ABC. 28. 34. 35. (36.?)....87. 92.; ὁ most cursives and Ff. (*Rev. of John*, 1860, p.37)

who: Ln. and Tisch. read ὃς ἔ. for the common reading ὁ ἔ. (*Prospect* 1:159)

who hath: [In the RV] "who hath" is right. (*Bible Treasury* 14:192)

hath: B. and more than thirty-six mss., Compl., Syr., &c., read εἶχεν where AC. and very many mss., Vv., Hipp., Prim., give ἔχει. (*Rev. of John*, 1860, p.37)

the: B. 8. 13. 29. 30. 31. 32. 40. 42. 43. &c., 50. 90. 93. 94. 97. 98. omit τὴν. (*Rev. of John*, 1860, p.37)

the wound of the sword and lived: τ. μ. (AC. &c., -ρης) κ. ἔξ. AC., most mss., Rec., Vv., and Ff.; κ. ἔξ. ἀπὸ τ. μ. B., more than twenty-four cursives, Are., cat. (*Rev. of John*, 1860, p.37)

the wound of the sword and lived: Matthiae reads . . . ἔξ. ἀπὸ τῆς μ. (*Prospect* 1:159)

13:15 him: αὐτῇ AC., contrary to all others. (*Rev. of John*, 1860, p.37)

him: Ln. αὐτῇ. (*Prospect* 1:159)

him: truly eccentric is the preference [of the RV] with Lachmann of αὐτῇ (A C P) to αὐτῷ (B and almost all other copies). (*Bible Treasury* 14:192)

to give breath: δ. (C. omits) πν. AC., most mss., Rec., Vv.; πν. δ. B., twenty-five mss., Compl. (*Rev. of John*, 1860, p.37)

that the image of the beast should both speak: C. 28. omit from ἵνα καὶ τ. εἰκ. τ. θηρ. (14. 16. omit to the first τ. θ., Cop., Syr., Ar.^p) (*Rev. of John*, 1860, p.37)

cause: It is possible that the meaning may be, "that the image of the beast should both speak and act (or practice); in order that as many," &c. If so, the statement attributes to the beast's image the same things which characterize the beast in verse 5. (*Lect. on Rev.*, p.308)

[that]: ἵνα is added before ὅσοι by A. 7. 11. 26. 36. 95. Vulg., Syr.; but is wanting in B. and twenty-five more, Am. (*Rev. of John*, 1860, p.37)

[that]: Rec. Gr. Kn. and Sz. omit ἵνα before ὅσοι ἔαν (which they read ἄν), and insert it before ἀποκτ. Matthiae omits the last ἵνα. (*Prospect* 1:159)

as ^Λ: ἔαν AB., twenty mss., Hipp., &c.; ἄν very many mss., Rec. (*Rev. of John*, 1860, p.37)

the image: τῇ εἰκ. B. and about forty mss., Compl., &c.; τὴν εἰκ. A. and many mss., &c. (*Rev. of John*, 1860, p.37)

the image: Gr. Kn. and Sz. τῇ εἰκόνι. (*Prospect* 1:159)

^Λ should: ἵνα before ἀπ. is inserted by very many cursives, Rec., Are., cat. (*Rev. of John*, 1860, p.37)

13:16 they should give: δώσω ABC., thirteen cursives, Compl.; δώσωσιν twenty cursives, Are., cat.; -σουσιν a few mss.; δώση (&c.) many mss., Rec., Hipp. (*Rev. of John*, 1860, p.37)

Revelation Notes

they should give: The edd. δώσω for δώση the reading of Rec. (*Prospect* 1:160)

they should give: Literally, "that they should give them," i.e., that a mark should be given them. Compare Rev. 10:11, "they say to me," i.e., it is said. (See Luke 6:38; 12:20; 16:9, for a similar usage, the first and especially the last of which are often misunderstood.) (*Lect. on Rev.*, p.308)

a mark: χάραγμα AC. and very many mss., Rec., Vv., and Gr. and Lat. Ff.; -ματα B. and thirty mss., Compl., Are., cat. (*Rev. of John*, 1860, p.38)

their: τὸ μ. A., thirty mss., Cop., Arm., Hipp., &c.; τοῦ μ. C., &c.; τῶν μ. B., very many mss., Rec., some Vv. and Ff. (*Rev. of John*, 1860, p.38)

their: The edd. . . ἐπὶ τὸ μ. rather than ἐπὶ τῶν μ. (*Prospect* 1:160)

13:17 and: καὶ is wanting in C. 6. 28. 32....96. *Tol.*, Cop., Syr., &c., Hipp., Prim., &c. contrary to AB. and the majority, Rec. (*Am. Fuld. Demid.*, &c.), *Æth.*, &c. (*Rev. of John*, 1860, p.38)

and: Rec. Gr. Kn. Sz. (and Treg. with brackets) καὶ ἱ. (*Prospect* 1:160)

may be able: δύναται B., twelve mss., Er.; δύνηται AC. most mss., Rec., Hipp., Are., cat. (*Rev. of John*, 1860, p.38)

Λ the name: Many mss., Rec., Vulg., Cop., &c., add ἡ before τὸ δν. contrary to ABC. and most mss., the best mss. of the Vulg., Syr., Ar.^p, and Hipp. (τοῦ δν. C., *Fuld. Tol. Lips.*⁴, &c.) (*Rev. of John*, 1860, p.38)

Λ the name: Rec. ἡ τὸ δν. the edd. drop ἡ, but Ln. and Tisch. τοῦ δν. (*Prospect* 1:160)

Λ the name: the Revisers rightly with others strike out the first "or" of the two in 17, τὰ δν. τ. θ. ἡ τὸν ἀρ. being in apposition with τὸ χ. (*Bible Treasury* 14:192)

the name of the beast, or the number of his name: B. puts ἡ τὸν ἀρ. τοῦ θηρ. before ἡ τ. ἀρ. τ. δν. αὐτ. (*Rev. of John*, 1860, p.38)

13:18 Λ understanding: τὸν disappears before ν. in ABC. and nearly thirty-six mss., Compl., Hipp., Are., cat.; but many mss., Rec., add. (*Rev. of John*, 1860, p.38)

Λ understanding: The edd. rightly drop τὸν before νοῦν. (*Prospect* 1:160)

and: καὶ is omitted by twenty-eight mss., Slav.^{3,4} Tich. (*Rev. of John*, 1860, p.38)

is: ἐστιν is added after αὐτοῦ by C. 10. 18. 28. 37. 38. 49. . . . 91. 95. 96. Compl., *Am. Fuld.*, &c., Hipp., contrary to AB., the mass of mss., Rec., Vv., and Ff. (*Rev. of John*, 1860, p.38)

666: χξς´ B., the majority, Rec.; εξακόσιοι ἐξήκοντα ἕξ A., Compl.; -αι ἕξ. ἕξ 7. 17. 16. 29. 47....95.; -αι δέκα ἕξ last, C. 11. Tich. (5. χις´; cf. Ir., V., 29. 30.) (*Rev. of John*, 1860, p.38)

666: Some Edd. write χξς, instead of εξακόσιοι ἐξήκοντα ἕξ. Irenaeus names, but rejects, the reading χις, that is 616. (*Prospect* 1:160)

14:1 I saw: ἰδ. ABC. 7. 14. (*Rev. of John*, 1860, p.38)

the: τὸ ἁ. ABC., about thirty mss., Cop., Syr., Arr., Orig., Meth., Are., cat.; but very many mss., Rec., And., omit. (*Rev. of John*, 1860, p.38)

the: it should be "the" Lamb on preponderant authority, though the Porphyrian uncial and at least seven cursives, &c., are known to omit the article which the Complutensian edition as well as Erasmus followed. (*Bible Treasury* 14:192)

standing: ἐστὸς AC., 12. &c., Er.; ἐστῶς B. 12. 18. 28. 34. 35. 36. 38. . . . 95. Er. 3. &c., Orig., Meth.; ἐστηκός (or -ῶς) the mass of mss., Rec., Are., cat. (*Rev. of John*, 1860, p.38)

standing: Ln. Tisch. and Matthiae ἐστὸς, Treg. ἐστῶς. (*Prospect* 1:160)

the . . . Sion: C. omits τὸ and Σιών. (*Rev. of John*, 1860, p.38)

Λ an hundred: ἀριθμός before ἐκ. B., about twenty-four mss., Syr., Ar.^p, Are., cat. (*Rev. of John*, 1860, p.38)

an hundred: Er. omits ἑκατόν. (*Rev. of John*, 1860, p.38)

an hundred forty and four: ρμδ´ B. 14. 28. 87. &c. (so in verse 3). (*Rev. of John*, 1860, p.38)

his name and: τὸ ὄνομα αὐτοῦ καὶ after ἔχ. ABC., upwards of forty cursives, Compl., nearly all Vv., with Gr. and Lat. Ff.; omitted by very few mss., Rec. (*Rev. of John*, 1860, p.38)

his name and: Rec. omits αὐτοῦ καὶ τὸ ὄνομα. (*Prospect* 1:160)

his name and: . . . the true text (represented by the uncials, ⲛ A B C, upwards of forty cursives, nearly all the ancient versions with the Greek and Latin fathers) expressly says "his [the Lamb's] name and his Father's name." Besides, the insertion of ὡς, "as it were," before "the new song," is by no means certain. It is omitted by ⲛ the Vatican and Porphyrian uncials, with nearly forty cursives, most versions, Origen, Methodius, Arethas, &c. (*Lect. on Rev.*, p.331)

his name and: the Complutensian had better guidance in reading αὐτοῦ καὶ τὸ ὄνομα, as the Revisers translate, omitted by ὁμοιστελετον no doubt in Codex Reuchlini as by Erasmus, Stephens, and Beza, so in the Authorised Version. His name and His Father's name is right. (*Bible Treasury* 14:192)

Λ written: A. adds τὸ before γεγ., for which Er. gives καίόμενον. (*Rev. of John*, 1860, p.38)

Λ written: For "written" scriptum, (γεγ.) Erasmus had καίόμενον, the odd error of Cod. Reuchlini, in his editions 1, 2, and 3, reproduced in the editions of Aldus, Cephalaeus, &c. But if the idea of "burnt," inustum, had been meant, the form would have been κεκαυμένον, not καίόμενον which of course means burning. (*Bible Treasury* 14:192)

14:2 the voice . . . as of harpers: ἡ φωνὴ ἦν ἡκ. ὡς κ. ABC., more than forty cursives, Compl., most Vv., Orig., Meth., Are., cat., Prim., for φωνὴν ἡκ. κ., with a few mss. (28. adding ὡς), Rec. (*Rev. of John*, 1860, p.38)

the voice . . . as of harpers: Rec. κ. φωνὴν ἡκ. κιθ., the edd. κ. ἡ φ. ἦν ἡκ. ὡς. (*Prospect* 1:160)

the voice which . . . was as: In the last clause of 2 it should be ἡ φ. ἦν . . . ὡς, "the voice which" . . . "was as," &c., on the fullest authority, though the Text. Rec. is not without support. The Complutensian edition is right. (*Bible Treasury* 14:192)

their: C. omits αὐτῶν. (*Rev. of John*, 1860, p.38)

14:3 sing: Ancient as well as modern versions, like the English, misled the Authorised Version here as elsewhere in "sung" for "sing," as of course it stands in the Revised Version. (*Bible Treasury* 14:192)

[as]: ὡς AC., very many cursives, Vulg., Slav.; but B. and nearly forty mss., Compl., most Vv., Orig., Meth., Are., cat., omit. (*Rev. of John*, 1860, p.38)

[as]: Rec. Ln. and Treg. ὡς φδ. others omit ὡς. (*Prospect* 1:160)

[as]: a very nice question is suggested by the conflict of the witnesses: should it be "a new song," as in chapter 5, or "as it were" &c. as in the Authorised and Revised Versions? ⲛ B P, most cursives and versions omit ὡς, whereas some good cursives, Vulgate, &c., insert it. As to editions Alford and Tregelles bracket the word, Erasmus, Stephens, Beza, Elzevir, down to Lachmann adopt it, while the Complutensian, Bengel, Griesbach, Heinrich, Tischendorf (finally as at first) reject it. (*Bible Treasury* 14:192)

and the elders: C. omits καὶ τῶν πρεσβυτέρων. (*Rev. of John*, 1860, p.38)

no one: οὐδὲ εἰς B. (Mai.) (*Rev. of John*, 1860, p.38)

could: ἐδ AC. and very many cursives, Compl., Orig., Are., cat.; ἡδ. B., most mss., Rec., Meth., And. (*Rev. of John*, 1860, p.38)

could: The ancient edd. ἡδ. the modern ἐδ. (*Prospect* 1:160)

four: C. omits τέσσαρες. (*Rev. of John*, 1860, p.38)

bought: "Purchased" is right here, and in the following verse, as in chapter 5:9. (*Bible Treasury* 14:192) [See note to 2 Peter 2:1]

14:4 These are: A., Vulg. ms., Æth., omit οὗτοί εἰσιν (38. omitting εἰσιν 1st and 2nd). (*Rev. of John*, 1860, p.38)

[are]: AC. 28. Er., Vulg., Arm., Slav., Orig., omit εἰσιν before οἱ ἄκ., contrary to B., most mss., Rec., Cop., Syr., Meth., Are., cat., Cyp., Prim. (*Rev. of John*, 1860, p.38)

[are]: Ln. and Tisch. omit εἰσιν before οἱ ἄκ. (Treg. brackets it.) (*Prospect* 1:160)

[are]: The third "are" in 4, expressed in the received text, is probably to be understood only as in A C P, &c.; but this makes no difference in sense. (*Bible Treasury* 14:192)

Λ he: ἄν AC., very many, Rec. (γὰρ ἄν Compl.), Meth., And.; ἔάν B. 7. 8. 13. 14. 29. 30. 31. 32. 40. 47. 48. 50. and many mss., Orig., Are., cat. (*Rev. of John*, 1860, p.38)

he goeth: ὑπάγει AC. 7. 16. 28....87.; γῆ B., the majority, Rec., Gr. Ff. (*Rev. of John*, 1860, p.38)

Λ were: ὑπὸ ἱν before ἡγ. B., thirty-seven cursives, Compl., Syr., Ar.^p, Are., cat., contrary to AC. 12. 21. 33. 36. s7[sic]. 95. many other mss., Rec., Vv., and Gr. Ff. (*Rev. of John*, 1860, p.38)

Λ were: Matthiae has ὑπὸ Ἰησοῦ ἡγορ. (*Prospect* 1:160)

bought: [See notes to Rev. 14:3 and 2 Peter 2:1]

from among men: C. omits ἀπὸ τῶν ἀνθρώπων. (*Rev. of John*, 1860, p.38)

first-fruits: ἀπ' ἀρχῆς 16. 39. &c., Æth., Arm., Ar.^p. (*Rev. of John*, 1860, p.38)

14:5 in their mouth was found: καὶ οὐχ εὖρ. ἐν B., twenty-four mss., Are., cat., contrary to the order of AC., most mss., Rec., Meth. (*Rev. of John*, 1860, p.38)

falsehood: ψ. ABC., about forty-five mss., Compl., most Vv., Orig., Meth., Are., cat., Hier., Tich.; δόλος many cursives, Rec. (*Rev. of John*, 1860, p.38-39)

falsehood: Rec. δόλος, the edd. ψεῦδος. (*Prospect* 1:160)

falsehood . . . [for]: not "guile" but "lie" is the word. The MSS. (save A C P, 12) confirm "for." (*Bible Treasury* 14:192)

[for]: γὰρ B., most mss., Rec., Vulg. (*Am. ** Demid. Tol. Lips*⁶) and other Vv., Gr. Ff.; AC. 12. *Am. Fuld. Lips*^{4,5} Harl., omit (26. omits ἄμ. γ. εἰς; 17. Aug., have δι τῆς εἰς; many mss. ἀμώμητοι). (*Rev. of John*, 1860, p.39)

blameless Λ : ABC., about forty-five cursives, Compl., *Am. Fuld. Harl. Tol.*, most Vv. and Ff., omit ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, contrary to many mss., Vulg., Slav.; for which at least three mss. (33. 35. 48.), Are., cat., substitute οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀνρίψ (evidently from verse 4). (*Rev. of John*, 1860, p.39)

blameless Λ : Rec. has at the end ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, omitted by the edd. (*Prospect* 1:160)

blameless Λ : It is added in our common Bible, "before the throne of God" (verse 5); but these last words ought not to be there. The best authorities leave them out: and a slight consideration will shew how wrongly inserted they seem to be. (It is curious that Mr. Elliott (*H. A.*, iii. part iv. chapter x.), though he rightly rejects or doubts the clause ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, nevertheless repeatedly, both in Greek and English, inserts another clause which has absolutely no warrant, as far as I know. He says in the text of p. 311 (and also in p. 323), "they were without fault before God," and then in the foot-note gives αἰωμοι ἐνώπιον του θεου. He adds, "Compare my observation on the words ἐνώπιον του θηριου, said in Apoc. xiii. of the lambskin-covered beast's responsibility to the beast antichrist as his supervisor, p. 206-208 *supra*."

The words within brackets are implied if not expressed." Now, while I do not question that politically the second beast subverts the first, I demur to the proof drawn from this phrase. Thus, Rev. 1:4 — the first occurrence of ἐνώπιον in the book — is adverse. Subordination is not the idea. As little does the next occurrence, Rev. 4:14, bear him out: indeed it refutes the inference. Balaam taught Balak to cast a stumbling-block before the children of Israel — certainly not under their cognizance and judgment. Compare also Rev. 3:8,9; 4:6; 12:4, 10. Nay, in chapter 13, the verse which follows the one on which Mr. E. dwells is in my judgment a sufficient answer. For while verse 12, if justly so interpreted, would suit the papal supremacy, how square it with verse 13? For there we have the signs or miracles wrought ἐνώπιον τῶν ἀνθρώπων, before men. If Mr. E.'s theory of what is "presignified by this little word" in verse 12 be applied to verse 13, it would teach the Protestant principle of private judgment, quite as much as the other justifies "*Coram Petro*." The truth is that the view has no foundation.)

. . . As this verse stands now in the common text, with the words "before the throne of God" added to it, we could only understand it as being true in Christ; but here the sense requires, if I mistake not, that it be practical conduct. (*Lect. on Rev.*, p.321-323)

blameless Λ : the words "before the throne of God" seem to have not one known Greek witness. (*Bible Treasury* 14:192)

14:6 I saw: ἴδ. AB. 7. 14. (*Rev. of John*, 1860, p.39)

[another]: ἄλλον AC. and probably most mss., Rec., Vv. (33. after ἀγγ.); but omitted by B., more than thirty cursives, Ar.^p, Slav.^{4,10}. Orig., Are., cat. Matthiae inserts it in his text on the authority of o. (=49. "corruptissimus"), contrary to his x. t. k. l. p. r. (=30. 32. 47. 48. 50. 90.) What becomes of his own canon, "k. et o. contra r. l. p. non sunt audiendi"? (*Rev. of John*, 1860, p.39)

[another]: Matthiae and Tisch. omit ἄλλον. (*Prospect* 1:160)

flying: πετόμ. AC. 2. 9. 13. 14. 16. 29. 30. 31. 33. 35. 47. 48. 50. and many more, Compl., Orig., And., Are., cat.; πετώμ. B. apparently most mss., Rec. (*Rev. of John*, 1860, p.39)

flying: The edd. read πετόμ. (*Prospect* 1:160)

in mid-heaven . . . sit: "in mid-heaven" is right. But "set" or "settled" seems better than "dwelt" for καθημένους. (*Bible Treasury* 14:192)

mid-heaven: μεσουρανίσματι Er. (*Rev. of John*, 1860, p.39)

everlasting: Is it a happy rendering to say "an eternal gospel"? Would not "everlasting gospel" or glad tidings be better? Neither here, nor in Rom. 1:1, nor anywhere else is the phrase anarthrous because it had become technical, but because the object was to present it *characteristically*, in distinction from the good news, at a special time, of God's grace or of Christ's glory. This, true from the garden of Eden, is to be enforced by the solemn warning of judgment at the doors. The Revisers go back to Tyndale and the Geneva version. Did any of these appreciate its exact force? (*Bible Treasury* 14:192)

everlasting: [The American correctors of the RV] would for "an eternal gospel" read "eternal good tidings." Would not "everlasting" be more correct? There is a shade of difference in our tongue. I do not find that the Americans contend for "good" or "glad tidings" elsewhere: why here only? (*Bible Treasury* 15:192)

to announce: εὐαγγελίσασθαι 10. 28. 34. 35. 36. 49....91. 96. Compl., Orig. (*Rev. of John*, 1860, p.39)

unto: ἐπὶ 1st, AC. and others; B., most mss., Rec., Gr. Ff., omit. (*Rev. of John*, 1860, p.39)

unto: Rec. Gr., Kn. and Sz. omit ἐπὶ before τ. κ. (*Prospect* 1:160)

sit: καθῆμ. BC., more than thirty-five mss., Compl. (38. 97. τοῖς καθ.), Orig., Are., cat.; τοὺς κατοικοῦντας A., many mss. Rec. Vv.; τοὺς καθημένους τοὺς κατοικοῦντας 36. Er. (*Rev. of John*, 1860, p.39)

sit: Rec. and Ln. κατοικοῦντας for καθημένους. (*Prospect* 1:160)

unto: ἐπί before πῶν ABC. and the mass, Compl., most Vv., Gr. and Lat. Ff.; but many cursives, Rec., and some Vv. omit. (*Rev. of John*, 1860, p.39)

unto: Rec. omits ἐπί before π. ζ. (*Prospect* 1:160)

14:7 saying: λέγων ABC. and the great majority, Compl., Vulg. (*Fuld.*, &c.), Cop., Slav.^{3,4} And., Are., cat., Lat. Ff.; λέγοντα many mss., Rec., Am., Syr. (*Rev. of John*, 1860, p.39)

saying: Rec. λέγοντα, the edd. λέγων. (*Prospect* 1:160)

saying: The anomalous λέγων, for λέγοντα, at the beginning of 7, the Revisers try to express by "And he saith." (*Bible Treasury* 14:192) with: A. omits ἐν. (*Rev. of John*, 1860, p.39)

God: θεόν AC., very many mss., Rec., Am., &c., Vv., Orig., And., Cyp.; κυρίον B., about thirty-four mss., Vulg., Ar.^p, Are., cat. (*Rev. of John*, 1860, p.39)

God: Matthiae reads for θ. κύριον. (*Prospect* 1:160)

him that made: τῷ π. AC., most mss., Rec.; αὐτὸν (Orig. omits) τὸν (B.* omits) π. B., twenty-six mss., Orig., Are., cat. (*Rev. of John*, 1860, p.39)

him that made: Matthiae reads . . . αὐτὸν τὸν π. (*Prospect* 1:160)

[the]: τὴν θ. B., about thirty-five mss., Compl., Orig., And., Are., cat. (*Rev. of John*, 1860, p.39)

[the]: Rec. Ln. and Treg. omit τὴν before θ. (*Prospect* 1:160)

[the]: The omission of τὴν, "the," before θ. sea is very doubtful, though three uncials and at least as many cursives favour it. (*Bible Treasury* 14:192)

14:8 a second: δεύτερος after ἄλλος AB., nearly thirty mss., Syr., Are., cat., Prim.; after ἄγγ. C. (δεύτερον) 7. 9. 28. 37. 40. 46. 49. &c., 96. Compl., Cop., Arm. (36. omits ἄλλος, 95. omits ἄγγ.) Many mss., Rec., omit δ. (*Rev. of John*, 1860, p.40)

a second: Rec. Gr. Sz. and Treg. omit δεύτερος, which A. B. and more than twenty other MSS contain, and Kn. puts δ. after ἄγγ, following C. and ten other MSS. (*Prospect* 1:160)

[fallen]: ἔπεσεν BC., more than thirty mss., Cop., Æth., Ar.^p; ἔπ. A. and seemingly most mss., Rec., Ital., Vulg., Syr., Ar.^s, Slav., Are., cat., Prim. (*Rev. of John*, 1860, p.40)

[fallen]: Matthiae, Treg. &c., do not repeat ἔπεσεν. (*Prospect* 1:160)

who: ἡ AC. 26. 33. 34. 35. 38. 50.** &c., 95. Vulg., Syr., Æth.; ὅτι 36. &c., Rec.; but B., nearly thirty mss., Compl., Cop., Arm., Ar.^p, Slav.^{3,4} Prim., omit. (*Rev. of John*, 1860, p.40)

great _Λ: ABC. and the great majority of mss., Compl., Vv., and Ff., omit ἡ πόλις, which many mss., Rec., Æth., Slav., insert before ἡ μεγ. (*Rev. of John*, 1860, p.40)

great _Λ: Rec. adds ἡ πόλις. (*Prospect* 1:160)

great _Λ, who: The Revisers rightly omit "city," in 8, and give "which," rather than "because," on good authority, though others not to be despised omit both, and make a new sentence begin here. (*Bible Treasury* 14:192)

who: Rec. Gr. Kn. and Sz. for ἡ have ὅτι. (*Prospect* 1:160)

hath given . . . to drink: πέπωκεν 12. Cop. (*Rev. of John*, 1860, p.40)

the nations: τὰ ABC., more than twenty-five mss., Compl., And., Are., cat.; but very many mss., Rec., omit. (*Rev. of John*, 1860, p.40)

the nations: Rec. Gr. Kn. and Sz. . . . omit τὰ. (*Prospect* 1:160)

the: The omission of the article as in Text. Rec. is unfounded, and due to Erasmus' carelessness, for the Reuchlin copy before him had no such barbarism. (*Bible Treasury* 14:192)

the fury: 96. Vulg. ms., Er., Cop., omit τοῦ θυμοῦ. (*Rev. of John*, 1860, p.40)

her: ταύτης B., about seventeen mss. (*Rev. of John*, 1860, p.40)

fornication: πορνείας BC. (*Rev. of John*, 1860, p.40)

14:9 [whole verse]: There is little to note in 9 [of the RV], save departure from order (*Bible Treasury* 14:192)

another, a third: ἄλλ. ἄγγ. τρίτ. ABC., most cursives, Compl., *Fuld. Tol.*, &c., Cop., Syr., Arm., Ar.^p, And.; but same mss., Rec., τρ. ἄγγ. (ἄλλ. ἄγγ. 14., ἄγγ. 12) Vulg. *Am. Lips.*^{4,5} Are., cat., Cyp., Prim. (*Rev. of John*, 1860, p.40)

another, a third: Rec. omits ἄλλος, and has the order slightly different. (*Prospect* 1:160)

If any one: ὅτι for εἰ τις 30. 98. (*Rev. of John*, 1860, p.40)

one _Λ: αὐτῷ A., Slav., Prim. (*Rev. of John*, 1860, p.40)

one _Λ: Ln. αὐτῷ. (*Prospect* 1:160)

worshippeth the beast: πρ. τὸ θ. (τὸ θυσιαστήριον A., τῷ θηρίῳ C. 95.) ABC., most mss., Compl., Vv., and Ff.; τὸ θ. πρ. a few cursives, Er., Rec. (*Rev. of John*, 1860, p.40)

worshippeth the beast: Rec. τὸ θ. π., the edd. πρ. τὸ θ. (*Prospect* 1:160)

his image: C. εἰκ. αὐτῶν. (*Rev. of John*, 1860, p.40)

and: C. 14. omit καὶ before λ. (*Rev. of John*, 1860, p.40)

14:10 mixed undiluted: In Rev. 14:10, we have the expression τοῦ κεκρασμένου ἀκράτου, more fully describing "the wine of the wrath of God." Lowth and others consider it to convey an antithesis which does not appear in our version — "the mingled unmingled;" that is, the figure is taken from wine *unmixed* with water to weaken, but *mixed* with drugs to increase, its strength. . . . The reader may compare an illustration in the Septuagint version of Ps. 75:8, οἶνον ἀκράτου πλήρες κεράσματος. Here, as in Revelation, the word is an adjective, and so understood in the best translations. Since, however, it is beyond doubt used substantively, like the Latin *merum*, in classic authors, it seems well to notice a word, which is included in most Teetotal lists of New Testament terms. (*Pamphlets*, p.284-285)

in the cup: ἐκ τοῦ ποτηρίου A. 7. 16. 39. (*Rev. of John*, 1860, p.40)

in the cup: Ln. ἐκ τοῦ π. (*Prospect* 1:160)

of his wrath: A. τὴν ὀργήν. (*Rev. of John*, 1860, p.40)

he shall be tormented: βασανισθήσονται A. 8. 14. 36. . . . 92. Cop. contrary to BC., Rec., the mass of mss., Vv., and Ff. (*Rev. of John*, 1860, p.40)

he shall be tormented: Ln. and Tisch. βασανισθήσονται, others, ησεται. (*Prospect* 1:160)

the holy angels: τῶν ἄγγ. A. 26. Vulg. mss., Cop., Æth.; τῶν ἁγίων ἄγγ. B., most mss., Rec., Vulg. mss., And., Are., cat.; ἄγγ. ἄγγ. C. (14. ἐν ἄγγ. ἄγγ.) 38. 95. Vulg., Syr., &c.; ἄγγ. τ. ἄγγ. Er. (*Rev. of John*, 1860, p.40)

the holy angels: Tisch. omits ἁγίων, and Ln. and Treg. τῶν in connection with ἐν . . . ἄγγ. (*Prospect* 1:160)

the holy angels: the article [is] wrongly inserted [in the RV], which may have led to ἄγγ. ἄγγ., instead of ἄγγ. ἄγγ. or the omission of the epithet altogether, as in A. 26. &c. (*Bible Treasury* 14:192)

14:11 riseth up unto the ages of the ages: ἀναβαίνει after αἰώνων ABC., about thirty-five mss., Compl., *Am. Fuld. Tol. Lips.*⁵, &c., Vv. and Ff.; but very many cursives, Rec., Vv., and Lat. Ff., before εἰς. (*Rev. of John*, 1860, p.40)

riseth up unto the ages of the ages: Rec. ἀναβ. before, others after εἰς ἁ. ἁ. (*Prospect* 1:160)

the ages of the ages: C. 18. 28. αἰῶνα (Er.) αἰῶνος (-ων 7. 14. 48. Are., cat.) (*Rev. of John*, 1860, p.40)

14:12 the: ἡ ὑπ. ABC., more than twenty-six mss., And. contrary to the majority, Rec., Are., cat. (*Rev. of John*, 1860, p.40)

the: Rec. omits ἡ before ὑπομ. (as do Gr. Kn. and Sz.) (*Prospect* 1:160)

^Λ that: Many cursives, Rec., Ar.^p, insert ὡδε before οἱ, contrary to ABC., about thirty-five mss., Vulg., Cop., Syr., Æth., Ar.^f, Slav., Are., cat., Prim. (*Rev. of John*, 1860, p.40)

^Λ that: Rec. . . . inserts ὡδε before οἱ τ. (*Prospect* 1:160)

^Λ that: 12 shows us ὡδε, inserted before the latter clause, to get rid of an anomaly. (*Bible Treasury* 14:192)

of God: Er. omits τοῦ θεοῦ. (*Rev. of John*, 1860, p.40)

of Jesus: 37. 49. 96. Compl., read τοῦ Ἰησοῦ. (*Rev. of John*, 1860, p.40)

14:13 saying ^Λ: μοι after λέγ. very many cursives, Rec., Vulg., *Demid.*, &c., contrary to ABC., about thirty-five mss., *Am. Fuld. Lips.*^{5,6} Cop., Syr., Æth., Arr., Are., cat., Lat. Ff. (*Rev. of John*, 1860, p.40)

saying ^Λ: Rec. λ. μοι. (*Prospect* 1:160)

saying ^Λ: “to me” should vanish, though not without the countenance of cursives, versions, and commentators. Both Erasmus and the Complutensian endorsed it. (*Bible Treasury* 14:192)

die: ἀναπαύ. AC.; -σονται ABC. 7. 16. 28. 30. 32. 36. 50. &c., 98. Er., Are.; -σονται most cursives, Rec., And., cat. (*Rev. of John*, 1860, p.41)

die: Rec. &c. ἀναπαύσονται. (*Prospect* 1:160)

die ^Λ: C. ἐν ᾧ. (*Rev. of John*, 1860, p.40)

henceforth. Yea, saith: ἀπ’ ἄρτι λέγει καὶ B., about twenty-five mss., Compl., Ar.^p; ἀπ’ ἄρτι λέγει καὶ thirteen mss.; ἀπ’ ἄρτι καὶ, λ. AC., very many mss., Rec. (*Rev. of John*, 1860, p.40-41)

henceforth. Yea, saith: The Revisers in the margin give the unmeaning division which some of the ancients espoused and Wiclif expresses, and the Rhemish. Tyndale, followed by Cranmer and the Geneva version, gave “which hereafter dye in the lorde,” i.e. die in the Lord. But this is singularly far from the scope. On the contrary there was to be, when this epoch arrives, no more dying in the Lord: hence their blessedness is come, rest and reward assured. The Son of Man reaps the earth, and the vintage of unmingled wrath follows. It is the public award at the Lord’s appearing, for those who had laboured and suffered for Him, and with especial view to the comfort of the saints dying in the Apocalyptic crisis. There was to be no more dying in the Lord, but rather the blessedness of such thenceforward. (*Bible Treasury* 14:192)

for: δέ B. and the great majority, And., Are., cat.; γάρ AC. 26. 38. 95. Vulg., Syr., &c. (Cop., Arm., Arr., all differ). (*Rev. of John*, 1860, p.41)

for: Rec. &c. . . . τὰ δέ, others τὰ γάρ. (*Prospect* 1:160)

for: “For,” not “and,” their works. &c. (*Bible Treasury* 14:192)

their: Er. omits αὐτῶν before ἀκ. (*Rev. of John*, 1860, p.41)

14:14 I saw: ἰδ. ABC. 7. 14. (*Rev. of John*, 1860, p.41)

upon: ought not the Revisers, in accordance with their practice elsewhere, as in 4:2,4 (compared with 9,10, and 13:1,16, 14:9,11), to have said “upon,” not “on,” the cloud? Cf. 15, 16 (*Bible Treasury* 14:192)

sitting like: καθήμενον ὁμοιον ABC., about thirty-five mss., Vulg., Cop., Slav.³, Are., cat., Prim., Tich.; -ισε -ος very many mss. and some Vv. (*Rev. of John*, 1860, p.41)

sitting like: Rec. and Ln. καθήμενος ὁμ., others -ον. (*Prospect* 1:160)

Son: υἱόν AB., seventeen mss.; υἱὸ C. and the majority, Rec., And., Are., cat.; υἱοῦ 26.; υἱῶν 28.; υἱός Er. (*Rev. of John*, 1860, p.41)

Son: Ln. υἱόν. (*Prospect* 1:160)

having: C. ἔχον. (*Rev. of John*, 1860, p.41)

^Λ his: τὴν κ. A., about twelve mss. (*Rev. of John*, 1860, p.41)

^Λ his: Rec. Gr. &c. τῆς κ., others τὴν κ. (*Prospect* 1:160)

14:15 out of the temple, crying: A. κράζ. ἐκ. τ. ν. (*Rev. of John*, 1860, p.41)

temple: For ναοῦ, 7. 12. 16. 28. 38. 46. 47. 49. &c., with some Vv., give οὐρανοῦ. (*Rev. of John*, 1860, p.41)

a loud voice: φ. μ. ABC., more than thirty mss., Compl., And., Are., cat.; μ. φ. very many cursives; μ. τῇ φ. Er., Prim. omits. (*Rev. of John*, 1860, p.41)

a loud voice: Rec. μεγ. φ., the edd. φ. μ. (*Prospect* 1:160)

to reap: θερ. ABC., upwards of twenty mss., Er., And., Are., cat.; τοῦ θ. very many cursives, Compl., Rec.; θερισμοῦ 38. 41. &c. (*Rev. of John*, 1860, p.41)

come ^Λ: σοι after ἦλθεν many cursives, Rec.; σου 12. 17. 36. &c., contrary to ABC., most mss., Vv., and Ff. (*Rev. of John*, 1860, p.41)

come ^Λ: Neither σοι nor σου is to be read (*Bible Treasury* 14:192)

dried up: ἐξηράνθη in 15 does not mean “ripe” but perhaps “over-ripe” or simply and literally “dried up.” Why should this be departed from? (*Bible Treasury* 15:192)

14:16 the cloud: τὴν ν. C. and the great majority, Are., cat.; τῆς ν. A. 16.* 36. 47. 97.; τῇ ν. B. 7. 8. 13. 14. 50. 90. 93. 94. (*Rev. of John*, 1860, p.41)

the cloud: Some read τὴν ν. (*Prospect* 1:160)

upon the cloud: no doubt the genitive is right, not the accusative nor the dative (*Bible Treasury* 14:192)

his: τὸν δρέπ. Er. (*Rev. of John*, 1860, p.41)

14:17 came: ἦλθεν A. (*Rev. of John*, 1860, p.41)

in the heaven: ἐν οὐρ. C. (*Rev. of John*, 1860, p.41)

he: Er. has ἄγγ. before ἔχ. (*Rev. of John*, 1860, p.41)

14:18 came: A., *Am. Fuld.*, omit ἐξηλθεν, contrary to BC. and almost all other authorities. (*Rev. of John*, 1860, p.41)

came: Ln. and Tisch. omit ἐξηλθεν. (*Prospect* 1:160)

^Λ having: ὁ ἔχ. AC.; ἔχ. B. and almost all the cursives, And., Are., cat. (*Rev. of John*, 1860, p.41)

^Λ having: the Revisers boldly adopt ὁ with A C, “he that,” &c. (*Bible Treasury* 14:192)

voice: κραυγῇ C., almost all the cursives (twenty-four of which, Are., cat., prefix ἐν), some Vv., And., Are., cat.; φωνῇ AB. 31. 38. 95. Vulg. Æth., Arm., Ar., Er., Steph., omit τῆς ἀμπέλου. (*Rev. of John*, 1860, p.41)

voice: Rec. &c. κραυγῇ, Matthiae ἐν κ., Ln. Tisch. and Treg. φωνῇ. (*Prospect* 1:160)

of the vine: whence did our authorised translators get τῆς ἀμπέλου “of the vine”? Not from Erasmus or Stephens, but from Beza who refers to Arethas and the Complutensian edition, as well as two of his own copies and the Vulgate — *O si sic omnia*. (*Bible Treasury* 14:192)

her grapes are fully ripe: ἡκμασεν ἡ στ. τῆς γῆς near thirty mss., Æth., Are., cat.; -σαν (A. ἡχ.) αἱ στ. αὐτῆς AC., very many cursives, Rec., Vulg., &c. (*Rev. of John*, 1860, p.41)

her grapes are fully ripe: Matthiae ἡκμασεν ἡ στ. (*Prospect* 1:160)

14:19 put: ἐβαλεν ABC. and very many cursives; ἐξέβ. about twenty-four mss., Are., cat. (*Rev. of John*, 1860, p.41-42)

put: Matthiae καὶ ἐξέβαλεν. (*Prospect* 1:160)

the great winepress: τὴν ληνόν (C. ἄλῳνα) . . . τὸν μέγαν ABC., near thirty mss., Compl., Are., cat., Prim., Ansb.; τ. λ. . . τὴν μεγάλην very many cursives, Rec., And. (Some mss., as 30. 94. 97. 98., have τὸν λ.; and others, as 12. 34. Æth., Vic., omit τ. μεγ.) (*Rev. of John*, 1860, p.42)

the great winepress: Rec. τὴν μ., the edd. τὸν μ. (*Prospect* 1:160)

the great winepress: [Q. Rev. 14:19; 17:4; 19:1; 21:12. Is not the grammar set aside in following the ancient copies? How are these anomalous constructions to be explained? W.L.]

A. The anacolutha I cannot but accept on the authority of the best MSS. as the genuine phrases of the writer, which are no doubt in every instance intentional, though we may not in every instance see why. Later scribes changed these and many other such irregularities of form into expressions conformed to common syntax. Nobody would have introduced them unless they had been the readings of the text originally. The tendency of corrections is to smooth down what seems harsh. It is clear, that even apart from inspiration, John did not so write for want of knowing the more usual rules; for he employs them himself regularly, unless where he introduces these singular phrases for special reasons. The same principle is true of Luke 2:13; 19:37; Acts 5:16; 21:36; Philippians 2:1 (in critical texts, *ἐπις σπλάγχνα*). But it is far more frequently applied and carried out more boldly in the Revelation than in any other part of the New Testament. Hebrew forms predominate.

As to the change from *τὴν λ.* to *τὸν μ.* which I accept as the true reading, it must be borne in mind that in the LXX. the substantive occurs sometimes in the masculine. Here the use of the two genders together is no doubt peculiar, and seems owing to the intervening phrases, *τοῦ θομοῦ, τοῦ Θεοῦ*, after which the Spirit gives more energy by availing Himself of the masculine form.

Again *γέμον βδελυγμάτων καὶ τά* is a mixture of the ordinary genitival construction with the accusative, as the corresponding Hebrew word does. Emphasis is secured thereby.

Revelation 19:1 *ὄχλου . . . λεγόντων* is the *constructio ad sensum*, common enough even in classic Greek and Latin, a singlar collective with a plural following. See chapter 7:9; John 12:12. In Revelation 21:12 *ἔχουσα* for *ἔχουσιν* is not the only instance of *variatio structurae* in verses 10-12. See Revelation 3:12; 4:1; 6:9; 8:9; 9:14; 11:1,4,15; 14:7,12; 16:3; 17:14; 18:12; 19:12. In many of these cases various readings appear from the effort to remove the strange shape of the phrase to common concords. In such cases the well-known canon applies. (*Bible Treasury* 8:224)

14:20 without: *ἔξωθεν* ABC., most mss., Compl.; *ἔξω* many cursives, Rec. (*Rev. of John*, 1860, p.42)

without: Rec. *ἔξω*, the edd. *ἔξωθεν*. (*Prospect* 1:160)

a thousand six hundred: *αχ´* or *αχ* B. 8. 14. 28. 48. 49. 50. . . . 90.97., but C.** 11. omit *ἐξακοσίων*. (*Rev. of John*, 1860, p.42)

off: "As far as" fairly represents *ἀπό* in 20 [in the RV]. (*Bible Treasury* 14:192)

15:1 I saw: *ἴδ.* (and in verse 2 and 5) ABC. 7. 14. (*Rev. of John*, 1860, p.42)

the seven last plagues . . . finished: the Revisers give rightly "seven plagues, the last" (i.e., such as are the last), not "the seven last plagues" as in the Authorised Version. The reason is annexed why they were not the last — because in them was finished the wrath of God. It is scarce necessary to add that "finished" is the true rendering of *ἐτελέσθη*, not "filled up," which would answer rather to *ἐπληρώθη*, the reading of no copy whatever. (*Bible Treasury* 14:207)

them: *αὐτοῖς* Er. (*Rev. of John*, 1860, p.42)

15:2 [whole verse]: Matthiae's order differs a little. (*Prospect* 1:160)

[whole verse]: (*Bible Treasury* 15:2 seems to be in the Revised Version as strongly rendered as the Greek can fairly bear. (*Bible Treasury* 15:192)

glass: *ὕαλινον* many mss. (twice), Compl. (*Rev. of John*, 1860, p.42)

glass: In 2 occurs again the error of "glassy" in the Revised Version, whereas the Authorised Version "of glass" is correct, as pointed out in the remarks on 4:6. It is the symbolic material in contrast with the

sea of water in the temple: no longer the means of cleansing, but the sign of fixed purity. The misrendering destroys the doctrine, as far as it goes, and insinuates either mere sentiment or a false thought in lieu of the truth intended. (*Bible Treasury* 14:207)

mingled with fire: *π. μ.* Compl. (*Rev. of John*, 1860, p.42)

those that won the victory over: "Them that come victorious from" [in the RV] is certainly more literal and pregnant like the Greek than "them that had gotten the victory over." It is the usual form of designating a class apart from time. (*Bible Treasury* 14:207)

over the beast, [and over his image,]: *ἐκ τ. ἐκ. κ. ἐκ. τ. θ. αὐτ. B.* and about twenty-four mss. (*Rev. of John*, 1860, p.42)

over the beast, [and over his image,]: [The words "[and over his image,]" are supplied from WK's version in Prospect 1:161, having been omitted here by oversight, no doubt.]

and *λ* : *ἐκ τοῦ χαράγματος αὐτοῦ* added after *καὶ* by many cursives, Rec., And., Are., cat., contrary to ABC., most mss., Compl., Vv., &c. (*Rev. of John*, 1860, p.42)

and *λ* : Rec. adds *ἐκ τοῦ χαράγματος αὐτοῦ*. (*Prospect* 1:160)

and *λ* : "Over his mark" in the Authorised Version is the Erasmusian misreading, with a few cursives, an addition opposed to all the best authorities. The Complutensian editors were right. (*Bible Treasury* 14:208)

and *λ* : Now the truth is that the little word "or" inserted there before the clause "the name of the beast" ought to disappear. The difference in the sense is that "the mark" might be either the name of the beast or the number of his name; not some third thing distinct from these two, as the ordinary text might suggest. . . . Even in the English Bible the word "and over the number" is printed in italics, and only adds to the confusion with the words "over his mark." I refer to it to shew that wherever there is even such a little word as "or" introduced by man into the scripture, the sense is impaired. In the language which the Spirit uses, it is but a letter that makes the difference; but you cannot even put a letter into the word of God without so far injuring its beauty and perfectness. Through the mercy of God, His children may get little harm through such blemishes; but it is in part because they do not think enough about it. If they were to work a system out of them, they might fall into some serious mistake in not a few cases. But happily (this is the way God mercifully shields them) they do not really receive the false doctrine; they do not know what it means, and therefore leave it. But evidently God is little honored where persons merely escape error because they do not understand it. It is the mercy of God thus to preserve His people from evil; but it is His overruling hand rather than the intelligent guidance of the Spirit. The book of Revelation has suffered more than any other from the carelessness of man; and as we are looking into its contents, and it seems desirable for God's children to have clear thoughts about His word, I thought it better to notice it, however small a matter it may appear. I remember having myself been perplexed to make out the difference between the mark of the beast and its name and its number. But having examined the question more closely, I found that there was really nothing to decide about. A little fox had slipped in and spoiled the vine. In short, the mark was not something different from the name or number, but was the general term for both — the name expressing probably a more intimate and entire subjection to the beast than the number of his name. (*Lect. on Rev.*, p.338-339)

upon: But surely the marginal "upon" or the Authorised Version "on" the glass sea is right, not the mere "by" of the Revised Version. "On the shore" of the sea is a perversion, if the sea refer to the temple; and it would be hard to bring in the Red Sea among the allusions of chapter 4. And if the Red Sea be excluded there, the beauty of the same image here, with the characteristic difference of mingled with fire, would be lost by including the Red Sea in it. To my mind the intention was to show these later overcomers as distinct, not only from the twenty-four

elders, but also from the earlier martyrs of chap. 6:9-11. If so, there is no reason from the imagery of chap. 4 in favour of "by," or "at," as against "on," any more than from Exodus 15. (*Bible Treasury* 14:207)

Λ harps: τὰς κ. B. (Mai) 2. 7. 8. 16. 29. 32. 35. 39. 42. 43. 48. 50. &c., 87. 90. 94. 97. (*Rev. of John*, 1860, p.42)

Λ harps: "The" harps of gold seems to have been the blunder of all the English versions from Wiclif to the Authorised Version. Certainly neither Erasmus nor the Complutensians, neither Stephens nor yet Beza, receive the article, though given in B 2, 7, 8, 16, 29, 32, 35, 38, 39, 43, 47, 48, 50, 87, 94, 97, not to speak of Andreas and Arethas. But there appears to be no doubt that it is an error, probably from repeating the last syllable of the preceding word. (*Bible Treasury* 14:208)

15:3 And they sing the song of Moses the servant of God, and: C. drops καὶ ᾄδ. . . . τ. θεοῦ, as 8. omits τὴν ᾠδ. . . . to καὶ 2nd inclusive (both through ὁμοιωτέλετον). (*Rev. of John*, 1860, p.42)

of Moses: μωϋσ. AB. and the mass, Compl.; μωσ. many mss., Rec. (*Rev. of John*, 1860, p.42)

of Moses: Rec. Μωσέως δ. later edd. Μωϋσέως τοῦ δ. (*Prospect* 1:160)

the servant: τοῦ δ. A. 2. 12. 14. 16. 28. 32. 33. 37. 38. 42. 47. 49. &c., 96. Compl., And.; δ. B. and the majority, Are., cat. (*Rev. of John*, 1860, p.42)

Λ thy: Er. omits τὰ. (*Rev. of John*, 1860, p.42)

Lord: Er. reads κύριος. (*Rev. of John*, 1860, p.42)

nations: ἐθνῶν AB., forty-five mss., Compl., Cop., Æth., Ar.^p, Slav.^{3,4,10} And., Are., cat., Cyp., &c.; αἰώνων C. 18. 95. Syr., Ar.^c, Arm.; ἀγίων a few cursives, Rec. (*Rev. of John*, 1860, p.42)

nations: Rec. ἀγίων, the edd. read ἐθνῶν. after A. B. &c. (C reads αἰώνων, i.e. "of ages.") (*Prospect* 1:160)

nations: Mr. Elliott hesitatingly inclines to "King of ages" in his text (*H.A.*, iii. p. 473) up to the last edition; but in his note, supported by A C and a Paris cursive, Coislin 202, with the Vulgate and other versions, he ventured the opinion that the (undoubtedly false) vulgar reading ἀγίων seems "best of all to suit the context." To me this reluctance to bow to the best reading ἐθνῶν (supported by the Alex., Porph. and Vat. uncials, forty-five cursives, the Æthiopic, Arabic of the Polyglots, Coptic, not to speak of the corrections in the Sinai MS., Slav. MSS., Greek and some Latin fathers) is not happy. I am glad however to see that he omits this, and seems content with the better authorities in his fifth edition. Page 461 by a misprint gives C as well as A for ἐθνῶν: it should be B. (*Lect. on Rev.*, p.341)

nations: It means "king of nations," not of "saints"; and a very important error it is to be expunged. There is no doubt of it. There is not a scholar who knows anything at all about these matters who would not agree with me. But anyone — I do not care who he is — whether he is Roman Catholic, or Tractarian, or anything else — would agree with me in this, and he would not require to be told it because every scholar knows it. The notion of "king of saints" is very unscriptural; and it is a very important mistake because the proper notion of the relation of a king to his people is one of distance and of graduated ranks in the kingdom. The word "king" implies graduated ranks, all having their place and their measure of nearness or of distance, and, consequently, there are all kinds of relative distance among themselves.

That is not the case in the church of God, because the least Christian is as much a member of Christ's body as the greatest. You see the fact of the membership of the body puts aside all these questions of relative or different distances. In the kingdom there will be these differences. (*Bible Treasury* N10:147)

nations: There is beyond doubt no such thought or phrase in scripture as "King of saints." It is one of the worst readings of the rather vicious Text. Rec. of the Revelation. Not only is it against the best

witnesses, but it conveys an unfounded notion of mischievous consequence. (*Rev. Exp.*, p.182)

nations: It is hard to conceive why the Revisers preferred αἰώνων "ages," to ἐθνῶν "nations," in the face of Jer. 10:7. No doubt the authorities are conflicting; but the Old Testament allusion is evident, and the context confirms it in the verse that follows. Probably the absurdly false reading which Erasmus (not the Complutensians) gave against his own MS. 1, and without any known Greek copy was due to confounding some abbreviation of *seculorum* for *sanctorum*, as Tischendorf conjectures; as it is likely that the Reviser's reading is due to 1 Tim. 1:17. No wonder then that Bengel, Griesbach, Heinrich, Scholz, Lachmann, Tischendorf, Tregelles, T. S. Green, Alford, Wordsworth, hold to ἐθνῶν, if Westcott and Hort alone, or nearly so, prefer αἰώνων. But should such a reading have found its way into the text of the Revised New Testament? Surely what has been discredited by so many and various critics of the highest eminence, on ample authority, ought not to be brought by Cambridge influence into a work which seeks universal acceptance. (*Bible Treasury* 14:208)

15:4 fear Λ : σε after φ. most cursives, Rec., some Vv., Are., cat., contrary to ABC. 12. 14. 36. 47....92. Er., Am. Fuld. Demid. Tol., Æth., Arm., Cyp., Prim. (*Rev. of John*, 1860, p.42)

fear Λ : the pronoun is not found in the best witnesses, though in most of the cursives &c., & 95 shifting its place. (*Bible Treasury* 14:208)

glorify: δοξάσει ABC., seventeen cursives, Are., cat.; -ση most mss., Rec., And. (*Rev. of John*, 1860, p.42)

glorify: Matthiae and Ln. δοξάσει. (*Prospect* 1:160)

holy: ὁσιος AC., many cursives, Rec., Vv., Are., cat.; ἅγιος B., the great majority, (*Demid.* apparently, and Syr. = both). (*Rev. of John*, 1860, p.42)

holy: The edd. ὁσιος, but B. and many MSS. ἅγιος. (*Prospect* 1:160)

holy: The Greek for "holy" differs in the MSS., the best reading that which implies mercy in God (or piety in men), and not what means separation to God. (*Bible Treasury* 14:208)

for: εἰ is inserted after or before by 10. 36. 37. 47. 49. . . . 95. 96. Compl., Vulg., Syr., Prim. (*Rev. of John*, 1860, p.42)

all the nations: π. τ. ἔθ. AC., most mss. (95. omitting τὰ ἔθ.), Vv., &c.; πάντες B., upwards of thirty cursives, Ar.^p (*Rev. of John*, 1860, p.42)

all the nations: Matthiae μ. ὅσ. ὅτι πάντες. (*Prospect* 1:160)

the: the Revisers rightly say "the" nations; for they shall all come yet and pay homage before God, but this as the fruit of the manifestation of His righteousness or righteous acts, not of the gospel as now preached (*Bible Treasury* 14:208)

thee Λ : κύριε A. after ἐν σου. (*Rev. of John*, 1860, p.42)

15:5 these things: C. μετ' αὐτά. (*Rev. of John*, 1860, p.42)

I saw: It is hardly "I looked" as in the Authorised Version of 5, but "I saw," (*Bible Treasury* 14:208)

Λ there: ἰδοὺ before ἦν. many mss., Vv., &c., contrary to ABC., most cursives, Compl., and Vv., And., Are., cat. (*Rev. of John*, 1860, p.42)

Λ there: Rec. adds ἰδοὺ. (*Prospect* 1:160)

Λ there: "behold" should vanish; for not even Erasmus' Codex Reuchlini has it and, of course, not the Complutensian edition. (*Bible Treasury* 14:208)

temple: It is extraordinary that the author of the *Horae Apoc.* should say that ναός or temple is sometimes used more largely of the whole, including the altarcourt; stranger still that he should cite Rev. 11:1,2 in proof, seeing that the altar and the outer court are so expressly distinguished there (as I believe always). There is another word to

comprehend all, namely *ιερόν*, which is never used in the Apocalypse, though it occurs repeatedly in other parts of the New Testament. So also the door of the tabernacle and the hanging at the court-gate are not confounded in scripture. (*Lect. on Rev.*, p.344)

15:6 Λ that: *οἱ* before *ἐχ*. AC., most mss., Compl., Are., cat., contrary to B. and many mss., Rec. (*Rev. of John*, 1860, p.42)

came: *ἐξῆλθον* C., -*εν* A.*, -*ον* A.** and perhaps all others. (*Rev. of John*, 1860, p.42)

[out of the temple]: *ἐκ τοῦ ναοῦ* after *πλ*. AC., very many mss., Vv., Ff.; *ἐκ τοῦ οὐρανοῦ* 10. 49. . . . 96. Compl. (transposed in Arm., Slav.), omitted by B., about twenty-eight mss., Are., cat. (*Rev. of John*, 1860, p.42)

[out of the temple]: Matthiae and Tisch. omit *ἐκ τοῦ ναοῦ* (Treg. in brackets). (*Prospect* 1:160)

Λ clad: *οἱ ἦσαν* before *ἐνδ*. B., about thirty-five cursives, Compl. omitted by AC., many mss. (*Rev. of John*, 1860, p.42)

Λ clad: Matthiae reads *οἱ ἦσαν ἐνδ*. (*Prospect* 1:160)

Λ bright: *καὶ λ*. very many cursives, Compl., Rec., Vulg., &c.; omitted by ABC., about thirty mss., Er., *Am. Fuld. Tol. Demid. Lips.*⁵, most Vv., And., Are., cat. (*Rev. of John*, 1860, p.42-43)

linen: *λίθον* AC. 38.** 48. 49. (Codd. Ap., And., Bed., &c.), *Am. Fuld. Demid. Lips.*^{4,5,6}; *λίνον* (B. 14. 18. 36. 92. 97.) B., nearly all the cursives, Vv., And., Are., cat., Prim; *ληρόν* 7. *Æth.*, Ar.², omit, Compl. adds *καί*. (*Rev. of John*, 1860, p.42)

linen: Ln. *λίθον*. (*Prospect* 1:160)

linen: . . . in chapter 15 A C, three cursives not to speak of some MSS. mentioned by Andreas, Bede, &c., support *λίθον*, stone! for *λίνον*. the Harleian cursive of the eleventh century (5537) exhibits the still stranger *ληρόν*. (*Lect. on Rev.*, p.352)

linen: in 6 [of the RV] we have the portentous reading *λίθον* "a stone!" (A C 38, 39, 48, 90, 4) favoured by Lachmann and Tregelles, as lately by the Cambridge professors, against all the other authorities, though some support the plural form of linen. Ezek. 28 seems a poor ground in the gorgeous description of Tyre's prince for the holy executors of God's last plagues. No doubt, in chap. 19:14 the word used is *β*. not *λ*. But this is as it should be; for angels are quite distinct from saints, however much superstitious ignorance, never Scripture, tends to merge them together. Here again, what were the Committee about to let the redoubtable twain with their satellites persuade competent and independent minds into such a vagary, or at least so questionable a word? In the editions of L., Tr., and of W. & H., it is not so singular. A public work should have been better safe-guarded. (*Bible Treasury* 14:208)

round about: 12. 31. Er., omit *περί*, for which 28 has *ἐπὶ*. (*Rev. of John*, 1860, p.43)

15:7 one of: Several mss. omit *ἐν*, and some, Er., *ἐκ*. (*Rev. of John*, 1860, p.43)

bowls: It is "bowls" in 7 [in the RV] rather than "vials"; and so throughout chap. 16, &c. (*Bible Treasury* 14:208)

15:8 with smoke: *καπνοῦ* AC., very many cursives, Rec., &c.; *ἐκ τοῦ κ*. B., near thirty mss., Are., cat. (*Rev. of John*, 1860, p.43)

with smoke: Matthiae *ἐκ τοῦ κ*. (*Prospect* 1:160)

was able: *ἐδ*. AC. 2. 6. 7. 8. 29. 30. 31. 32. 48. 50..90. 93. 94. 97. 98.; *ἦδ*. B. and the majority. (*Rev. of John*, 1860, p.43)

was able: The modern edd. *ἐδύν*. rather than *ἦδ*. (*Prospect* 1:160)

into the: Er. *ἐν τῷ ν*. (*Rev. of John*, 1860, p.43)

till: *ἄχρις οὗ* C. (*Rev. of John*, 1860, p.43)

seven: *ἐπτά* last is omitted by 10. 12. 17. 18. 28. 38. 49. 96. (*Rev. of John*, 1860, p.43)

finished: [In the RV] it is "finished" as in 1. (*Bible Treasury* 14:208)

16:1 a loud voice: μ . ϕ . ABC. 8. 13. 14. 31. 41. 42. 43. 48. 50...94. 95. 97. Are., cat.; ϕ . μ . most cursives, Rec., And., Compl. (*Rev. of John*, 1860, p.43)

a loud voice: Rec. and Gr., ϕ . μ ., the edd. μ . ϕ . (*Prospect* 1:160)

[out of the temple]: *ἐκ τοῦ ναοῦ* AC., very many mss., Vv., And., Prim.; *ἐκ τοῦ οὐρανοῦ* 13. *Demid. Tol. Lips.*⁶, Cop., Ar.²; but B. and near thirty mss., Syr. (not in Pol.), Ar.², Slav.^{3,4,10} Are., cat., omit. (*Rev. of John*, 1860, p.43)

[out of the temple]: Matthiae and Tisch. omit *ἐκ τοῦ ναοῦ*, which Treg. brackets. (*Prospect* 1:160)

and: 7. 12. 16. 28. 36. 38. 39. 40. 41. 42. 49...96. Er., Compl., *Lips.*⁴, Cop., Arm., omit *καί* after *ὕπ*. (*Rev. of John*, 1860, p.43)

pour out: *ἐκχέετε* AC. 12. 14. Er. (*Rev. of John*, 1860, p.43)

pour out: Ln. Tisch. and Treg. *ἐκχέετε*, others -*ατε*. (*Prospect* 1:160)

seven: τ . *ἐπτά* ϕ . ABC., more than thirty mss., Vv., though many cursives, Rec., Cop., *Æth.*, Slav., omit *ἐπτά*. (*Rev. of John*, 1860, p.43)

unto: the Revisers give it literally "into," not "upon," and so in 2, 3, 4. The difference is maintained in the Greek, for it is strictly "upon" in the latter part of 2, 8, 10, 12, (of 4), 17. (*Bible Treasury* 14:208)

16:2 first Λ : [See note to Rev. 16:10]

the: Er. omits *ὁ*. (*Rev. of John*, 1860, p.43)

first Λ : *ἄγγελος* 12. 28. 33. 35. 36...87. Vulg., *Æth.*, Arm., Arr., Slav. (*Rev. of John*, 1860, p.43)

unto: *εἰς τ*. γ . ABC., about thirty-five mss., Vulg., Syr., Ar.², Prim.; *ἐπὶ* many cursives, Rec., Cop. (*Rev. of John*, 1860, p.43)

unto: Rec. Gr. and Kn. *ἐπὶ τὴν γ*. the others *εἰς*. (*Prospect* 1:161)

unto . . . upon: In the Text. Rec. of 2 it is wrongly *εἰς* in the latter part, but *ἐπὶ* is unquestionable. (*Bible Treasury* 14:208) [See note to Rev. 16:1]

evil and: A. omits *κακόν*, Cop., Arm., &c., *κακ*. *καί*. (*Rev. of John*, 1860, p.43)

upon: *ἐπὶ τ*. *ἀνθ*. ABC., about thirty-five mss., Syr., Arm., Arr., &c.; *εἰς τ*. *ἀνθ*. many cursives, Rec., Vulg., Cop. (*Rev. of John*, 1860, p.43)

upon: Rec. Gr. and Kn. *εἰς τ*. α ., others *ἐπὶ*. (*Prospect* 1:161)

that worshipped his image: *προσκ. τῇ εἰκ. αὐτ*. ABC., thirty-two mss., Compl.; *τῇ εἰκ αὐτ. πρ*. many cursives, Rec.; *τὴν εἰκ. πρ. αὐτ*. Er. (*Rev. of John*, 1860, p.43-44)

that worshipped his image: Rec. differs from the edd. as to the order of the last words. (*Prospect* 1:161)

16:3 second Λ : *ἄγγελος* B. and the great mass of mss., most Vv., And., Are., cat., omitted by AC. 18. 95. *Am. Fuld. Demid. Tol. Lips.*, *Æth.*, Prim. (*Rev. of John*, 1860, p.44)

second Λ : Ln. Tisch. and Treg. omit *ἄγγελος* here and in verses 4, 8, 10, 12, and 17, Kn. bracketing the word in each case; Gr. and Sz. insert it in verse 3. (*Prospect* 1:161)

into: [See note to Rev. 16:1]

living: *ζωῆς* AC. 95. Syr.; *ζῶσα* B., very many mss., Rec.; about thirty mss., Slav.^{3,4}, Prim., omit. (*Rev. of John*, 1860, p.44)

living: Rec. *ζῶσα*, the edd. *ζωῆς*, save Sz. who omits either. (*Prospect* 1:161)

soul: A. *ψυχῆς*. (*Rev. of John*, 1860, p.44)

those: *τά* is added before *ἐν* by AC., with some Syr. and Slav. mss.; *τῶν* 95., but B. and most others, Rec., And., Are., cat., omit. (*Rev. of John*, 1860, p.44)

those: Ln Tisch. and Treg. read *τὰ* before *ἐν τῇ θ*. (*Prospect* 1:161)

those: *τά* seems omitted [in the RV], as indeed *κ* B P and most cursives support the commonly received text. But A C, &c., give *τά* which might easily be dropt. The sense is substantially the same. (*Bible Treasury* 14:208)

16:4 third *α*: *ἄγγελος* most cursives, Rec., Syr., Cop., And., contrary to ABC., thirty others, Vulg. (*Am. Fuld. Demid. &c.*), *ἄθ.*, Are., cat., Prim. (*Rev. of John*, 1860, p.44)

third *α*: See verse 3. (*Prospect* 1:161)

angel . . . into: [See notes to Rev. 16:1, 10]

[into]: *εἰς* 2nd is omitted by AC. 10. 43. 49. 91. 95. 96. Compl., Cop., Prim., Ansb., contrary to B. and the rest. (*Rev. of John*, 1860, p.44)

[into]: Ln. Tisch. and Treg. drop *εἰς* before *τ. π.* (*Prospect* 1:161)

they became: *ἐγένοντο* A. 36. 95. Harl. (*Rev. of John*, 1860, p.44)

they became: Ln. Tisch. . . prefer *ἐγένοντο* to *ἐγένετο*. (*Prospect* 1:161)

they: [The RV says] "it" became blood. (*Bible Treasury* 14:208)

16:5 of the waters: Er., Arm., omit *τῶν ὑδάτων*. (*Rev. of John*, 1860, p.44)

α art: *κύριε* after *Δίκ.* is inserted by many mss., Rec., Vulg., *ἄθ.*, Arm., contrary to ABC., most mss., *Am. Fuld. Demid. Tol. Lips.*, Cop., Syr., Ar.^p, And., Are., cat., Prim. (*Rev. of John*, 1860, p.44)

α art: Rec. adds *κύριε*. (*Prospect* 1:161)

α art . . . *α* holy: The change in 5 [in the RV] is greater, and on excellent authority. "O Lord" is omitted, and "thou Holy One" appears instead of "and shalt be." (*Bible Treasury* 14:208)

that wast: *ὅς* (δ 28. 87.) *ἦν* B. 2. 8. 14. 29. 30. 40. 41. 42. 43. 48....93. 98. (*Rev. of John*, 1860, p.44)

α holy: *καί* after *ἦν* is inserted by many mss., Rec., contrary to ABC., more than forty cursives, Compl., Vulg., Arm., And., Are., cat. *ὁ* before *δοῖος* is read by many mss., but rejected in ABC. and thirty cursives. (Compl. gives *ὁ* but not *καί*, Beza *καὶ ὁ ἐσόμενος*.) (*Rev. of John*, 1860, p.44)

α holy: Rec. adds . . . *καὶ ὁ δοῖος*, Gr. Kn. and Sz. *ὁ δοῖος*, but the uncial and many other MSS. and versions omit *καὶ* and *ὁ*. Beza and the Elzevir edition have *ἐσόμενος*, which the authorised version follows. (*Prospect* 1:161)

16:6 thou gavest: *δέδωκας* AC. (*Rev. of John*, 1860, p.44)

to drink: *πῖν* C., *πῶν* A. (*Rev. of John*, 1860, p.44)

α they: *γάρ* is added after *ἀξιοῖ* by many cursives, Rec., Vulg., Are., cat., contrary to ABC., the majority of mss., Compl., *Fuld. Tol. Lips.*^{5,6}. And. (*Rev. of John*, 1860, p.44)

α they: Rec. *γάρ*. (*Prospect* 1:161)

α they: "for" is dropt rightly [in the RV] (*Bible Treasury* 14:208)

16:7 I heard *α* the altar say: it should be "I heard the altar say" on first-rate authority; as no doubt "another out of" is an interpolation due to the desire of softening so bold a figure. (*Bible Treasury* 14:208)

heard *α*: *ἄλλου ἐκ* before *τ. θ.*, given by some cursives, Rec., disappears in AB. (Compl. has *ἐκ*), C., most cursives, *Fuld. Tol.*, Cop., Syr., Ar.^p, &c. (*Rev. of John*, 1860, p.44)

heard *α*: Rec. *ἄλλου ἐκ*. (*Prospect* 1:161)

16:8 the: For *ὁ* Er. gives *ὅτε*. (*Rev. of John*, 1860, p.44)

fourth *α*: *ἄγγελος* is read by apparently most mss., Vulg., Cop., And., Prim., contrary to ABC., about twenty mss., *Am. Fuld. Tol. Lips.*, Syr., *ἄθ.*, Ar.^p, Are., cat. (*Rev. of John*, 1860, p.44)

fourth *α*: See verse 3. (*Prospect* 1:161)

fourth *α*: [See note to Rev. 16:10]

upon: [See note to Rev. 16:1]

him: "it" is probably right, rather than "him," as in the Authorised Version, which is put in the margin [of the RV]. (*Bible Treasury* 14:208)

men with fire: *ἐν π. τ. ἀνθ.* B., twenty mss. (*Rev. of John*, 1860, p.44)

16:9 the men . . . *α* God: why not "the" men? On the other hand they [the RV] say "the" God, &c. (*Bible Treasury* 14:208)

the men . . . *α* God: 16:9 does not stand happily in the Revised Version though expressing the Greek article in English — at least so it seems to the Americans [correctors of the RV] and to me. It is another case with 11, as all agree. (*Bible Treasury* 15:192)

blasphemed *α*: *οἱ ἄνθρωποι* is added after *ἐβλ.* by B., thirty-six others, Compl., Syr., Ar.^p, Slav.⁴, Are., cat., but AC., many cursives, Rec., Vulg., Cop., &c., omit. (*Rev. of John*, 1860, p.44)

blasphemed *α*: Sz. *ἐβ. οἱ ἄνθρωποι*, following B. and many other MSS. and versions. (*Prospect* 1:161)

the name: A. has *ἐνώπιον* for *τὸ ὄν*. (*Rev. of John*, 1860, p.44)

α authority: *τῇν* before *ἐξ.* A. 10. 12. 36. 37. 49. 81. 96. Compl., contrary to BC. and the rest, Are., cat. (*Rev. of John*, 1860, p.44)

α authority: Ln. Tisch. and Treg. *τῇν ἐξ.* (*Prospect* 1:161)

not: *οὐχί* C. (*Rev. of John*, 1860, p.44)

16:10 fifth *α*: *ἄγγελος* is supported by many cursives, Rec., Vulg., Cop., And., Are., cat., Prim., contrary to ABC., thirty mss., *Am. Fuld. Tol. Lips.*, Syr., *ἄθ.*, &c., Tich. (*Rev. of John*, 1860, p.44)

fifth *α*: See verse 3. (*Prospect* 1:161)

fifth *α*: In 10 as in 2, 4, 8, 10, 12, and 17 "angel" is excluded on very good grounds. (*Bible Treasury* 14:208)

upon: [See note to Rev. 16:1]

throne: Of course "throne" should displace "seat." (*Bible Treasury* 14:208)

darkened: *ἐσκοτισμένη* B. 28. 28. [sic.] (*Rev. of John*, 1860, p.44)

gnawed: *ἐμασῶντο* AC. 7. 8. 9. 13. 14. 37. 50. . . . 93. 94. 95. 96. 98.; *ἐμασσ.* B., most cursives, And., Are., cat. (*Rev. of John*, 1860, p.44)

gnawed: The older MSS. read *ἐμασῶντο*, (not *ἐμασσ.*) and are followed by Ln. and Tisch. (*Prospect* 1:161)

16:11 [whole verse]: [See note to 16:9]

16:12 sixth *α*: *ἄγγελος* with many cursives, Rec., Vulg., Cop., &c., And., Are., cat., Prim., Tich., contrary to ABC., about thirty others, *Am. Fuld. Tol. Lips.*, Syr., *ἄθ.*, Ar.^p (*Rev. of John*, 1860, p.44-45)

sixth *α*: See verse 3. (*Prospect* 1:161)

sixth *α*: [See note to Rev. 16:10]

upon: [See note to Rev. 16:1]

the: *τόν* before *Εὐφ.* AC. with most mss., Rec., And., but omitted by B. ('Εφ.), more than twenty-five mss., Compl. (*Rev. of John*, 1860, p.45)

the: Gr. Kn. and Sz. omit *τόν* before *Εὐφρ.* (*Prospect* 1:161)

east: *ἀνατολῆς* BC., about thirty-five mss., Are., cat.; *-ὦν* A., very many mss., Rec., And. (*Rev. of John*, 1860, p.45)

east: Matthiae and Treg. *ἀνατολῆς*. (*Prospect* 1:161)

east: Or "sun-rising," as in chaps. 7:2; 21:13. (*Lect. on Rev.*, p. Iv)

the east: it is "from the sun-rising," not "of the east." The article in the Greek is probably right. (*Bible Treasury* 14:208)

16:13 I saw: *ἰδ.* AB. 7. 14. (*Rev. of John*, 1860, p.45)

of the dragon, and out of the mouth: C. 9. 27. 36. omit from *στ.* 1st to *στ.* 2nd. (*Rev. of John*, 1860, p.45)

three unclean: *ἀκ. τρ.* B. and at least twenty-five cursives, Are., cat.; *πρ. ἀκ.* AC., very many mss., Rec. (*Rev. of John*, 1860, p.45)

as frogs: ὡς βάτραχοι AB., most cursives, Compl., and Vv. (Are., cat. 18. 36. 38. 49. ** 97. ὡς βατράχους); ὁμοία βατράχοις many mss., Rec. (Rev. of John, 1860, p.45)

as frogs: Rec. ὁμοία β., the edd. ὡς β. (Prospect 1:161)

16:14 of demons: δαιμονίων A., more than thirty cursives, Are., cat.; δαιμόνων B., many cursives, Rec. (Rev. of John, 1860, p.45)

of demons: The edd. δαιμονίων. (Prospect 1:161)

signs, who: ἃ ἐκπορεύεται A., with most cursives, Are., cat., Rec.; ἃ ἐκπορεύονται B. 7. 16. 36. 39. (28. ἃ καί), Vulg., Arm., Prim. (Rev. of John, 1860, p.45)

go forth: ἐκπορεύεσθαι 18. 95. Er., Steph. (Rev. of John, 1860, p.45)

kings λ: τῆς γῆς καί before τῆς οἰκ. given by many mss., Rec., is rejected in AB., most mss., Compl., (Vulg., Cop.,) Syr., Æth., &c. (Rev. of John, 1860, p.45)

kings λ: Rec. adds τῆς γῆς καί. (Prospect 1:161)

the: τόν before πάλ. AB., upwards of thirty mss., Compl., Are., cat., though omitted by many mss., Rec. (Rev. of John, 1860, p.45)

the: Rec. . . . omits τόν. (Prospect 1:161)

[that] great day: ἐκείνης B. and almost all others, Syr., And., Are., cat., Prim., omitted by A. (τ. μεγάλης ἡμ. A. 95. Cop.) 14. 38. 92. 95. Vulg., Cop., Æth., Arm., Ar.^c, Tich. (Rev. of John, 1860, p.45)

[that] great day: Rec. Gr. Kn. and Sz. add ἐκείνης, Ln. and Tisch. τ. μ. ἡ., Treg. τ. ἡ. [ἐ.] τ. μ. (Prospect 1:161)

the Almighty: παντοκράτωρ 7. 28. Compl. (Rev. of John, 1860, p.45)

16:16 they: The more common rendering is "he." But compare verse 14. (Prospect 1:161)

they: Or "he." (Lect. on Rev., p. lvi)

they: In the language that the Holy Ghost employed, the word is capable of meaning either he or they gathered. There are certain cases where, in that language, it is doubtful whether "they" or "he" be meant; and this is one. The word "demons" is of such a nature, that the verb which has it for its subject might be either singular or plural. Here the subject is not expressed, so that it is quite optional as far as this is concerned: all depends upon the sense of the context. If it be "He gathered," the reference of course is to God Almighty, who might be said to do it through the intervention of these unclean spirits. If it be "they gathered," it would simply mean that the spirits of demons had accomplished the purpose for which they were sent forth. (Lect. on Rev., p.351)

they: the Revisers, like many, render "they," not "he." Grammatically, it might be either. If "they," it is the evil spirits as instruments; if "he," it is the One who employed them. (Bible Treasury 14:208)

place: ποταμόν A. for τόπον. (Rev. of John, 1860, p.46)

that: Compl. omits τόν. (Rev. of John, 1860, p.46)

Harmagedon: αρμαγεδών (ἄ. or ὰ) A., very many mss., Er., Compl. (-δδών Rec.); ερμ. Am. Lips.^{4.6} Cop., Are., cat., Tich.; μαγεδών or -δδών B., more than twenty-five mss., Syr., Prim. (Rev. of John, 1860, p.46)

Harmagedon: Most read Ἀρμαγεδών, save Ln. and Tisch. Ἀρ., and Matthiae Μαγεδών. (Prospect 1:161)

Harmagedon: The margin [of the American correctors of the RV] might have been added in 16. (Bible Treasury 15:192)

16:17 seventh: ἑβδόμη with most mss., Rec., Vv., And., Are., cat., Prim., contrary to AB., very many cursives, Am. Fuld. Tol. Lips.⁵, Syr. (Rev. of John, 1860, p.46)

seventh: See verse 3. (Prospect 1:161)

seventh λ: [See note to Rev. 16:10]

upon: [See note to Rev. 16:1]

upon: ἐπὶ AB., about thirty-five cursives, Are., cat.; εἰς very many mss., Rec. (Rev. of John, 1860, p.46)

upon: Rec. εἰς. (Prospect 1:161)

loud: μεγάλη after φ. B., almost all the cursives, Vulg., Syr., Cop., Æth., And., Are., cat., omitted by A. 12. 46. Er. (Rev. of John, 1860, p.46)

loud: Ln. and Tisch. drop μ. γ. and τοῦ οὐρανοῦ, which Kn. and Treg. bracket. (Prospect 1:161)

from the temple: ἐκ. τ. ν. A. 12. 18. 36. 38. 46. 95. Er.; ἀπό B. and the mass, Rec., Are., cat. (Rev. of John, 1860, p.46)

from the temple: Ln. Tisch. and Treg. ἐκ rather than ἀπό. (Prospect 1:161)

[of the heaven]: τοῦ οὐρανοῦ after τ. ν. B., most cursives, Rec., some Vv., And., Are., cat., contrary to A. 10. 14. . 92. 95. Vulg., Cop., Syr., Ar.^c, Slav.³, &c. (ἐκ τ. οὐρ. ἀπὸ τ. θρ. Er.) (Rev. of John, 1860, p.46)

[of the heaven]: Ln. and Tisch. drop . . . τοῦ οὐρανοῦ, which Kn. and Treg. bracket. (Prospect 1:161)

[of the heaven]: "Of heaven" in 17 is very doubtful, though read by the later B and most cursives. (Bible Treasury 14:208)

16:18 lightnings and voices and thunders: ἄ. κ. φ. κ. βρ. A. (B. omits κ. βρ.) 2. 6. 11. 13. 26. 36. 40. . 92. 95. Vulg., Prim.; ἄ. κ. βρ. κ. φ. near thirty mss., Compl.; φ. κ. βρ. κ. ἄ. very many cursives, Rec. (Rev. of John, 1860, p.46)

lightnings and voices and thunders: The order in Rec. differs slightly. (Prospect 1:161)

there was: ἐγένετο after σεισμός is omitted by B., more than twenty-five mss., Fuld., &c., Are., cat., but inserted by A. and probably most others, Compl., Vv. (Rev. of John, 1860, p.46)

a man was: ἄνθρωπος ἐγέν. A. 38. Cop., Arm.; οἱ (B. and five mss. omit) ἄνθ. (26. οὐρανοῦ) ἐγένοντο B. and most cursives, Rec., Vv., And., Are., cat., Tich. (Rev. of John, 1860, p.46)

a man was: Ln. Tisch. and Treg. ἄνθ. ἐγένετο, others οἱ ἄνθ. ἐγ. (Prospect 1:161)

a man was: "A man" has ancient and excellent authority in both MSS. and Versions, "men" rather more in Greek copies; and the Revised Version gives better the anarthrous form, as the Authorised Version would rather express the Received Text οἱ ἄνθ. with the mass of cursives. (Bible Treasury 14:208)

was: Er. has καί before ἐπὶ τ. γ. (Rev. of John, 1860, p.46)

16:19 fell: ἔπεσαν AB. 7. 8. 16. 27. 28. 42. 49. 96. ** 97.; -σον the mass of cursives, And., Are., cat. (Rev. of John, 1860, p.46)

fell: Ln. Tisch. and Treg. ἔπεσαν. (Prospect 1:161)

16:20 And . . . no . . . were found: Er. omits καί 1st, and reads οὐκ εὑρ. (Rev. of John, 1860, p.46)

no . . . were found: In 20 the Greek means, not "the mountains were not" as in the Authorised and Revised Versions, but "no mountains were," &c. It is the old feebleness, or worse, in respect of the article. (Bible Treasury 14:208)

16:21 thereof: αὐτῇ 7. 14. 28. 31. 33. 35. 38. 39. 50. . . 90. 94. 97. Slav.^{4.10} ("Simplex sigma pro duplici dedere librarii," Bengelius); αὐτοῦ 12. 29. B. omits. (Rev. of John, 1860, p.46)

17:1 came: ἐξῆλθεν A. (Rev. of John, 1860, p.46)

saying: μοι is added after λέγ. by many cursives, Æth., Slav., Tich., Rec., contrary to AB., most mss., Compl., Vv., and Ff. (Rev. of John, 1860, p.46)

saying: Rec. λέγ. μοι. (Prospect 1:161)

saying Λ : $\mu\omicron\iota$ "to me" rests on the witness of a few cursives, &c. The omission is assuredly right, and has all the higher authorities, and the mass too. (*Bible Treasury* 14:223)

[the]: $\tau\omega\nu$ $\dot{\upsilon}\delta$. $\tau\omega\nu$ π . B. and the great mss., Rec., Are., cat.; $\dot{\upsilon}\delta$. πολλ. A. 12. 28. 34. 35. 36. . . 87. 95. Er., Hipp., And. (*Rev. of John*, 1860, p.46)

[the]: Rec. Gr. Kn. and Sz. $\acute{\epsilon}\pi\iota$ $\tau\omega\nu$ $\dot{\upsilon}\delta$. $\tau\omega\nu$ π . Ln. and Tisch. omit the articles and Treg. brackets them. (*Prospect* 1:161)

[the]: The article (twice) is omitted by κ A P, seven cursives, Hippolytus and Andreas. I have therefore bracketed it as a mark of doubt, though disposed to lean towards its reception, spite of its absence in the Sept. Ver. of Jer. 51:13, &c. It is strange that any should imagine a reference in Dan. 7:2, or Rev. 13:1, any more than here, to the literal Mediterranean. In Hebrew (or Chaldee) "the great sea" when used of the Mediterranean is a totally distinct phrase. (*Lect. on Rev.*, p.358)

[the]: there is conflict as to the articles in the last phrase; and Tischendorf would not have decided against κ A P, &c., which omit them, without very good reason. C is here defective. It seems doubtful. (*Bible Treasury* 14:223)

17:2 committed . . . were: the Revisers seem to give rightly a preterite or aoristic expression in 2 rather than a perfect. (*Bible Treasury* 14:223)

those that inhabit the earth were made drunk: $\omicron\iota$ $\kappa\alpha\tau$. τ . γ . after $\acute{\epsilon}\mu\epsilon\theta$. AB., upwards of thirty cursives, Compl., And., Are., cat.; after $\pi\omicron\rho$. $\alpha\upsilon\tau$. many cursives, Rec. (*Rev. of John*, 1860, p.46)

those that inhabit the earth were made drunk: The order varies slightly. (*Prospect* 1:161)

17:3 a: it is "a," not "the," wilderness. (*Bible Treasury* 14:223)

I saw: $\dot{\iota}\delta\alpha$ A., $\dot{\iota}\delta\omicron\nu$ 7., $\acute{\epsilon}\dot{\iota}\delta\omicron\nu$ B. and almost all cursives, &c. (*Rev. of John*, 1860, p.46)

I saw: Ln. and Tisch. $\acute{\epsilon}\dot{\iota}\delta\alpha$, others $\acute{\epsilon}\dot{\iota}\delta\omicron\nu$ as in verse 6. (*Prospect* 1:161)

full of [the] names: $\gamma\acute{\epsilon}\mu\omicron\nu$ (- $\omega\nu$ 7. 30. 32.) $\tau\grave{\alpha}$ $\acute{\omicron}\nu$. A. 9. ($\gamma\acute{\epsilon}\mu\omicron\nu\tau\alpha$ $\acute{\omicron}\nu$. Lachmann) B. 2. 7. 8. 13. 14. 29. 30. 32. 33. 38. 40. 41. 47. 50. . . 90. 92. *93. 94. 95. 97. 98.; $\acute{\omicron}\nu\omicron\mu\acute{\alpha}\tau\omega\nu$ very many cursives, Rec. (*Rev. of John*, 1860, p.46)

full of [the] names: Rec. &c. $\gamma\acute{\epsilon}\mu\omicron\nu$ $\acute{\omicron}\nu\omicron\mu\acute{\alpha}\tau\omega\nu$, Ln. $\gamma\acute{\epsilon}\mu\omicron\nu\tau\alpha$ $\acute{\omicron}\nu\omicron\mu\acute{\alpha}\tau\alpha$, Tisch. $\gamma\acute{\epsilon}\mu\omicron\nu$ $\tau\grave{\alpha}$ $\acute{\omicron}\nu\omicron\mu\acute{\alpha}\tau\alpha$, Matthiae omitting the article. (*Prospect* 1:161)

having: $\xi\acute{\epsilon}\omega\nu$ A. 7. 28. 30. 32. 87. (*Rev. of John*, 1860, p.46)

seven heads and: Er. omits $\kappa\epsilon\phi$. $\acute{\epsilon}\pi$. $\kappa\alpha\acute{\iota}$. (*Rev. of John*, 1860, p.46)

17:4 was: $\eta\nu$ AB., thirty mss., Compl., Vv., Gr. and Lat. Ff.: η $\eta\nu$ 29. and perhaps A.; η very many cursives, Rec., Cop. (*Rev. of John*, 1860, p.46-47)

was: Rec. η $\pi\epsilon\rho\iota\beta$. . . , the edd. $\eta\nu$. (*Prospect* 1:161)

purple and scarlet: $\pi\omicron\rho\phi\upsilon\rho\omicron\upsilon\nu$ (- $\rho\alpha\nu$ more than twelve cursives, Compl., And., Are., cat.) κ . $\kappa\acute{\omicron}\kappa\kappa\iota\nu\omicron\nu$ AB., more than thirty-five mss., Hipp., &c.; - $\rho\alpha$ κ . - $\nu\phi$ many mss., Rec. (*Rev. of John*, 1860, p.47)

purple and scarlet: Rec. . . . $\pi\omicron\rho\phi\acute{\upsilon}\rho\alpha$ κ . $\kappa\omicron\kappa\kappa\acute{\iota}\nu\phi$. . . , the edd. . . . $\pi\omicron\rho\phi\upsilon\rho\omicron\upsilon\nu$ κ . $\kappa\acute{\omicron}\kappa\kappa\iota\nu\omicron\nu$. (*Prospect* 1:161)

and: $\kappa\alpha\acute{\iota}$ before $\kappa\epsilon\chi$. A., very many mss., Rec., Vv., &c., omitted by B., thirty mss., Compl., Hipp. (*Rev. of John*, 1860, p.47)

and: Matthiae omits $\kappa\alpha\acute{\iota}$ before $\kappa\epsilon\chi\rho$. (*Prospect* 1:161)

with gold: $\chi\rho\upsilon\sigma\acute{\iota}\phi$ AB., twenty-six mss., Are., cat.; - $\sigma\phi$ most mss., Rec., Hipp. (*Rev. of John*, 1860, p.47)

with gold: Rec. . . . $\chi\rho\upsilon\sigma\acute{\omega}$. . . , the edd. . . . $\chi\rho\upsilon\sigma\acute{\iota}\phi$. . . (*Prospect* 1:161)

a golden cup: π . $\chi\rho$. AB., about thirty mss., Hipp., Are., cat.; $\chi\rho$. π . very many mss., Rec. (*Rev. of John*, 1860, p.47)

a golden cup: Rec. . . . $\chi\rho$. $\pi\omicron\tau$. . . , the edd. . . . $\pi\omicron\tau$. $\chi\rho$. (*Prospect* 1:161)

the unclean things: $\tau\grave{\alpha}$ $\acute{\alpha}\kappa\acute{\alpha}\theta\alpha\rho\tau\alpha$ $\tau\eta\varsigma$ AB., about forty-five mss., Compl., Hipp., And.; $\acute{\alpha}\kappa\alpha\theta\acute{\alpha}\rho\tau\eta\tau\omicron\varsigma$ many cursives, Rec. (*Rev. of John*, 1860, p.47)

the unclean things: Rec. . . . $\kappa\alpha\acute{\iota}$ $\acute{\alpha}\kappa\alpha\theta\acute{\alpha}\rho\tau\eta\tau\omicron\varsigma$, . . . the edd. . . . κ . $\tau\grave{\alpha}$ $\acute{\alpha}\kappa\acute{\alpha}\theta\alpha\rho\tau\alpha$. (*Prospect* 1:161)

the unclean things: why in the Revision, "even the unclean things of her fornication"? No doubt the Authorised Version renders loosely "and filthiness," &c., or rather follows the Received Text, which was probably only Erasmus' guess, as Codex Reuchlini reads $\tau\grave{\alpha}$ $\acute{\alpha}\kappa\acute{\alpha}\theta\alpha\rho\tau\alpha$ with almost all witnesses, and so the Complutensian editors and all the critics. (*Bible Treasury* 14:223)

her fornication: $\alpha\upsilon\tau\eta\varsigma$ A., very many mss., Rec.; $\tau\eta\varsigma$ $\gamma\eta\varsigma$ B.; more than twenty-five mss., Cop., Syr., Ar.^s, Slav.⁴, Hipp., Are., cat. (*Rev. of John*, 1860, p.47)

her fornication: B. and more than twenty other MSS., besides several versions, have $\tau\eta\varsigma$ $\gamma\eta\varsigma$ instead of $\alpha\upsilon\tau\eta\varsigma$. (*Prospect* 1:161)

her fornication: Most copies, it would seem, read $\tau\eta\varsigma$ $\gamma\eta\varsigma$, "of the earth;" the Alex. and others give $\alpha\upsilon\tau\eta\varsigma$, "of her." The Sinai MS. has both. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.526) [See also *Rev. Exp.*, p. 192]

fornication: $\pi\omicron\rho\acute{\epsilon}\iota\alpha\varsigma$ B. (*Rev. of John*, 1860, p.47)

fornication: Rec. . . . $\pi\omicron\rho\acute{\nu}\epsilon\iota\alpha\varsigma$, the edd. . . . $\tau\eta\varsigma$. π . $\alpha\upsilon\tau$. (*Prospect* 1:161)

17:5 HARLOTS: $\pi\acute{\omicron}\rho\nu\nu\omega\nu$ 2. 7. 12. 29. 49. 50. 90. 93. 96. 98. Compl. (*Rev. of John*, 1860, p.47)

HARLOTS: "The" harlots, &c., say the Revisers rightly; and "of the" abominations also. This was a case, not of reading, but of mistranslation in all the older English versions, save that of Rheims. Besides, they had from Latin influence the "whoredom" or fornications of the Authorised Version margin as their text. (*Bible Treasury* 14:223)

17:6 I saw: $\dot{\iota}\delta\alpha$ A., $\dot{\iota}\delta\omicron\nu$ (- $\omega\nu$ 7.) 14. (*Rev. of John*, 1860, p.47)

I saw: See verse 3. (*Prospect* 1:161)

with: $\acute{\epsilon}\kappa$ 1st, A., most cursives, Rec., Hipp., omitted by B. and about twenty mss., Are., cat. (*Rev. of John*, 1860, p.47)

with: Matthiae omits the first $\acute{\epsilon}\kappa$. (*Prospect* 1:161)

and: B., about twenty-five mss., Are., cat., omit $\kappa\alpha\acute{\iota}$ 2nd. (*Rev. of John*, 1860, p.47)

and: Matthiae omits . . . the second $\kappa\alpha\acute{\iota}$. (*Prospect* 1:161)

witnesses: $\mu\alpha\rho\tau\upsilon\rho\iota\omega\nu$ A. (*Rev. of John*, 1860, p.47)

witnesses . . . Λ great: why do the Revisers here perpetuate the "martyrs" of the Authorised Version? They give "witness" in Acts 22:20, and in Rev. 2:13, and of course everywhere, I believe, as indeed elsewhere "martyr" would be a ridiculous blunder; but why here? An oversight is presumed. "A" great wonder seems strange English. (*Bible Treasury* 14:223)

Λ great: "A" great wonder seems strange English. (*Bible Treasury* 14:223)

17:7 wonder . . . the: "wonder" is no doubt better retained than "marvel." The Authorised Version erred in omitting "the" ten horns. (*Bible Treasury* 14:223)

will tell thee: $\acute{\epsilon}\rho\omega$ $\sigma\omicron\iota$ AB., twenty-five mss., Hipp., Are., cat.; $\sigma\omicron\iota$ $\acute{\epsilon}\rho\omega$ probably most cursives, Rec. (*Rev. of John*, 1860, p.47-48)

Λ that: Er. $\kappa\alpha\iota$ τ . $\acute{\epsilon}\chi$. (*Rev. of John*, 1860, p.48)

17:8 The: $\tau\omicron$ θ . AB., most cursives, Compl., Hipp., And., Are., cat.; θ . many mss., Rec. (*Rev. of John*, 1860, p.48)

The: Rec. omits $\tau\omicron$ before $\theta\eta\rho\acute{\iota}\omicron\nu$. (*Prospect* 1:161)

The: Erasmus too had no reason to leave out the article at the beginning of 8, for his copy had it all right; and so the Complutensian

edition of course. But the translators rendered as if it were there. (*Bible Treasury* 14:223)

thou sawest: ἴδ. AB. 7. (*Rev. of John*, 1860, p.48)

was: ἦ A. (*Rev. of John*, 1860, p.48)

go: ὑπάγει A. 12. Er., Are., cat., Ir.^{im}, Prim. (*Rev. of John*, 1860, p.48)

go: Ln. and Tisch. ὑπάγει. (*Prospect* 1:161)

shall wonder: θαυμάσθησονται A. (*Rev. of John*, 1860, p.48)

shall wonder: Ln. and Tisch. . . . θαυμάσθησονται. (*Prospect* 1:161)

on the earth: ἐπὶ τῆς γῆς A., most cursives, Rec., Vv., And., Are., cat.; τῇ γῇ B., twenty-six mss., Vulg., Hipp., Prim. (*Rev. of John*, 1860, p.48)

on the earth: Matthiae τῇ γ. (*Prospect* 1:161)

the name: τὸ ὄν. AB., more than twenty-five mss., Vv., Hipp.; τὰ ὄν. the majority of cursives, Rec., Vulg., &c., And., Are., cat., Prim. (*Rev. of John*, 1860, p.48)

the name: Rec. and Gr. τὰ ὀνόμ. (*Prospect* 1:161)

the name: The "name" or "names" is a fair question, as the witnesses are divided. (*Bible Treasury* 14:223)

is not written: οὐκ ἐγγράφεται A., -το 8. 9. . . . Hipp. (*Rev. of John*, 1860, p.48)

is not written: Ln. οὐκ ἐγγράφτο. (*Prospect* 1:161)

is not written: It was a strange freak of Lachmann to edit ἐγγράφτο on the slip of A (ἐγγράφεται), which clearly should have been γέγραπται with all other authorities, save perhaps a cursive or two. (*Bible Treasury* 14:223)

the book: τὸ β. A., most mss., Rec., Are., cat.; τοῦ β. B., more than twenty-five mss., Hipp. (*Rev. of John*, 1860, p.48)

the book: Matthiae τοῦ β. (*Prospect* 1:161)

behold: βλέπόντων AB., near forty mss.; -τες many cursives, Rec., Are., cat. (*Rev. of John*, 1860, p.48)

behold: Rec. βλέποντες. (*Prospect* 1:161)

the beast that he was: τὸ θ. before ὅτι ἦν A., very many, if not most, mss., Rec.; after ὅτι ἦν B., thirty cursives, Are., cat. (*Rev. of John*, 1860, p.48)

and shall be present: καὶ πάρεσται AB., about forty mss., Compl., and most Vv., Hipp., Are., cat., Prim.; καὶ πάρεστιν 11. 12. 16. 36. 43. 47.; καίπερ ἐστὶν not many mss., Rec.; καίπερ ἔσται 33. (*Rev. of John*, 1860, p.48)

and shall be present: Rec. καίπερ ἐστὶν. The edd. read καὶ πάρεσται. (*Prospect* 1:161)

and shall be present: As it stands in the common text, the phrase looks a sort of riddle; for what is the meaning of the proposition that the beast was, is not, and yet is? From the correct text the darkness vanishes at once. Can one hesitate which should be regarded as the voice of the Holy Spirit? Internal evidence there is as conclusively in favour of the critical change, as is external testimony. (*Bible Treasury* N10:335)

and shall be present: "Yet is" is an unfortunate expression, but it is the fault of the bad Greek text of Erasmus, Stephens, etc. It should be, "and shall be present." (Even the Complutensian editors gave the right text here; and it would seem that Erasmus failed to use his MS. aright. For according to unquestionable testimony the Reuchlinian copy has καὶ πάρεστι like some half-dozen cursives, which was probably a mistake for πάρεσται. But καίπερ ἐστὶν was unmitigated error.) (*Rev. Exp.*, p.201) [See also *Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.534]

and shall be present: there is no doubt about the important correction at the end of the verse, πάρεσται "shall come" or be present, * A B P, more than 40 cursives, &c., as in the Complutensian edition. Even Erasmus' copy had καὶ πάρεστι as in * C W, and at least half a dozen cursives besides; his καίπερ ἐστὶν which crept into the Received Text, and led to the Authorised Version, "and yet is" is simply baseless

and absurd. The Vulgate, like the Æthiopic, gives nothing here: so of course Wiclif and the Rhemish, and also, strange to say, Tyndale and Cranmer. The Geneva followed the Stephanic text. Only some of the copies joined πάρεσται with ὧδε in 9, which last B omits and joins π. with ὁ νοῦς, and so perhaps the Vulgate and the English Versions that followed it. (*Bible Treasury* 14:223)

17:10 are seven mountains: ἐπ. ὅρ. εἰσὶν AB. and most authorities, Compl.; ὅρ. εἰσιν ἐπ. very many cursives, Rec. (14 omitting ἐπ.) (*Rev. of John*, 1860, p.48)

are seven mountains: The order of the words differs. (*Prospect* 1:161)

they . . . ἅ five . . . ἅ one: the Revisers are justified, I think, in giving "they" for "there"; but are they right in "the" five, "the" one? They well drop the copulative after "five are fallen." (*Bible Treasury* 14:223)

are seven: ἐπ. εἰσιν A., most mss., Rec., Hipp.; εἰς. ἐπ. B., more than twenty cursives, Are., cat. (*Rev. of John*, 1860, p.48)

are fallen: ἔπεσαν AB., most others, Rec., Hipp.; -σον about fifteen mss., Compl. (*Rev. of John*, 1860, p.48)

one: καὶ before ὁ εἷς is omitted by AB., about forty mss., Compl., Vulg. (*Fuld. Demid.*, &c.), Syr., And., Are., cat., added by many mss., Rec., Lips.⁴; ὁ δὲ εἷς 96. Hipp., Prim. (*Rev. of John*, 1860, p.48) [See also *Prospect* 1:161]

he must: δεῖ after αὐτ. A., most mss., Rec., Hipp.; before it, B., eighteen cursives, Are., cat. (*Rev. of John*, 1860, p.48)

space: [. . . Now, let the full period at the end of verse 10 be placed at the end of the words . . . from verse 11, and we shall have . . .

The seven heads are seven mountains on which the woman sitteth, and they are seven kings: five (kings) are fallen, one is, the other is not yet come: and when he is come, he must continue a short space, and the beast that was, and is not.

Query. Whether against this punctuation there be any valid objection? . . . H. Girdlestone] (*Christian Annotator* 3:20)

I think that the suggested punctuation must be rejected. For —

(1.) The next clause positively contradicts the express aim of Mr. G. For he wishes to make out that (not the beast that was and is not, but) ὁ ἄλλος is meant by καὶ αὐτός. Whereas we know from verse 10 that "the other" is the seventh king, and from verse 11 that the personage there intended is an extraordinary one, the eighth, while he is of the seven and goeth into perdition in a special way.

(2.) I am not aware what points of coincidence are supposed to exist between this passage and verses 12 and 16. The truth is that the seven kings may be identified with the seven heads, but they are quite distinct from the ten horns. But this evidently leaves the question open as to the beast, whether, or not, he is the eighth.

(3.) Does not Mr. G. exceed the measure of symbolical congruity? Scripture does not in its types or prophetic emblems present us anywhere with pictorial consistency. Various images are combined which convey a perfect meaning, but it is to the mind, not to the eye. And what simpler than that "the strange eighth king should absorb all the power of the ten kings, his vassals, and thus become, to all intents and purposes, the beast," all receiving authority for one and the same time?

(4.) According to the usual punctuation the contrast is striking and beautiful. The Lamb is King of kings, and the beast is king in an unprecedented fashion; the ten horns are the subordinates of the beast, the called, and chosen, and faithful, the companions of the Lamb. They shall make war with the Lamb, and the Lamb shall overcome them. I am of opinion, therefore, that the very reasons alleged for the change tell fatally against it. (*Christian Annotator* 3:67-8)

17:11 even he is an eighth: 11 is given rather better [in the RV], "even he is an eighth," &c. (*Bible Treasury* 14:223)

he . . . an eighth: οὐτος for αὐτός B. and near twenty-five mss., Syr. (*Rev. of John*, 1860, p.48)

he . . . an eighth: Matthiae reads οὐτος ὁ γδ. (*Prospect* 1:161)

17:12 [whole verse]: So is 12 less equivocal in the Revised Version. (*Bible Treasury* 14:223)

thou sawest: ἰδ. B. 7. (*Rev. of John*, 1860, p.48)

not yet: οὐκ for οὐπω (which 96. omits) A., *Fuld.*, Ar.^c, Slav.^{3,4}. (*Rev. of John*, 1860, p.48)

not yet: Ln. and Tisch. οὐκ, others οὐπω. (*Prospect* 1:161)

but: ἀλλὰ A. 14. 95. (*Rev. of John*, 1860, p.48)

kings: "At" or "for one hour." (*Prospect* 1:161)

one hour: Quite agreeing with Mr. [Elliott] that the notion of horal brevity is untenable, I must utterly reject his statement (*H.A.*, iii. pp. 81, 82, and often elsewhere) that "at one and the same time" is either the most natural or the true rendering. It is almost past comprehension how a scholar could have committed himself to what he says in his notes: "There is no doubt that accusative of time may (!) signify duration; but seldom, I believe, except after verbs signifying action such as may imply time; not often after verbs, like λαμβανω, of action instantly completed." The truth is, as every person of learning must know, that as a rule the temporal accusative distinctively denotes duration, while the dative is just as notoriously used for a point of time, and the genitive when time is conceived as the necessary condition of the action, and therefore antecedent to it. Nor is this confined to certain words only. "All verbs imply a notion of time (says Jelf, vol. ii. p. 377) over which the action extends coincident and co-extensive with it; whence all verbs may have an accusative case of this coincident notion of time, if it be required definitely to express it." That I may not appear to have drawn the distinction of the Greek cases for controversial purposes, I must cite further from Jelf, § 606, obs. 2. "The genitive, accusative, and dative therefore, are all used to express relations of time, and they differ as follows: the time is represented by the genitive as the antecedent condition of the action; by the dative as the space wherein the action took place; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, this day giving them the occasion, with ταυτῇ τῇ ἡμέρᾳ, on this day, and ταύτην τὴν ἡμέραν, throughout this day." These general principles find the fullest illustration in the Hellenistic of the LXX. and the New Testament, as well as in classical Greek. See, for the time at which (the dative), Gen. 2:2,3,17; 3:5; 5:1,2; 6:4; 7:11,13; 8:4,5,13,14; 14:4,5; 15:16,18; 17:26; 19:33,34,35; 21:4,8; 22:3, &c. But why thus run through the occurrences? It were to cite from every book of the Bible, wherein epochs are spoken of. I will only therefore refer to the Apocalypse, as it may be alleged that the Greek is peculiar there: Rev. 1:10; 2:13; 9:6; 10:7; 11:13; 18:8,10,16,19. On the contrary, when duration is intended, the accusative is employed with equal regularity: Gen. 3:14,17; 5:3,4,6,7,9,10,12,13,15,16, &c., *passim*; 7:4,12,17,24; 8:10,12,22; 9:28; 11:11-26 — in every verse, &c. So in Rev. 2:10 (in the text of B, thirty-two cursives, and apparently the ancient versions, Arethus, and the Catena, while A C many cursives, Andreas, &c., have ἡμερῶν); 6:11; 8:1; 9:5,10; 11:2,3,6 (so in A B C P, most cursives, Hippolytus, Andreas — save in one manuscript — Arethas and the Catena), 9; 12:6,14; 13:5; 17:10 (not to speak of 12); 20:2,4,6. It is certain, therefore, that the most natural rendering of μίαν ὥραν is (not at, but) for one hour. (Compare Daniel 4:19; Matt. 20:12; 26:40.) As to action expressed by the verb, the objection is futile. If the angel bound Satan for a thousand years, the ten horns may assuredly receive kingly authority for one and the same time with the beast. It is not the mere act of binding or receiving, but the effect which spreads over the given time. Is it

denied then that the point of time is ever found in the accusative? Not at all; "but this only (says Jelf, § 571, obs. 1.) in general notions of time, such as seasonably, lastly, where the accusative stands for the cognate substantive." Nobody can pretend that such is the case in the disputed clause. And in my opinion it is more than questionable in the three exceptions which are produced (as if they were the ordinary construction!) from the New Testament: John 4:52; Acts 10:3, and Rev. 3:3. As to Acts 10:3, we know that the best manuscripts, the Alexandrian, the Vatican, the Sinaitic, the Palimpsest of Paris, the Laudian of Oxford, not to speak of some twenty-five juniors and other good authorities, insert περί as all do in verse 9. As to John 4:52, may it not be accounted for by a reference to the question of the nobleman? He enquired the hour, τὴν ὥραν, ἐν ᾗ. The servants answer, Yesterday ἐβδόμην ὥραν. Then he knew that it was ἐν ἐκείνῃ τῇ ὥρᾳ in which Jesus had spoken the word of healing power. So again, I think Rev. 3:3 is probably due to a sort of mixed construction dependent on γνῶς. It may not be known generally that this is one of the instances alleged by unfriendly criticism in evidence that the Apocalypse employs the accusative of time contrary to good usage. But this, says Professor Stuart, is the only instance of the kind in the whole book. He explains it thus: "The time which is at the ultimate extent of his coming is here the prominent idea, and therefore the accusative is allowable." (*Comment. Apoc.* p. 204.) Matt. 24:41,42,43,44,50; Luke 12:39,46, shew plainly enough the usage undisturbed by special causes. The difficulty is merely technical in the exceptional cases, which entirely differ from the text in question. As to it I see no ground for a doubt, nor have I any theory to uphold by it; for the true rendering implies the same starting point, but it also determines the equal duration of the beast and the ten horns. The Æthiopic and Arabic understood the phrase as expressive of duration, the Syriac, and Latin as a point of time. But why attach such moment to the Vulgate on a nicety like this, when the words which conclude the verse contain the gross blunder of rendering μετὰ τοῦ θ. as if it were μ. τὸ θ.? Some copies add "et" also — "[et] post bestiam." Cyril and Theodoret do not touch the question. Can Mr. E. produce a single instance from any correct writer where μίαν ὥραν or ἡμέραν, as here without a mixed construction, is used save for during one hour or day? (*Lect. on Rev.*, p.365-7)

17:13 have . . . mind: ἔχ. γν. B., more than twenty-five mss., Are., cat.; γν. ἔχ. A. and most mss., Rec., Hipp. (*Rev. of John*, 1860, p.48)

have . . . mind: Some μ. ἔ. γν. others μ. γν. ἔ. (*Prospect* 1:161)

give: διδοῶσιν AB., near forty mss., Compl., most Vv. and Ff.; διαδιδώσουσιν many cursives, Vulg., Cop., Tich., Prim. (*Rev. of John*, 1860, p.48)

give: The edd. in general διδοῶσιν instead of διαδιδώσουσιν, as in Rec. (*Prospect* 1:161)

their: αὐτῶν AB., thirty-cursives, Compl., And., Are., cat.; ἐαυτῶν very many mss., Rec. (*Rev. of John*, 1860, p.48)

their: Matthiae, Ln. and Tisch. . . . read αὐτῶν. (*Prospect* 1:161)

authority: τὴν before ἐξ. added by very many mss., Rec., is not in AB., twenty-two cursives, Hipp. (*Rev. of John*, 1860, p.48)

authority: Matthiae, Ln. and Tisch. omit τὴν, Treg brackets it. (*Prospect* 1:161)

authority: the Authorised Version gave erroneously "strength" as the equivalent of ἐξουσία. It should be "authority." (*Bible Treasury* 14:223)

17:14 him ᾧ: The ellipse in 14 is filled up cumbrously by the Revisers; I doubt that any supply is needed in English, and the briefer the better, if intelligible. (*Bible Treasury* 14:223)

17:15 saith to me: εἶπεν A., Vulg., &c., Æth. omits λέγ. μοι. (*Rev. of John*, 1860, p.48)

saith to me: Ln. and Tisch. omit *μου*. (*Prospect* 1:161)
thou sawest: *ἴδ*. B., *οἰδ*. 7. (*Rev. of John*, 1860, p.48)

17:16 thou sawest: *ἴδ*. B. 7. (*Rev. of John*, 1860, p.48)

and: *καὶ τὸ θ*. AB., forty cursives, Compl., *Am. Fuld. Demid. Tol. Lips*, Syr., *Æth.*, Ar.^p, Hipp., And., Prim.; *ἐπὶ τὸ θ*. many mss., Rec., Vulg., Cop.? Are., cat. (*Rev. of John*, 1860, p.48)

and: Rec. *ἐπὶ*, the edd. *καί*. (*Prospect* 1:161)

and: Here is another flagrant proof of Mr. [Elliott]'s proneness to prefer a manifestly spurious reading which his hypothesis requires to the reading which has the support of the best authorities, and the suffrages of perhaps every critic of weight. But he now omits his words in the fifth edition, "I think with Daubus, that this reading (*καὶ*) is most unlikely. He writes thus: 'This (*καὶ*) is the reading of the Complutensian edition; but the rest have *ἐπὶ τὸ θηριον* instead of *καὶ τὸ θηριον*. This last is not consistent with the description, or distinction, of the ten horns and the beast; and therefore I have received the other in my translation. For the beast, as such, can never (!) be said to hate the whore; but the horns upon the beast may' (p.795). Vitringa too adopts the reading *ἐπὶ* 'decem cornu quae vidisti in *Bestiâ*.' Bellarmine urges the reading *καὶ* in defence of the Papacy against Protestants. 'For how can Bishops of Rome be antichrist,' he argues, 'when antichrist is to join with the ten kings and destroy Rome?' But the infallible Vulgate, we saw, as well as his brother Romanists, Ribera a Lapide, Malvenda, &c., are here against him. The prophetic sword's edge cannot be so averted from Rome. Bellarmine admits the beast to be antichrist, and the woman of the seven hills to be Rome. And what their pictured relation to each other in the vision but that of the closest intimacy and alliance? If *καὶ* be read, what is said of the beast's hating the woman, &c., can be understood only of the city of Rome, not the church of Rome. For the apostate church's false prophet continues with the beast to the end. So *Apoc.* 19:19. Compare what is said of treading the winepress without the city, p. 15 supra." (H. A., vol. iv. p. 30, note 1.) He now adds, "But see my note 3 on p. 74 of vol. iii. in support of the reading *ἐπὶ*. I there cite Tertullian and Hippolytus, two Fathers of earlier date than any extant Greek MSS. of the Apocalypse in support of *ἐπὶ*. It is the reading too of most copies of the Vulgate: Decem cornu[a] quae vidisti in *Bestiâ*, and adopted by the Romanists, Ribera a Lapide, Malvenda, &c., as well as by our Protestant interpreters, Vitringa, Daubus," &c. I have examined these citations, and am satisfied that neither Tertullian nor Hippolytus touch the question of *ἐπὶ*. Neither quotes the verse, nor says a word but what one who received *καί* might say. Their codices too are far inferior in antiquity to the great uncials of the Apocalypse. the best copies of the Vulgate (Amiat. Fuld. Tolet. Demidov. &c.) read "et;" so that no critic could hesitate that Jerome, "that most critical of all the Fathers," rejected the reading which has crept into the inferior Greek and Latin manuscripts, clean contrary to Mr. E.'s statement in vol. iii. p. 74, note 3. The healing of the wounded head is quite consistent with the destruction of the whore. As to the Romanist and Protestant commentators, not one of those cited was conversant with questions of text. So Desmarets, in his treatise on Antichrist, is imprudent enough to say, "Emendatissimi codices plerique omnes, Stephanorum, nominatim, habent *ἐπὶ*." Can one wonder that Professor Delitzsch says, One untruth is the mother of the rest? Even Erasmus went against his authority; for Cod. Reuchl. is now known to read *καί*, not *ἐπὶ*. It is not even correct to speak of Tichonius; for he and Bede omit the phrase. On the whole, Bengel (a wild commentator on the book, but a true critic everywhere) was justified in saying of the common reading, "Fecit Erasmus, quem hic quoque sequuntur, qui solent, editores, quanquam lectionem hanc Latinis deterioribus fictam vel solus Andreas Cæsariensis redarguit." "Inanis esset tot codicum collatio, si talium quoque locorum germana lectio aut postponeretur sine fine, aut saltem in ancipiti relinqueretur." Even the prejudiced Wolff, who differed from

Bengel wherever it was possible, here truly remarks, "Vel omnium vel plerumque codicum Graecorum consensus non parvi fieri debet."

That Daubuz (1720) should have laboured under a mistake as to the comparative claims of the two readings one can conceive; that Vitringa, spite of his historical lore and general ability in expounding, should have ignored the best witnesses then known, is not perhaps very wonderful. But it is passing strange that in the face of the unanimity of critical editors, presenting every shade of religious prejudice and prepossession, such as Bengel, Griesbach, Lachmann, Matthaei, Scholz, Tischendorf, Tregelles, Vater, &c., who had no preconceived notions to blind their judgment, Mr. Elliott should persist in an opinion so unfounded. It is not a small matter to slight the evidence of the three uncials, forty cursives (some of the highest character), of the *Æthiopic*, Arabic of the Polyglotts, Syriac, &c. If Wilkins is to be depended on, the Coptic, it seems, should be added. As to the Vulgate, Mr. E. is misinformed. The common printed text, no doubt, has "in *bestiâ*;" but the very ancient and best copies (including the Amiatine in the Laurentian Library of Florence, and others already named) read "et *bestiam*." Whatever may be the inconsistency of Popish apologists, I cannot admire Protestant special pleading which contends for a reading that is utterly indefensible. (*Lect. on Rev.*, p.370-2)

and: Here I am obliged to say that our authorized version, and not merely it, but our common Greek Testaments, are altogether wrong. This is known so well, and on such decided grounds, that it would be unbecoming to withhold the fact. There is no uncertainty whatever in the case. It is certain that we ought to read (not "upon" but) "*and the beast*." This is of great importance. (It now appears that the Cod. Reuchlin. Capnionis, which was used by Erasmus, and lately discovered after a long obscurity by Dr. Delitzsch, reads *καὶ* (not *ἐπὶ*) *τὸ θ*. as the Complut. Polyglot, and all editions of the least critical value. Scholz's note ("rec. cum edd. pl.") is a myth. I am not aware of any MS. in its favour, though some versions represent it.) (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.541. See also *Three Prophetic Gems*, p.76, *Bible Treasury* N10:361 and *Rev. Exp.*, p. 209)

and: not "upon" but "and" the beast is the true reading and sense, as in all known MSS., uncial and cursive, and in the ancient versions &c., save a few Latin copies, and Arethas, some omitting it altogether. The truth conveyed is of high moment; for thus it appears that the ten horns, instead of supplanting the beast, as in the past, are in the future to join him (cf. ver. 12) in destroying the harlot: a death-blow to the mere historicalist theory. (*Bible Treasury* 14:223)

shall make her: B. 2. 3. 31. 33. 36. 40. 43. &c., omit *τὴν γ*., but B.^{man} 2. 7. 1. 13. 14. and twenty more, Compl. &c., add *ποιήσουσιν αὐτήν*. (*Rev. of John*, 1860, p.48)

and naked: Matthiae omits *καὶ γυμνήν*. (*Prospect* 1:161)

shall burn: *καύσουσιν* 12. 38. Er. (*Rev. of John*, 1860, p.48)

17:17 and to accomplish one mind: κ. π. μ. γν. omitted by A., Vulg. (*Rev. of John*, 1860, p.48)

and to accomplish one mind: Rec. Gr. Kn. and Sz. add *καὶ ποιῆσαι γνώμην μίαν* (μ. γ. Rec.) Ln. and Tisch. omit the words. (*Prospect* 1:162)

one mind: γν. μ. B., very many mss., Compl., Are., cat.; μ. γν. most mss., Rec. (*Rev. of John*, 1860, p.48)

their: *αὐτῶ* A., *αὐτοῦ* B. 14. (*Rev. of John*, 1860, p.48)

the words: *οἱ λόγ*. AB., most mss., Compl., Hipp., And., Are., cat.; *τὰ ῥήματα* many mss., Rec. (*Rev. of John*, 1860, p.49)

the words: Rec. *τὰ ῥήματα*, the edd. *οἱ λόγοι*. (*Prospect* 1:162)

the words . . . shall be finished: the reading of the Received Text is found in no known manuscript *τὰ ῥη. τελεσθῇ* and is probably due to Erasmus, even Andreas and Arethas refusing support. The true is *οἱ λ*.

τελεσθήσονται, but the version is unaffected substantially. (*Bible Treasury* 14:224)

shall be finished: τελεσθήσονται A., eleven mss., Compl., Hipp.; -θώσιν B., about thirty-five cursives, Are., cat.; -θῆ not many mss., Rec. (*Rev. of John*, 1860, p.48-9)

shall be finished: Rec. τελεσθῆ, Matthiae τελεσθῶσιν, with B. &c., others τελεσθήσονται, with A. &c. (*Prospect* 1:162)

17:18 [whole verse]: I think that the peculiar sway of Rome is marked peculiarly in the Greek of 18, and not justly reflected in the Authorised and Revised versions any more than in the other older Protestant translations. Wiclif and the Rhemish cleaving to the Vulgate are more literal, but as usual crude enough. (*Bible Treasury* 14:224)

thou sawest: ἰδ. AB. 7. (*Rev. of John*, 1860, p.49)

of: B. ^{mag.} and eighteen cursives put ἐπί, others (16. 39.) τῶν ἐπί, before τῆς γῆς. (*Rev. of John*, 1860, p.49)

18:1 ^ΛAfter: Καί before μ. is wanting in AB., thirty cursives, Cop., Rec., Syr., Slav.⁴, Hipp., Are., cat., Tisch., Cass., but inserted by many mss., Vulg. and other Vv., Prim. (*Rev. of John*, 1860, p.49)

^ΛAfter: Matthiae, Ln. and Tisch. omit καὶ at the beginning. Treg. brackets it. (*Prospect* 1:162)

^Λ After: the copulative which introduces the chapter in the Received Text and the Authorised Version is supported by some cursives and ancient versions, and stands in the Complutensian edition as well as in those of Erasmus; but the best authorities discard it. (*Bible Treasury* 14:224)

I saw: ἰδ. B. 7. 14. (*Rev. of John*, 1860, p.49)

another: ἄλλον before ἄγγ. A B., thirty-two cursives, Er., Compl., Vv., Hipp., And., Lat., Ff. (after ἄγγ. 31. 32. 48. 49. . . &c., Lips.⁶, Are., cat.), omitted by a few mss., Rec. (*Rev. of John*, 1860, p.49)

another: Rec. omits ἄλλον. (*Prospect* 1:162)

another: ἄλλον, "another," omitted in Codex Reuchlini and two or three more is read by all the uncials, the cursives generally, the ancient versions, and the Greek and Latin commentators, as it rightly appears not in the Received Text but in the Authorised Version. (*Bible Treasury* 14:224)

18:2 [whole verse]: There are various insertions and omissions in the copies which call for no special notice here. (*Bible Treasury* 14:224)

he cried: ἐκέκραξεν A. (*Rev. of John*, 1860, p.49)

^Λwith a strong voice: ἐν (B. 2. 7. 8. 13. 14. 32. 33. 34. 35. 39. 41. 43. 48. 50. . . 87. 92. 94. 95. 97. Are., cat. omit) ἰσχ. φ. A., about twenty mss., Compl., Am. Fuld. Lipss. Demid., Vv.; ἐν ἰσχ. φ. μεγάλη 12. Hipp.; ἐν ἰσχ. φ. κ. μ. 36. Prim. ἰσχυρὰν φωνήν 16. 22. 30. 39. 40. 47. . . 93. 98.; ἐν ἰσχυῖ φωνῇ μ. a few cursives, Rec. (Vulg., Tisch. = ἐν ἰσχυῖ). (*Rev. of John*, 1860, p.49)

^Λwith a strong voice: Rec. ἐν ἰσχυῖ, φ. μ., the edd. ἐν ἰσχυρῇ φ. (*Prospect* 1:162)

^Λ with a strong voice: it should be "cried with a strong voice," not ἰσχυῖ φ. μ. as in the Received Text without known authority, but ἰσχυρῇ φ. with the best and most. (*Bible Treasury* 14:224)

[fallen]: ἔπ. twice, A. and, it would seem, the majority of mss., Vulg., Syr. Slav., Hipp., Tisch.; once, B., about thirty mss., Cop., Æth., Arr., Slav.^{3,4,10}, Are., cat., Prim. (*Rev. of John*, 1860, p.49)

[fallen]: Matthiae omits ἔπεσε, Treg. hesitates. (*Prospect* 1:162)

[fallen]: A and many cursives and versions have ἔπεσεν "is fallen" twice, P has it thrice; but B, very many cursives and old versions and writers, read it but once. (*Bible Treasury* 14:224)

Babylon the: ἡ Βαβ. B. 14. &c., 92. (*Rev. of John*, 1860, p.49)

of demons: δαιμονίων A B. 95.; -όνων almost all cursives, Hipp., And., Are., cat. (*Rev. of John*, 1860, p.49)

of demons: Ln. Tisch. and edd. δαιμονίων. (*Prospect* 1:162)

haunt . . . unclean . . . haunt . . . unclean: "Hold" = φ. the prison where they are forcibly kept. "Foul" and "unclean" in the Authorised Version represent ἀκαθάρτων. (*Bible Treasury* 14:224)

^Λspirit: καὶ μεμνημένου after 1st ἀκαθ. A. 16. (*Rev. of John*, 1860, p.49)

^Λspirit: Ln. πν. ἄ. καὶ μεμνημένου. (*Prospect* 1:162)

a haunt of every unclean and hated bird: Some, as 32. &c., omit κ. φ. π. πν. ἄκ., others, as 7. 12. 14. 31. 48., κ. φ. π. ὄρ. ἄκ. [κ. μ.] (*Rev. of John*, 1860, p.49)

bird: θηρίου A. for ὀρνέου. (*Rev. of John*, 1860, p.49)

18:3 [whole verse] . . . luxury: Here again are sundry variations in the copies, omitting or inserting strangely. "Luxury" or "wanton pride" seems better than "delicacies." (*Bible Treasury* 14:224)

the wine: τοῦ οἶνου B. and almost all cursives (36. 37. 47. 49. 87. 96. Compl., Cop., Arm., Slav.³, after τ. θ.), Vulg. (Demid., &c.), Syr., &c., Hipp., And., Are., cat., Prim., Tisch., omitted by A C., Am. Fuld. Tol. Lips.^{5,6} &c. (*Rev. of John*, 1860, p.49-50)

the wine: Ln. omits and Treg. doubts τοῦ οἶν. (*Prospect* 1:162)

the fury of her fornication: τ. π. τ. θ. C., but 33. Syr., omit τ. π. (*Rev. of John*, 1860, p.50)

the fury of her fornication: "Poison" has been suggested by pious and learned men. But it is better rendered homogeneously with what is said elsewhere. We cannot apply "poison" to God's wrath, but we may with many scriptures employ "fury" to mark His extreme indignation, and Babylon's excessive deception and unbridled iniquity. (*Rev. Exp.*, p.212)

drank: πεπω- ABC., very many cursives, Cop., Æth.; πεπω- probably most cursives, Vv., and Ff. (-καν AC.; -κασιν B., about thirty-five mss.; -κε (or -κεν) many cursives, Rec.) μεμότικε 18. 36. 37. Compl. (*Rev. of John*, 1860, p.50)

drank: Matthiae πεπόκασιν. (*Prospect* 1:162)

drank: In 3 occurs a singular discrepancy among the copies. Should it be πέπωκαν or πέπω(ο)καν (or -ασιν)? "Drunk" or "fallen by"? Alford hesitated, Lachmann gave the last in his lesser and the first in his larger edition, Tischendorf and Wordsworth the first, Tregelles, Westcott and Hort the last, Bengel, Griesbach, and Scholz adhering to the same sense in πέπωκε of the Received Text. (*Bible Treasury* 14:224)

of the earth: αὐτῆς Er., for the last τῆς γῆς. (*Rev. of John*, 1860, p.50)

luxury: στήνον C. 47. 94. Er., Compl. (*Rev. of John*, 1860, p.50)

18:4 [whole verse]: [In the RV there] are changes of order from that of the Received Text, but we may leave this. (*Bible Treasury* 14:224)

another voice: ἄλλης φωνῆς C. (*Rev. of John*, 1860, p.50)

Come: ἐξέλθατε A.; -λθετε very many cursives, Rec., Vv.; -λθε BC., more than twenty-five cursives, Are., cat., Cyp. (*Rev. of John*, 1860, p.50)

Come: Ln. and Tisch. ἐξέλθατε, Matthiae and Treg. ἐξελθε. (*Prospect* 1:162)

out of her: 12. Er., omit ἐξ αὐτ., C. 38. insert after ὁλ. μ. (*Rev. of John*, 1860, p.50)

ye have . . . fellowship: συνκ. AC. (*Rev. of John*, 1860, p.50)

and: καὶ before ἐκ. omitted by 12. Er., Arm. (*Rev. of John*, 1860, p.50)

that ye receive not of her plagues: ἐκ. τ. πλ. αὐτ. ἵνα ABC., most mss., Compl., many Vv., Hipp., And., Are., cat., Tisch.; ἵνα μὴ λ. ἐκ τ. πλ. αὐτ. many cursives, Rec., Cop. &c., Cyp., Prim. (*Rev. of John*, 1860, p.50)

that ye receive not of her plagues: The edd. differ from the order of Rec. as to the last words. (*Prospect* 1:162)

18:5 have reached: ἐκολλ. ABC., most mss., Compl., Vv., and Ff.; ἡκολούθησαν not many cursives, Rec. (*Rev. of John*, 1860, p.50)

have reached: Rec. ἡκολούθησαν, the edd. ἐκολλήθησαν., lit. "have been glued," or "built together." (*Prospect* 1:162)

have reached: [The] Received Text (with 33, 34, if we trust Alter) is ἡκολούθησαν "followed," instead of the unquestionable ἐκολλήθησαν "were joined, heaped up, clave." The Authorised and Revised Versions both give "have reached" rather singularly. (*Bible Treasury* 14:224)

God hath remembered her iniquities: ἐμν. αὐτῆς ὁ θεός τὰ ἀδ. αὐτῆς ἀπ. 2. 8. 29. 30. 37. 40. 41. 43. 49. 50. . . . 87. 90. 93. 98. (*Rev. of John*, 1860, p.50)

God hath remembered her iniquities: Matthiae after ἐμν. reads αὐτῆς. (*Prospect* 1:162)

18:6 rendered_Λ: ὑμῖν after ἀπέδ. is wanting in ABC., about thirty-five cursives, *Am Tol.* Cop., Syr., Æth., Arr., Slav.^{4.10} Hipp., Tich., but inserted by many cursives, Rec., Vulg. (*Lipss.*, &c.), Are., cat. (Arm. = ἡμῖν). (*Rev. of John*, 1860, p.50)

rendered_Λ: Rec. adds ὑμῖν. (*Prospect* 1:162)

rendered_Λ . . . double_Λ: "you" disappears for ample reason, as does "unto her" though the Received Text has here better support. (*Bible Treasury* 14:224)

double_Λ: αὐτῇ is wanting after κ. διπλ. in ABC., most cursives, but appears in very many mss., Rec., Vv., and Ff. (*Rev. of John*, 1860, p.50)

double_Λ: Ln. and Tisch. omit αὐτῇ. (*Prospect* 1:162)

[the]: τὰ δ. C., near twenty cursives, Hipp., but omitted in AB., most cursives, And., Are., cat. (*Rev. of John*, 1860, p.50)

[the]: Matthiae adds τὰ δ. (*Prospect* 1:162)

[the]: "The" double is doubtful, even Lachmann omitting it with A B P and many cursives. (*Bible Treasury* 14:224)

_Λaccording: B. and very many cursives, Slav.^{4.10} add ὡς καὶ αὐτῇ καὶ before κατὰ. (*Rev. of John*, 1860, p.50)

_Λaccording: Matthiae adds . . . ὡς καὶ αὐτῇ καὶ κ. (*Prospect* 1:162)

_Λcup: B., very many cursives, Cop., Slav.⁴, give ποτ. αὐτῆς φ. (*Rev. of John*, 1860, p.50)

_Λcup: Matthiae adds . . . π. αὐτῆς. (*Prospect* 1:162)

18:7 herself: αὐτῇ ABC., at least sixteen mss., for the received reading ἐαυτῇ, with the majority, Hipp., And., Are., cat. (*Rev. of John*, 1860, p.50)

herself: Ln. and Tisch. αὐτῇ, Treg. αὐτῇ. (*Prospect* 1:162)

so much . . . give: For τοσ. δότε Er. has κεραστε (probably for -σατε) (*Rev. of John*, 1860, p.50)

and mourning: 10. 12. 37. 49. 91. 96. Compl., omit καὶ πένθος (1st). (*Rev. of John*, 1860, p.50)

_Λ I sit: ὅτι κάθημαι (B. 14. 92. καθιῶ; 29. καθῶ; καθῶς about a dozen mss.; 94. Prim., Cyp., εἰμι καθῶς; 34. 87. ἐγὼ κάθημαι.) ABC., most mss., Are., cat., &c., but many cursives, Rec., Vulg., Hipp., Tich., omit ὅτι. (*Rev. of John*, 1860, p.50)

_Λ I sit: Ln. and Tisch. . . . read ὅτι before κάθημαι. (*Prospect* 1:162)

_Λ I sit: The ὅτι omitted before κ. in the Received Text of 7 makes no substantial difference in the version. (*Bible Treasury* 14:224)

a queen: βασιλεύουσα C. (*Rev. of John*, 1860, p.50)

18:8 day: 14. Æth., Cyp., &c., ὥρα for ἡμ. (*Rev. of John*, 1860, p.50)

and: καὶ before πένθ. is wanting in B. (θανάτου π. κ. λιμοῦ), very many cursives. (*Rev. of John*, 1860, p.50)

and: Matthiae omits καὶ before π. (*Prospect* 1:162)

the Lord God: A. 95. Vulg., Æth., omit κύριος, as 6. 31. 38. 40. 48. . . . 98. Are., cat., Prim., omit ὁ θεός. (*Rev. of John*, 1860, p.50)

the Lord God: Ln. and Tisch. drop κύριος, Treg. doubtful. (*Prospect* 1:162)

judged: κρίνας ABC., upwards of thirty cursives, Compl., Vv., Hipp.; κρίων (-ῶν Er.) many mss., Rec., Are., cat. (*Rev. of John*, 1860, p.50)

judged: The edd. κρίνας. (*Prospect* 1:162)

judged: the best authorities (8^{pm}. A B C P, about 35 cursives cursives, good ancient versions, and ecclesiastical writers) concur in "judged," rather than "judgeth," as in the Received Text, with several cursives, &c. (*Bible Treasury* 14:224)

18:9 shall weep: κλαύσουσιν BC., most cursives, Compl., Are., cat.; κλαύσονται A., many mss., Rec., Hipp. (*Rev. of John*, 1860, p.50)

shall weep_Λ: Rec. (adding αὐτῇ.) Gr. and Ln. κλαύσονται, others κλαύσουσι. (*Prospect* 1:162)

weep_Λ . . . on account of her: "her" vanishes [in the RV] after "bewail" or "weep," though not without authority; and ἐπ' αὐτῇ "over her" displaces ἐπ' αὐτῇ "for her," and again in 11. (*Bible Treasury* 14:224)

weep_Λ: αὐτῇ a few cursives, Rec., contrary to ABC., the mass of cursives, Compl., Vv., and Ff. (*Rev. of John*, 1860, p.50)

on account of her: ἐπ' αὐτῇ BC., about thirty-five cursives, Compl., Hipp., Are., cat.; ἐπ' αὐτῇ A., very many cursives, Rec. (14. Prim., omit). (*Rev. of John*, 1860, p.50)

on account of her: Rec. Gr. Kn. Sz. and Ln. ἐπ' αὐτῇ, Matthiae, Tisch. and Treg. ἐπ' αὐτῇ. (*Prospect* 1:162)

18:10 the: Er. omits τὸν before φ. (*Rev. of John*, 1860, p.50)

in one hour came: ἐν is wanting before μ. ὥρ. in BC., most cursives, Compl., Hipp., &c., but is inserted by many cursives, Rec., Are., cat. (A. 95. have μίαν ὥραν, and the former omits ἡλθεν). (*Rev. of John*, 1860, p.50-1)

in one hour came: Rec. ἐν. (*Prospect* 1:162)

18:11 weep . . . mourn: κλαίουσιν κ. πενθοῦσιν AC., very many cursives, Rec.; κλαυσ. κ. πενθήσ. B., about thirty-five mss., Vv., and Ff. (*Rev. of John*, 1860, p.51)

weep . . . mourn: Matthiae κλαύσουσι καὶ πενθοῦσιν. (*Prospect* 1:162)

on account of her: ἐπ' αὐτῇ (-ους B. 12.) C. 16.** 18. 32. 39.; ἐπ' αὐτῇ (-ῆς 87. 92.) most mss., Rec.; ἐν αὐτῇ A. (*Rev. of John*, 1860, p.51)

on account of her: Tisch. and Treg. ἐπ' αὐτῇ. (*Prospect* 1:162)

on account of her: [See note to Rev. 18:9]

18:12 _Λ lading . . . stone: the Revisers rightly leave out "the" merchandise (lit. lading or cargo); they also say "stone," and correct like small blemishes in this verse and the following 13 (*Bible Treasury* 14:224)

lading: γόμος Er. (*Rev. of John*, 1860, p.51)

of gold: C. χρυσὸν κ. -ν κ. -ς. κ. -τας (-ταῖς A.) (*Rev. of John*, 1860, p.51)

of pearl: οὐτεμαρ. Er. (*Rev. of John*, 1860, p.51)

of pearl: Ln. μαργαρίταις. (*Prospect* 1:162)

of fine linen: βυσσίνου ABC., most cursives, Are., cat.; βύσσου many mss., Hipp. (*Rev. of John*, 1860, p.51)

of fine linen: Rec. βύσσου, the edd. βυσσίνου. (*Prospect* 1:162)

of purple: πορφύρας C., very many mss., Hipp.; -ροῦ B., more than thirty mss., Er., Compl., Are., cat.; A. omits. (*Rev. of John*, 1860, p.51)

of purple: Rec. and Matthiae πορφυροῦ, the edd. πορφύρας. (*Prospect* 1:162)

of silk: Er. omits καὶ σπρικοῦ. [Query: is this W.K.'s typo for σιδήρου?] (*Rev. of John*, 1860, p.51)

wood: A. σκεῦος for ξύλον. (*Rev. of John*, 1860, p.51)

of: C. 18. omit ἐκ. (*Rev. of John*, 1860, p.51)

wood: ξύλου BC., all cursives, most Vv. and Ff.; λίθου A. Vulg., Æth. (*Rev. of John*, 1860, p.51)

of brass: C.* κάλκον. (*Rev. of John*, 1860, p.51)

of marble: Er. omits καὶ μαρμάρου. (*Rev. of John*, 1860, p.51)

18:13 [whole verse]: [See note to Rev. 18:12]

cinnamon: κιννάμ. AB. (B. with more than twenty cursives, Hipp., -μου) C., many cursives; κινάμ. most mss., Rec., Hipp., &c. (*Rev. of John*, 1860, p.51)

cinnamon: Rec. κινά, others κιννά, and Matthiae -ου. (*Prospect* 1:162)

and amomum: καὶ ἄμωμον AC. 6. 11. 12. 17. 19. 31. 34. 35. 36. . . . 87. *Am. Fuld. Tol. Lipss.*, Syr., Æth., Slav.^{4.10} Hipp., but B., most cursives, Rec., Cop., &c., Are., cat., omit. (*Rev. of John*, 1860, p.51)

and amomum: [from 13 there] fell out of many copies and the Received Text καὶ ἄμωμον "and amomum," or spice, after cinnamon, no doubt from similarity of ending. (*Bible Treasury* 14:224)

incense: B. 32. θυμιάματος (-των 94., -μα 95. Er.) (*Rev. of John*, 1860, p.51)

and unguent: C. omits κ. μύρ. (*Rev. of John*, 1860, p.51)

wine: B. and about twenty-four omit οἶν. (14. 31. 32. 33. 48. insert after ἐλ.) (*Rev. of John*, 1860, p.51)

cattle and sheep: B. and many mss., &c., πρ. κ. κτή. (*Rev. of John*, 1860, p.51)

of chariots: ῥεδῶν ABC., very many mss., Rec.; ῥαιδῶν near thirty cursives, Compl., Are., cat. (*Rev. of John*, 1860, p.51)

18:14 the: C. omits ἡ. (*Rev. of John*, 1860, p.51)

Λ desire . . . thy: ὁπ. σου AC. 35. 87. 95. *Am. Fuld. Tol.*, Prim.; after ψυχῆς B., most mss., Vv., and Ff. (*Rev. of John*, 1860, p.51)

Λ desire . . . thy: Rec. &c. put σοῦ after ψυχῆς, others after ὁπώρα. (*Prospect* 1:162)

the: C. omits τὰ 2nd. (*Rev. of John*, 1860, p.51)

the bright . . . have perished: "the splendid" instead of "goodly" are "perished" rather than "departed," which is an inferior reading. (*Bible Treasury* 14:224)

have perished: ἀπώλετο (-λοντο 7. 8. 16. 35. 37. 39. 49. . . . 87. 96. Compl.) ABC., most mss., Vv., and Ff.; ἀπῆλθεν 2nd, many cursives, Rec. (*Rev. of John*, 1860, p.51)

have perished: Rec. ἀπῆλθεν, the edd. ἀπώλετο. (*Prospect* 1:162)

never . . . them: αὐτὰ before οὐ μή BC. 2. 7. 8. 13. 14. 29. 30. 39. 40. 41. 43. 47. 50. . . . 90. 92. 93. 94. 97.; after οὐ μή A. 38. . . . 95. Hipp.; after εὖρ. most cursives, Rec. (*Rev. of John*, 1860, p.51)

shall they find: εὕρης B., about thirty cursives, Hipp., Are., cat.; εὕρησος very many mss., Rec. (-σεις 37. 49. Er., Compl.); εὕρησουσιν AC. 34. 35. 36. . . . 87. 90. (some joining it with οἱ ἔμποροι). (*Rev. of John*, 1860, p.51)

shall they find: Rec. Gr. Kn. and Sz. εὕρησος αὐτὰ, Matthiae εὕρης, Ln. Tisch. and Treg. εὕρησουσιν. (*Prospect* 1:162)

18:15 Λweeping: B. 2. 7. 8. 9. 13. 14. 16. 29. 30. 31. 39. 40. 42. 50. . . . 92. 93. 94. 97. 98. add καὶ before κλ. (*Rev. of John*, 1860, p.52)

18:16 Λsaying: καὶ λ. most mss. and perhaps Vv., Hipp., And., Are., cat., contrary to A. (B. 26. λέγουσιν) C., more than twenty mss., some Vv. (*Rev. of John*, 1860, p.52)

Λsaying: Rec. and Gr. add καὶ. (*Prospect* 1:162)

Λ saying: "And" should not begin 16. (*Bible Treasury* 14:224)

woe: B. and very many cursives omit the 2nd οὐαὶ (87. giving it thrice). (*Rev. of John*, 1860, p.52)

woe: Matthiae omits οὐαὶ once. (*Prospect* 1:162)

that: A. omits ἡ 3rd. (*Rev. of John*, 1860, p.52)

fine linen: βύσσινον AC., most mss., Hipp., Are., cat.; βύσσον B., about twenty-four mss. (κοκ. κ. π. κ. β. A.) (*Rev. of John*, 1860, p.52)

decked: Elz. 1624, and others, κεχρυσόμενοι. (*Rev. of John*, 1860, p.52)

with: ἐν C. and, it appears, many more, but AB. and more than thirty mss. omit. (*Rev. of John*, 1860, p.52)

with: Matthiae, Ln. (and Treg. doubtfully,) omit ἐν. (*Prospect* 1:162)

gold: χρυσίω ABC. and the majority of cursives, Hipp., Are., cat.; χρυσῶ many cursives, Rec. (*Rev. of John*, 1860, p.52)

gold: The edd. χρυσίω. (*Prospect* 1:162)

precious: B. omits τιμίω. (*Rev. of John*, 1860, p.52)

pearls: μαργαρίτη AC. 5. Prim.; -ταις B. and all other authorities. (*Rev. of John*, 1860, p.52)

pearls: Ln. and Tisch. μαργαρίτη (with A. and C.) (*Prospect* 1:162)

18:17 pilot: is not κυβ. a "helmsman," or "pilot," rather than "shipmaster," as in the Authorised and Revised Versions? Ναύκληρος was rather the skipper or shipmaster. (*Bible Treasury* 14:224)

voyager: ὁ ἐπὶ τόπον πλ. A. (B. τὸν τ.) C., thirty mss., *Am. Fuld. Lips.* ⁶ *Demid.*, Syr., Arm., Slav.^{4.10} Prim., &c., thirteen others, Compl., Are., cat., ἐπὶ τῶν πλοίων πλ. to which many mss., Rec., Hipp., add ὁ ὁμιλος. (*Rev. of John*, 1860, p.52)

voyager: Rec. ἐπὶ τῶν πλοίων ὁ ὁμιλος, the edd. ὁ ἐπὶ τόπον πλέων. (*Prospect* 1:162)

voyager: ἐπὶ τῶν πλοίων ὁ ὁμιλος "the company in ships" (Received Text from Codex Reuchlini) is a wild departure from ὁ ἐπὶ τόπον πλέων "that saileth to a place," meaning every passenger for a place, rather than, with M. Stuart, a coaster (i.e., one who does not go out to sea), as the last clause embraces as many as ply the sea. (*Bible Treasury* 14:224)

18:18 cried: ἔκραζον B. and the great mass of mss. (9. 13. 27. ἐκραύγαζον), Rec., And., Are., cat.; ἐκραξαν AC. 35. 36. . . . 87. 95. Hipp. (probably Vulg., Tich.) (*Rev. of John*, 1860, p.52)

cried: Rec. ἔκραζον here and in verse following. The edd. ἐκραξαν. (*Prospect* 1:162)

seeing: βλέποντες ABC., most cursives, Compl., Hipp., And., Are., cat.; ὁρῶντες many mss., Rec. (*Rev. of John*, 1860, p.52)

seeing: The edd. . . . βλέποντες rather than ὁρῶντες. (*Prospect* 1:162)

smoke: τόπον for καπνόν A. 10. Vulg. (*Rev. of John*, 1860, p.52)

smoke: Ln. and Tisch. τὸν τόπον, others τὸν καπνόν. (*Prospect* 1:162)

what: C. omits τίς. (*Rev. of John*, 1860, p.52)

Λgreat: C., Vulg., Arm., &c., add ταύτη to πόλει. (*Rev. of John*, 1860, p.52)

Λ great: it is of course "the," not "this," great city. (*Bible Treasury* 14:224)

18:19 they cast: ἔβαλαν C.; ἐπέβαλον A., Syr.; ἔβαλλον 13. 29.; ἐπέβαλλον 95.; ἔβαλον B. and the mass, Hipp., And., Are., cat. (*Rev. of John*, 1860, p.52)

they cast: Ln. ἔβαλαν. (*Prospect* 1:162)

cried: ἔκραξον AC. 35. Hipp. (Vulg.); -ζον B. and, perhaps, all the rest, And., Are., cat. (*Rev. of John*, 1860, p.52)

cried: Compare verse 18. (*Prospect* 1:162)

weeping and mourning: A. omits κλαί. κ. πενθ. (27. putting after λεγ.) (Rev. of John, 1860, p.52)

Λ saying: B. and about thirty cursives, Compl., Am. Lips.^{5,6} Syr., Æth., Are., cat., add καί before λέγ. (Rev. of John, 1860, p.52)

Λ saying: Matthiae καὶ λέγ. (Prospect 1:162)

Λ ships: τὰ before πλ. ABC., about thirty cursives, Compl., Hipp., but omitted by very many mss., Rec., Are., cat. (Rev. of John, 1860, p.52)

Λ ships: Rec. and Gr. omit τὰ before πλοία. (Prospect 1:162)

Λ ships: [The RV has] "their" ships in the sea. The article is omitted in the Received Text on slender ground. (Bible Treasury 14:224)
her costliness: C. τιμωτητος ααυτης. (Rev. of John, 1860, p.52)

18:20 over her: ἐπ' αὐτῇ BC., most cursives, Compl., Hipp., Are., cat.; ἐπ' αὐτῇ (so Mai reports B.) many mss., Rec.; ἐν αὐτῇ A. 98. (Rev. of John, 1860, p.52)

over her: Rec. and Kn. ἐπ' αὐτῇ, Gr. Sz. and Treg. ἐπ' αὐτῇ (with C. &c.) Ln. and Tisch. ἐν αὐτῇ with A. (Prospect 1:162)

Λ heaven . . . ye saints, and ye . . . ye . . . hath judged: it should be "ye saints and" on excellent and abundant authority, also "ye" apostles, and "ye" prophets, but certainly not "thou" heaven, which is less correct than the Authorised "thou." But how came the Revisers to render ἔκρινεν "hath" judged, like the Authorised Version? (Bible Treasury 14:224)

and ye: καὶ οἱ after ἄγιοι AB., most mss., Compl., Am. Fuld. Lips.⁵, Cop., Syr., Gr. and Lat. Ff., but C., many cursives, Rec., Vulg., omit. (Rev. of John, 1860, p.52)

and ye: Rec. omits καὶ οἱ before ἄπ. (Prospect 1:162)

18:21 strong: A., Syr., Tich., omit ισχ. (40. -ρόν). (Rev. of John, 1860, p.52)

millstone: μύλινον A.; -κον C. (Vulg., Syr., Cop.) (Rev. of John, 1860, p.52)

millstone: Ln. Tisch. and Treg. μύλινον not μύλον as is usually edited. C. has μύλικον, as in verse 22 it has φωνή μύθου. (Prospect 1:162)

violence: ὄρ. = with a rush, or even "violence" as in the Authorised Version answers better to the usage of the Septuagint (Ex. 32:21, Deut. 28:49, Hos. 5:10, Amos 1:11, Hab. 1:11, not to speak of the apocryphal 1 Macc. 4:8, 30, 6:33, 47), than the "mighty fall" of the Revisers. In the classical writers it is used for "passionate feeling," or "indignation," never that I know for a great fall. (Bible Treasury 14:224)

more Λ : B. 14. . . . 82. add, at the end, ἐν αὐτῇ. (Rev. of John, 1860, p.52)

18:22 musicians: μ. is well given as "minstrels" or "singers," for it must mean something more distinctive than "musicians." (Bible Treasury 14:224)

of any craft: A., Cop., Arr., Slav.⁴, omit πάσης τέχνης (90. Tol., prefix καί, 36. καὶ π. τ ἐπίνοια). (Rev. of John, 1860, p.52)

of millstone: C. μύθου for μύλον. (Rev. of John, 1860, p.52) [see note to Rev. 18:21]

shall be heard: B. εὐρεθῇ, 31. 48. φανῇ, for ἀκουσθῇ. (29. 30. 38. 40. 87. 90. 93. 98. omit the last clause). (Rev. of John, 1860, p.52)

18:23 and no light of lamp shall shine any more in thee: καὶ φ. . . . φ. ἐν σ. ἐπ. omitted in A. 26. 87.* Er. (C., Am. Fuld. Lipss. Demid., Prim., omit ἐν, 97. ἐν σοί). (Rev. of John, 1860, p.52)

and no light of lamp shall shine any more in thee: Ln. omits ἐν after φανῇ. (Prospect 1:162)

Λ of bride: C. repeats φωνή before νύμφης. (Rev. of John, 1860, p.52)

for: ὅτι is wanting in nineteen mss. (47. has καί). (Rev. of John, 1860, p.52)

Λ merchants: A. 95. drop οἱ before ἔμπ. (B. ἐνπ.) (Rev. of John, 1860, p.52)

Λ merchants: Ln. omits . . . οἱ before ἔμποροι. (Prospect 1:162)

sorcery: φαρμακία AC. 7. &c., 87.; -εία B. and the mass. (Rev. of John, 1860, p.52)

18:24 blood: αἷματα B., more than thirty-five mss., Compl., Arr., Slav.⁴, &c.; αἷμα AC., very many mss., Rec., Vulg., Cop., Syr., Hipp., Lat. Ff. (Rev. of John, 1860, p.53)

blood: Rec. Ln. and Treg. αἷμα, others αἷματα. (Prospect 1:162)

blood: If the Hebraistic αἷματα be right, rather than the singular form, it is against the concurrence of the most ancient MSS., & A C P, with some cursive support, &c. In chap. 16:6 & 36. 39. support αἷματα, but A B C P and almost all the juniors read αἷμα. (Bible Treasury 14:224)

were slain: that "have been" slain or slaughtered. (Bible Treasury 14:224)

19:1 Λ After: καί, prefixed by many mss., Rec., Æth., Slav.³, &c., is omitted by ABC., most cursives, Vulg., Cop., Syr., Slav.⁴, Are., cat., Prim. (Rev. of John, 1860, p.53)

Λ After: Rec. καί, the edd. omit. (Prospect 1:162)

Λ After: "And" should disappear from the beginning according to the best and fullest authority (& A B C P, thirty-five cursives, Vulgate, Memph., Syr. &c., as against several cursives, Arm., Æth., &c., followed by Erasmus, Complutensian, Stephens, Beza and Elzevir. (Bible Treasury 14:239)

as: ὡς ABC., the great majority of cursives, Rec., V., and Ff., omitted by 7. 12. 16. 18. 47. 91. Er., Syr., Arm., Slav., Prim., Tich. (Rev. of John, 1860, p.53)

as: there is as good authority for inserting ὡς "as it were" after "I heard"; and here the Complutensian and Elzevir differ from Erasmus, and Stephens whom the Authorised Version followed. (Bible Treasury 14:239)

loud . . . great multitude: μ (40. Er., Vulg., omit) ὄχ. π. ABC., at least thirty mss., Vv., and Ff.; ὄχ. π. μ. very many mss., Rec. (Rev. of John, 1860, p.53)

loud . . . great multitude: The order in Rec. differs slightly. (Prospect 1:162)

saying: λεγόντων ABC., most others, Compl., Syr., And., Are., cat.; -ος many cursives, Rec. (Rev. of John, 1860, p.53)

saying: Rec. λέγοντος, the edd. λεγόντων. (Prospect 1:162)

saying: The ancient order too has been departed from, and the grammatical form with perhaps not one copy by Erasmus, and so Stephens, Beza, Elzevir, but not the Complutensian editors who adhered to the constr. ad sens. of λεγόντων. (Bible Treasury 14:239)

the: Er. adds τό. (Rev. of John, 1860, p.53)

Λ the glory: κ. ἡδόξα (κ. ἡ. δό. AC., but κ. ἡ. δό. κ. ἡ. δόξα B., more than thirty-five cursives, Compl.) ABC., the majority of cursives, Vulg., Syr., &c. Many mss., Rec., Cop., Are., cat., add καὶ ἡ τιμή. (Rev. of John, 1860, p.53)

Λ the glory: Rec. καὶ ἡ τιμή (which Kn. brackets) (Prospect 1:162)

Λ the glory: καὶ ἡ τιμή "and honour" is an addition from preceding ascription of praise, and not without some small support of inferior authorities here. The Complutensian edition rightly left it out, but Erasmus followed his Codex Reuchlini in its insertion. (Bible Treasury 14:239)

of our God: τοῦ θεοῦ ABC., most cursives, Compl.; τῷ θεῷ 36. 37. Vulg., Syr., Æth., Arm., Arr., &c., Are., cat., &c.; κυρίῳ τ. θ. many mss., Rec. (Rev. of John, 1860, p.53)

of our God: Rec. . . . τῷ Θ. where the edd. read τοῦ Θ. (*Prospect* 1:162)

of our God: τοῦ θ. ἡμ. "of our God" with the best, and so the Complutensian, not "to" τῷ as some copies and ancient versions, &c., still less κυρίῳ τ. θ. ἡμ. as in Codex Reuchlini, Erasmus, Stephens, Beza, and Elzevir. (*Bible Treasury* 14:239)

19:2 [whole verse]: there is little to note [in the RV], though copies differ a good deal. (*Bible Treasury* 14:239)

judgments: A. omits αἱ. (*Rev. of John*, 1860, p.53)

corrupted: ἐφθέρην (ἐκρίνεν A.) C., very many cursives, Rec.; διέφθ. B., thirty-seven cursives, Compl., Are., cat. (*Rev. of John*, 1860, p.53)

corrupted: Tisch διέφθειρε, others ἐφθ. (*Prospect* 1:162)

her: τῆς is read before χ. by very [many] mss., Rec., contrary to ABC., twenty-seven or more cursives, Compl., Are., cat. (*Rev. of John*, 1860, p.53)

her: Rec. adds τῆς, which the edd. drop. (*Prospect* 1:162)

her: The Complutensian editors omit the article before χ. as is done in the best copies, but the Codex Reuchlini with others reads it and misled the other early editors. (*Bible Treasury* 14:239)

19:3 [whole verse]: there is yet less to say [about the RV], though the copies differ somewhat in form. (*Bible Treasury* 14:239)

they said: εἶρηκαν A., the majority of mss., Rec.; εἶρηκεν B., twenty-five cursives, Compl., Cop., Arr., Are., cat.; -κασιν 14. . . . 92. 94. 95.; εἶπεν C. 38. (*Rev. of John*, 1860, p.53-4)

they said: Matthiae reads εἶρηκεν. (*Prospect* 1:162)

her: αὐτῆς omitted by 47. Er., Æth., &c. (*Rev. of John*, 1860, p.54)

19:4 [whole verse]: The order of words in 4 also differs even in the better copies, as of forms also. (*Bible Treasury* 14:239)

the twenty-four elders: οἱ εἰκ. τ. πρ. A., many cursives; οἱ πρ. οἱ κδ' B., many others, Er. (some omitting οἱ 2nd); οἱ πρ. οἱ εἰκοσιτ. C., the majority of mss., Compl., Vv., and Ff., but very many mss., Rec., add καί. (*Rev. of John*, 1860, p.54)

the twenty-four elders: Rec. καὶ τ. (*Prospect* 1:162)

fell down: ἐπεσαν AB**C., many cursives, Er.; -ον B.*, most mss., Rec., And., Are., cat. (*Rev. of John*, 1860, p.54)

on the throne: τῷ θρ. ABC., at least twenty-five cursives, Are., cat.; τοῦ θρ. perhaps the majority of mss. (*Rev. of John*, 1860, p.54)

on the throne: Rec. Gr. Kn. Sz. ἐπὶ τοῦ θ. others ἐπὶ τῷ θ. (*Prospect* 1:162)

on the throne: τῷ θρ., I doubt not, is here more correct than τοῦ θρ. as in the Received Text. The Complutensian here is no better than Erasmus. The Porphyrion uncial has τῶν θρ. — probably a mere lapse for τῷ θρ. The other uncials give the dative, not the genitive. With the saints they have the accusative, as in chap. 4 and 20; with God or Christ, the accusative the first time as in 4:2 and 20:11 (as in 14:14, and 19:11 also) the genitive or the dative afterwards, and not without a distinction. (*Bible Treasury* 14:239)

19:5 a voice: The Sinaitic is very wrong in reading the plural in 5 "voices" for "a voice;" (*Bible Treasury* 14:239)

out of: ἀπό ABC., twenty-five cursives, &c.; ἐκ perhaps most cursives, Rec., &c. (*Rev. of John*, 1860, p.54)

out of: Rec. Gr. Sz. ἐκ τ. θ. others ἀπό. (*Prospect* 1:162)

out of . . . throne: the common text ἐκ is superior to ἀπό in A B C, five and twenty cursives, &c., some of which add the further error of changing θρ. into οὐρανοῦ. (*Bible Treasury* 14:239)

throne: οὐρανοῦ for θρ. B. 14. 92. (*Rev. of John*, 1860, p.54)

the throne: τῷ θρ. ABC., 9. 12. 14. 27. 36. 41. 42. . . . 92.; τὸν θ. most cursives, Rec., And., Are., cat. (*Rev. of John*, 1860, p.54)

the throne: Rec. τὸν θ. (*Prospect* 1:162)

the throne: τῷ θ. is supported by the best copies against τὸν θ. as in many cursives followed by Erasmus, the Complutensian, &c. (*Bible Treasury* 14:239)

and: C. omits καὶ 2nd. (*Rev. of John*, 1860, p.54)

and: καὶ before οἱ φ. wants the excellent authority of A C P, but it has the very large support of A B, perhaps of all the cursives and ancient versions. (*Bible Treasury* 14:239)

the little: Very many cursives, Rec., prefix καὶ to οἱ μικροί, contrary to ABC., near thirty-five mss., Compl., most Vv. and Ff. (*Rev. of John*, 1860, p.54)

the little: Rec. . . . καὶ οἱ μ. (*Prospect* 1:162)

the little: "Both" should vanish before "small," as in the Complutensian against Erasmus and those that went in his wake with Codex. Reuchlini, &c. Compare chap. 11:18, which confirms the copulative in the first case, not in the last. (*Bible Treasury* 14:239)

19:6 as: ὡς 1st is omitted by 6. 8. 12. 31. 35. 87. Er., Arm., Prim. (36. after φ.) (*Rev. of John*, 1860, p.54)

as: the Complutensian edition has ὡς "as it were," after ἡκ. not Erasmus, though his own copy has it corrected in red above. A Vienna cursive (36) has it after φ. The best copies give it, and of course before φ.; and so the Complutensians, Stephens, Beza, Elzevir. (*Bible Treasury* 14:239)

as [2nd]: ὡς 2nd is omitted by A. 12. 94. (*Rev. of John*, 1860, p.54)

as [2nd]: Ln. omits the second ὡς. (*Prospect* 1:162)

as [2nd]: Singular to say, Lachmann omitted the second "as" with A and a few cursives, contrary to all other authority. (*Bible Treasury* 14:239)

saying: λέγοντες B., more than twenty cursives; -των A., very many cursives, Rec., Vulg., Prim., &c.; -τας 12. 16. 30. 33. 47. 49. . . . 96. Er., Steph., Are., cat. (*Rev. of John*, 1860, p.54)

saying: Rec. Ln. and Treg. λεγόντων, others λέγοντες. (*Prospect* 1:162)

saying: λεγ. is only a question of form -οντας, -οντες, -οντων, as in the Complutensian, which last has the best authority, the others arising from desired smoothness. (*Bible Treasury* 14:239)

Lord: κύριος is omitted by 8. 12. 36. Er. (*Rev. of John*, 1860, p.54)

[our]: ἡμῶν is omitted by A., many cursives, Rec., Cop., &c., contrary to B. and the majority of witnesses, Compl. (*Rev. of John*, 1860, p.54)

[our]: Gr. Kn. Sz. and Treg. (in brackets) ἡμῶν. (*Prospect* 1:162)

[our]: "Our" is lacking in the last clause of the Received Text, and hence in the Authorised Version, through Erasmus and the Codex Reuchlini, though not alone, for even A and others omit it. But there is ample proof for it. (*Bible Treasury* 14:239)

hath reigned: It is the aorist in Greek, which in such a case as this it is difficult correctly to represent in English; for neither "reigned" nor "hath reigned" could convey that God had entered on His kingdom, but rather that it was past. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.548) [See also *Rev. Exp.*, p.220]

hath reigned: The Revisers [of 1881] are here obliged to content themselves like the Authorised Version, with "reigneth" for ἐβασίλευσεν. In 11:17 they have "didst reign" for "hast reigned" of the Authorised Version. It is not easy to convey in English its aoristic force; and such a case may have misled our old translators into a longer view of its meaning than is just. To represent it always in English as a simple preterite is a delusion. (*Bible Treasury* 14:239)

19:7 [whole verse]: there is little but difference of form to note [in the RV]. (*Bible Treasury* 14:239)

rejoice: ἀγαλλιώμεν A. 12. 18. 35. 36. 87. 95.; -ώμεθα B. and the mass of copies, Rec., Are., cat. (*Rev. of John*, 1860, p.54)
rejoice: Rec. Gr. Kn. Sz. and Treg. ἀγαλλιώμεθα. (*Prospect* 1:162)

give: δώσωμεν A. 11. (-σωμεν) 36. (*Rev. of John*, 1860, p.54)
give: Rec. Gr. Kn. Sz. and Treg. . . . δώμεν. (*Prospect* 1:162)
his: 7. 12. 16. 39. Er., omit αὐτοῦ. (*Rev. of John*, 1860, p.54)

19:8 [whole verse]: there is little but . . . change of order [to note in the RV] (*Bible Treasury* 14:239)

she should be clothed: περιβάλλ. many cursives. (*Rev. of John*, 1860, p.54)

bright [and] pure: λ. καὶ καθ. B., near thirty cursives, Compl., Vulg., &c.; καθ. καὶ λ. very many mss., Rec., but A. 7. . . . 91. 92. 95. *Am. Demid. Lips.*⁴, Vv., and Ff., omit καί. (*Rev. of John*, 1860, p.54)

bright [and] pure: Rec. καθ. κ. λ. others λ. κ. καθ.; Treg. brackets καί. (*Prospect* 1:162)

is . . . of the saints: τῶν ἁγ. ἐστίν AB., more than thirty mss., Compl., And., Are., cat.; ἐστ. τ. ἁγ. very many mss., Rec. (*Rev. of John*, 1860, p.54)

19:9 [whole verse]: In 9 copies strangely insert and omit, and shuffle; but such minute points are not my present object. (*Bible Treasury* 14:239)

are called: As to the latter of these texts, both versions [of Tregelles] agree in an untrue translation of οἱ κεκλημένοι. The real force is that which the English Bible exhibits "they which are called," and not "those who have been," and false consequences have been built by others upon this false rendering. (*Prospect* 1:87)

the: τὸν for τό B. 16. . . . 87. 96. 98. (*Rev. of John*, 1860, p.54)

true: οἱ ὅλ. A. 4. 48. . . . but B. and almost all others, And., Are., cat. omit οἱ. (*Rev. of John*, 1860, p.54)

true: Ln. and Tisch. οἱ ὅλ. (*Prospect* 1:163)

are . . . of God: τ. θ. before εἰσίν AB., twenty-four mss., Vv., and Ff.; after εἰσίν most mss., Rec. (*Rev. of John*, 1860, p.54)

are . . . of God: Later edd. differ from the older in the order. (*Prospect* 1:163)

19:10 I fell: ἔπεσα A., fourteen cursives, Er.; -σον B. (ἐνώπιον) the majority of mss., Rec., &c. (*Rev. of John*, 1860, p.54)

I fell: Ln. Tisch. and Treg ἔπεσα. (*Prospect* 1:163)

his: αὐτόν B. (*Rev. of John*, 1860, p.54)

of . . . of: it seems an assumption that it is a testimony to Him; for this would be either the dative in Greek (as in English), or the genitive after περί as a regular rule. It is the testimony Jesus is rendering in the book, whoever may receive or repeat it. Compare chap. 1:2, 12:17. (*Bible Treasury* 14:240)

Jesus . . . Jesus: τοῦ before 'I. 1st, very many cursives, Rec., contrary to AB., about thirty mss., Compl., And., Are., cat.; Jesus: τοῦ before 'I. 2nd, most cursives, Rec., contrary to AB. 12. 14. 16. 36. . . . 91. 92. 95. Er. (*Rev. of John*, 1860, p.54)

Jesus . . . Jesus: Ln. Tisch. and Treg . . . omit τοῦ twice before 'Ἰησοῦ. (*Prospect* 1:163)

Jesus . . . Jesus: In 10 there is little textual to remark. The chief matter is that the best copies omit τοῦ before the first 'I. where Erasmus is right, not Stephens, Beza, or Elzevir; and so before the second where the Complutensian joins them, with undoubtedly much cursive support, but not the best authority. (*Bible Treasury* 14:239-240)

19:11 I saw: ἶδ. AB. J. (*Rev. of John*, 1860, p.54)

opened: ἦν. A. 42*; ἄν. B., almost all the rest, Rec., Orig., Are., cat. (*Rev. of John*, 1860, p.54)

opened: Ln. Tisch. and Treg. ἦν. others ἄν. (*Prospect* 1:163)

called: καλούμενος is omitted by A. 4. 6. 12. 17.* 31. 32. 48. Er., Arm., Slav., Hipp., Are., cat., contrary to B. and the mass, Rec., most Vv. and Ff. (*Rev. of John*, 1860, p.54)

called: Tischendorf says that Lachmann omits καλούμενος (11), but it is only so in his earlier small edition (not in his later) with A &c. Indeed some of the best Latin copies add "vocatur" to "vocabatur," as Tregelles edits the Vulgate; and so it stands in Buttmann's contribution to the larger work. (*Bible Treasury* 14:240)

19:12 [as]: ὡς before φλόξ A., many cursives, Rec., most Vv., Orig., Are., cat., &c., contrary to B., upwards of thirty mss., Compl., Arm., Hipp. (*Rev. of John*, 1860, p.55)

[as]: Matthiae omits ὡς . . . following B. and many other MSS. (*Prospect* 1:163)

[as]: Lachmann agrees with the Received Text and Authorised Version in reading ὡς "as" with A, many cursives, and versions. The Revisers rightly discard this on ample grounds; and give "diadems" rather than "crowns." (*Bible Treasury* 14:240)

[names written and]: ὀνόματα γεγρ. καὶ ὄνομα γεγρ. B., more than twenty-five cursives, Compl., Syr. (about ten mss. ὀνόματα γεγρ. & or καί), but A., very many mss., most Vv. and Ff., ὄνομα γεγρ. Rec. (*Rev. of John*, 1860, p.55)

[names written and]: Matthiae . . . reads ἔχ. ὀνόματα γεγραμμένα καὶ ὄν. following B. and many other MSS. (*Prospect* 1:163)

[names written and]: Tischendorf in his latest edition rejected his own previous yielding to B, five and twenty cursives, Septuagint, &c., in the addition of ὀνόματα γεγραμμένα καὶ as in the Complutensian also. The Sinaitic is too careless here to weigh much; the Alexandrian and Porphyrian preserve the true text; C here fails. (*Bible Treasury* 14:240)

19:13 dyed: ἐβραντισμένον 32. 35. 36. . . . 87. 95. Orig., Hipp., for βεβ. (*Rev. of John*, 1860, p.55)

dyed: The MSS. fluctuate painfully. ⁸^m has περιεβραντισμένον which Origen and the Latins confirm; P 36 βεραντισμένον. The majority with A B support, in the Received Text, βεβαμ. So reads the Complutensian (*Bible Treasury* 14:240)

is called: κέκληται AB., about thirty mss., *Demid.*, &c., *Æth.*, Syr., Hipp.; καλεῖται very many mss., Rec., And., Are., cat. (*Rev. of John*, 1860, p.55)

is called: Rec. Gr. Kn. Sz. καλεῖται, Matthiae, Ln. Tisch. and Treg. κέκληται. (*Prospect* 1:163)

is called: the Complutensian [reads] . . . καλεῖται like Erasmus; but the best have κέκληται (⁸^m κέκλητο being a slip). (*Bible Treasury* 14:240)

19:14 that are: τά before ἐν A., most mss., Compl., Rec., Orig. (elsewhere, with 32., αὐτοῦ), Are., cat., omitted by B., eleven cursives, Er., Steph. (*Rev. of John*, 1860, p.55)

that are: And observe, that the words, "which were," though they are printed in italics, are rightly inserted. The sense would be substantially the same whether you read it with those words or not: and therefore the English translators, seeing that it ought to be understood, but not knowing that it was really a part of the text, inserted the phrase in italics; but it ought to be adopted. (*Lect. on Rev.*, p.401)

that are: the article repeated before ἐν is omitted by ⁸ B and many cursives, to which the last syllable preceding probably contributed, as in Erasmus, Stephens, and Beza; but it appears in A P and many cursives as in the Complutensian and Elzevir, which the Revisers [of 1881] rightly prefer. (*Bible Treasury* 14:240)

followed: ἡκολούθουν 38., -ην 90. Er. (*Rev. of John*, 1860, p.55)

upon: ἐπί B., nineteen or more mss., Rec., Orig., &c.; ἐφ' A. and probably most cursives. (*Rev. of John*, 1860, p.55)

pure: καί is added before καθ. by many mss., Rec., Vulg., Orig., Hier., contrary to A. (λ. β. καθ.) B., the majority of cursives, Compl., *Am. Fuld. Tol. Lips.*⁴ *Demid.*, Vv., and most Ff. (*Rev. of John*, 1860, p.55)

pure: Rec. καὶ καθ. (*Prospect* 1:163)

19:15 [two-edged]: δίστομος is added before ὁξ. by B., forty-two cursives, Compl., many Vv. and Ff., contrary to A. 12. 36. 38. &c., Rec., *Am. Fuld. Demid.*, Cop., &c., Orig., Ir.^{im} (*Rev. of John*, 1860, p.55)

[two edged]: Sz. (after B. and thirty-five other MSS.) δίστομος. (*Prospect* 1:163)

he should smite: πατάξῃ AB., most cursives, Compl., Orig., And., Are., cat.; -σση many cursives, Rec. (*Rev. of John*, 1860, p.55)

he should smite: Rec. πατάσση, others -ξη. (*Prospect* 1:163)

indignation_κ: καὶ before τ. ὁρ. many cursives, Rec., Ar.^p, but not AB., the majority of cursives, Compl., Vv., and Ff. (Syr. omits τ. ὁρ., Cyp., Prim., τ. θ.) (*Rev. of John*, 1860, p.55)

indignation_λ: the only notable change [in the RV] is the exclusion of καὶ "and" before "wrath" which the Received Text had with most from Erasmus' Codex Reuchlini, and a few others, Andr. in some copies, contrary to all the rest and the Complutensian edition. (*Bible Treasury* 14:240)

the: 29. Er., omit τοῦ last. (*Rev. of John*, 1860, p.55)

the: there is no good reason why those who said "God, the Almighty" (or some equivalent) in 1:8, 4:8, 11:17, 15:3, 16:7, 14, 19:6, should say, "Almighty God" without the English def. article in this verse. (*Bible Treasury* 15:192)

19:16 upon the garment and: A., Æth., Cass., omit ἐπὶ τὸ ἱμ. καί. (*Rev. of John*, 1860, p.55)

a: ὄνομα AB., most cursives, Compl., Orig., Are., cat., but many cursives, Rec., prefix τό. (*Rev. of John*, 1860, p.55)

a: Rec. Sz. τὸ ὄν. (*Prospect* 1:163)

a: the article is wrongly in T.R. from Erasmus downwards before "name"; but all English have rightly "a" name, perhaps from the Complutensian. (*Bible Treasury* 14:240)

19:17 I saw: ἴδ. AB. 7. 14. (*Rev. of John*, 1860, p.56)

an: ἕνα (ἕνα ἄλλον 36. Cop., Arm., &c.) A., very many mss., Rec., Vv., Are., cat., Prim., omitted by B., more than twenty-five cursives, Syr., Tich. (*Rev. of John*, 1860, p.56)

an: Matthiae omits ἕνα. (*Prospect* 1:163)

the: Er. omits τῷ. (*Rev. of John*, 1860, p.56)

he cried: ἔκραζεν B. . . . 95. *Tol.* (*Rev. of John*, 1860, p.56)

with: ἐν φ. B. 2. 7. 13. 14. 29. 30. 42. 50. 55. . . . 87. 90. 92. 94. 97. 98. (*Rev. of John*, 1860, p.56)

with: Matthiae . . . adds ἐν τὸ φ. μ. (*Prospect* 1:163)

fowls . . . mid-heaven: the Revisers have rightly "birds" rather than "fowl," and "mid-heaven," for "the midst of heaven." (*Bible Treasury* 14:240)

fly: πετομ. AB., very many others, Compl., And., Are., cat.; πετωμ. perhaps most cursives, Rec. (*Rev. of John*, 1860, p.56)

fly: Later edd. πετομ. (*Prospect* 1:163)

mid-heaven: μεσουρανίσματι Er., -ίματι 7. (*Rev. of John*, 1860, p.56)

gather yourselves: συνάχθητε AB., the great mass, Compl., *Am. Fuld. Lips.*^{4,5} *Tol. Demid.*, most Vv. and Ff.; καὶ συνάγεσθε some mss., Rec., Vulg., *Lips.*⁶, Ar.^p (*Rev. of John*, 1860, p.56)

the great supper: τὸ δ. τὸ μ. (τοῦ δ. τὸν μ. 8. 16. 31. 32. 38. 39. 48. 55. . . . 87. 90. 94. 75. 98. (μέγα); τὸ δ. τὸν μέγαν 4.35. 41. 42. . . . ;

τὸν δ. τὸ μ. 8. 37. 95.) τοῦ AB., most mss., Compl., Vv., and Ff., but many cursives, Rec., &c., give τὸ δ. τοῦ μεγάλου. (*Rev. of John*, 1860, p.56)

the great supper: Rec. . . . δ. τοῦ μ. where Matthiae has τὸν δ. τὸν μ. but most edd. τὸ μ. τοῦ Θ. following A. and thirty other MSS. (*Prospect* 1:163)

the great supper: the change of moment is "the great supper of God" [in the RV], on the authority of κ A B P, more than 35 cursives, and most ancient versions, &c., instead of "the supper of the Great God" as in the Received Text from Erasmus (not the Complutensian) following Codex Reuchlini and a few others. (*Bible Treasury* 14:240)

19:18 the flesh: Er. omits σάρκας 2nd. (*Rev. of John*, 1860, p.56)

on them: ἐπ' αὐτοῦς A. 14. 92.; ἐπ' αὐτῶν B. and the rest, Rec., And., Are., cat. (ἐπ' αὐτῷ Er.) (*Rev. of John*, 1860, p.56)

on them: Ln. and Tisch. ἐπ' αὐτοῦς. (*Prospect* 1:163)

on them: the Uncials exhibit all three possible forms after ἐπί, genitive B P and most, dative κ , accusative A and a few followed by Lachmann. (*Bible Treasury* 14:240)

both: τε after ἐλ. AB. (contrary to Mai), about thirty-five cursives, Compl., omitted by very many cursives, Rec. (*Rev. of John*, 1860, p.56)

both: Rec. omits τε after ἐλ. (*Prospect* 1:163)

both: Our Authorised Version prints "both" in italics, following the Received Text, which was due to Erasmus. But the Complutensian had τε rightly with the best and most which warrant "both." (*Bible Treasury* 14:240)

and both: καὶ is omitted by B. 9. 14. 30. 36. 47. 92. 98.; τε is added after μ. by twenty-four mss., contrary to A. and all other witnesses. (*Rev. of John*, 1860, p.56)

and both: Sz. adds [τε] after μ. (*Prospect* 1:163)

and both: But the τε after μικρῶν "small" is not read by the more ancient, though in B and more than thirty juniors which the Complutensian edition follows, not Erasmus or the Received Text. (*Bible Treasury* 14:240)

19:19 I saw: ἴδ. AB. 7. (*Rev. of John*, 1860, p.56)

their: αὐτοῦ A. 6. 11. 29.; αὐτῶν B. and all other mss., Vv., and Ff. (*Rev. of John*, 1860, p.56)

their: Ln. αὐτοῦ. (*Prospect* 1:163)

their: Lachmann with A and a few cursives has the strange "his" for "their" armies. It may be a mere slip from the end of the verse. (*Bible Treasury* 14:240)

war: τὸν before πόλ. AB., about twenty mss., Are., cat., contrary to most cursives, Rec., And. (*Rev. of John*, 1860, p.56)

war: Rec. and Gr. omit τὸν before πόλ. (*Prospect* 1:163)

war: The article should be heeded before π. "war," the or their war, though the Received Text after Erasmus and the Complutensians is not without support. (*Bible Treasury* 14:240)

19:20 with him the: ὁ μ. αὐτ. B., most cursives, Hipp., Are., cat.; μ. αὐτ. ὁ 14. 37. 38. 49.** 96. Compl.; μ. τούτου ὁ many cursives, Rec.; οἱ μ. αὐτ. ὁ A. 41. (Cop. = καὶ before ὁ). (*Rev. of John*, 1860, p.56)

with him the: Rec. μ. τούτου ὁ ψ. Ln. reads αὐτοῦ, but gives ὁ before ψ. (*Prospect* 1:163)

with him the: the reading of Erasmus and so of the Received Text is μετὰ τ. which is not so good Greek as μετ' αὐτ. but makes no sensible difference in English. It rests on 1. 49. &c., against all of value. Tischendorf in his eighth edition abandons ὁ μετ' αὐτ. for μετ' αὐτ. ὁ as in κ P, &c. The reading in A 41 Cop. is a blunder οἱ μετ' αὐτ. ο. and still more in 34. οἱ μετ' αὐτ. ψευδοπροφήται, "the false prophets with him." (*Bible Treasury* 14:240)

the signs: The article should be expressed before "miracles" or rather "signs"; (*Bible Treasury* 14:240)

had: Is it correct to say with the Revisers as well as the Authorised Version that "had" received &c.? His deceiving was not after, but before, they received the mark of the beast. (*Bible Treasury* 14:240)

image: τὸ χάραγμα B. for τῇ εἰκ. (*Rev. of John*, 1860, p.56)

were cast: βληθήσονται for ἐβλ. 36. 38. Er. (*Rev. of John*, 1860, p.56)

lake of fire that burneth: B and most correct the solecism of ἅ A P, &c. τῇ λ. τοῦ π. τῆς κ. which Lachmann, Tischendorf, Tregelles, and Alford adopt. (*Bible Treasury* 14:240)

that burneth: τῆς καιομένης A., Vulg. (*Rev. of John*, 1860, p.56)

that burneth: Ln. τῆς κ. (*Prospect* 1:163)

ἁbrimstone: τῷ is added before θ. by very many cursives, Rec., contrary to AB., about thirty mss., Compl., Are., cat. (*Rev. of John*, 1860, p.56)

ἁbrimstone: the article . . . as in the Received Text should disappear before θ. at the close, though Codex Reuchlini was not alone in misleading Erasmus. (*Bible Treasury* 14:240)

19:21 of him: how strange too that Erasmus in his first and second editions should not have τοῦ (right in his MS.) before καθημένον. In his fifth edition it is corrected. (*Bible Treasury* 14:240)

came forth: ἐξελεύσεται AB., most cursives, Compl., And., Are., cat., ἐκπορευομένη many mss., Rec. (*Rev. of John*, 1860, p.56)

came forth: Rec. ἐκπορ-, others ἐξελθ. (*Prospect* 1:163)

came forth: The true reading is ἐξελθ. (ἅ A B P and almost if not all known authorities; ἐκπορ. "goeth" or "proceedeth" was Erasmus' guess, perhaps founded on the Vulgate, but contrary to his MS., Codex Reuchlini. The Complutensian is right, not Steph. or Beza. (*Bible Treasury* 14:240)

the: τὰ is omitted by 12. Er. (*Rev. of John*, 1860, p.56)

fowls: θηρία? A. * for ὄρνεα. (*Rev. of John*, 1860, p.56)

20:1 I saw: ἴδ. AB. 7. (*Rev. of John*, 1860, p.56)

coming . . . abyss: The Revisers in 1 have rightly "coming," not "come," as in the Authorised Version, and "abyss" as before for "bottomless pit," here and in verse 3. (*Bible Treasury* 14:255)

key: κλεῖν AB., most cursives, Compl.; κλείδα many mss., Rec., Are., cat. (*Rev. of John*, 1860, p.56)

key: [the] edd. prefer κλεῖν. (*Prospect* 1:163)

upon: English idiom perhaps requires "in" his hand, rather than "upon" literally. The angel was seen in vision with the chain hanging on his hand. (*Bible Treasury* 14:255)

20:2 the ancient serpent: ὁ ὄφις ὁ ἀρχαῖος A. (*Rev. of John*, 1860, p.56)

the ancient serpent: Ln. and Tisch. ὁ ὄφ. ὁ ἀρ. (*Prospect* 1:163)

the ancient . . . which . . . ἁ: "the" old serpent is more correct than the demonstrative "that," a not infrequent fault in the Authorised Version. But should not "who" be better than "which" following? "For" completes the sense before "a thousand years." (*Bible Treasury* 14:255)

ἁSatan: ὁ before σατ. AB., about twenty cursives, Compl. (*Rev. of John*, 1860, p.56)

ἁSatan: Rec. Gr. Kn. and Sz. omit ὁ before Σ., which Matthiae drops also. (*Prospect* 1:163)

Satan: B., about thirty-five mss., Compl., Syr., Ar.^p, Slav.^{4.10} add ὁ πλανῶν τὴν οἰκουμένην ὅλην (cf. ch. 12:9), contrary to A., very many cursives, Rec., Vv., Lat. Ff. (*Rev. of John*, 1860, p.56)

Satan: Matthiae . . . adds ὁ πλανῶν τὴν οἰκουμένην ὅλην. (*Prospect* 1:163)

20:3 abyss: [See note to Rev. 20:1]

shut: For ἐκλ. 3. 9. 12. Er., give ἔδησεν. (*Rev. of John*, 1860, p.56)

shut ἁ: After ἐκλ. many mss., Rec., add αὐτόν, contrary to AB., most cursives, Compl., Vv., and Ff. (*Rev. of John*, 1860, p.56)

shut ἁ: Rec. ἐκ. αὐτόν. (*Prospect* 1:163)

shut ἁ: αὐτόν "him" has such slender authority after ἐκλ. that all critics feel bound to expunge the word, and translators rightly supply "it" as after "sealed." (*Bible Treasury* 14:255)

ἁover him: ἐμμενῶς αὐτόν A. for ἐπ. αὐτοῦ. (*Rev. of John*, 1860, p.56)

ἁover him: Compare the absurd reading of the excellent Alex. MS. in Rev. 10:3. (*Exp. of Heb.*, p.129) [see also *Bible Treasury* N7:352]

he might deceive: πλανᾷ B., thirty-eight cursives, Compl., Are., cat.; πλανήση A., many mss., Rec. (*Rev. of John*, 1860, p.56)

he might deceive: The edd. πλανᾷ. (*Prospect* 1:163)

the nations . . . more: ἐτι τ. ἔθ. AB., most mss., Compl.; τ. ἔθ. ἐτι many cursives, Rec. (14. 40. &c., omit ἐτι). (*Rev. of John*, 1860, p.56)

the: τὰ wanting in 12. Er. (*Rev. of John*, 1860, p.56)

after these: μ. τ. which should be distinguished from the singular form, as the Revisers do in 7:1,9 (the only true case in the book); elsewhere it is plural, but even so the Revisers might have held to uniformity with advantage save in that case. (*Bible Treasury* 14:255)

must he be loosed: λ. αὐτ. AB., very many cursives, Are., cat.; αὐτ. λ. perhaps most cursives, Rec., And., &c. (*Rev. of John*, 1860, p.57)

loosed: καὶ is inserted before μ. τ., by very many cursives, Rec., Vulg., Cop., &c., And., Are., cat. (but δέ before ταῦτα 29. 30. . . 98. Syr.), contrary to AB., at least fifteen cursives, *Am. Fuld. Tol. Lips.*^{4.5} Lat. Ff. (*Rev. of John*, 1860, p.56-7)

loosed: Matthiae and later edd. omit καὶ before μ. Kn. brackets it. (*Prospect* 1:163)

20:4 [whole verse]: Mr. [Tregelles] says: "The parallel to this sentence in Greek construction is found in Rev. 1:7. In each case, there is a *general statement*, followed by καὶ οἵτινες; not as some class *added* to the general statement, but as expressing some who, while included in the general term, are brought into an *especial* prominence." Now, all that could be legitimately gathered from Rev. 1:7 is, that καὶ οἵτινες *does not necessarily* exclude the persons spoken of from a previous *general* statement. The *grammar* of the sentence shows no more than this; so that, in order to determine whether they are or are not included, we are forced to look elsewhere. The idea I do not combat, that first we have the account of the blessed portion of saints in the millennial reign, but, besides, the prophet sees a particular class of saints, answering to those described in Rev. 6:9, and another answering to those whom he had seen on the sea of glass, in chap. 15:2. First, then, there is, if you will, the general statement: "I saw thrones, and they sat upon them, and judgment was given unto them." This, if there be a parallelism in Rev. 1:7, answers to "every eye shall see him;" — both being general descriptions, the one of blessedness, and the other of judgment, at the Lord's coming in glory. But here the parallelism drops; for in Rev. 1:7, we have but *one* class of persons following the general statement, whereas in Rev. 20:4 we have *two*. And here I have to complain of a palpable error on Mr. [Tregelles] part; he leaves entirely out the really general statement of Rev. 20:4, and commences with the first of the two clauses that follow, viz. "The souls of those that were beheaded" . . . Could any thing more pervert the passage? Let the reader turn to his Bible, and he will see that this is *not* the general term, but one of the two classes subsequently noticed: (1) "I saw thrones, and they sat upon them, &c.; (2) and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God; and (3) which had not worshipped the beast, neither his image," &c. . . "and they lived and reigned with Christ a thousand years." Now, while it is easy to see the point at which the editor aims, and it is vain for him to say in the face of this note, and more than this

note, that he "has avoided any thing which might relate to the interpretation of the Revelation," is it not striking that the misconception tends only to make plainer the true scope of the passage? Still, I quite allow that in the fourth verse of chap. 20 Mr. [Tregelles] has improved upon the ordinary version. From the latter, it might be supposed that the clause, "and which had not worshipped the beast," &c., was a mere added description of "those that were beheaded," &c., but both versions of Mr. [Tregelles] are preferable. In 1844, it was, "and such as had not worshipped;" and in 1848, it is "and those who had not worshipped;" but from either the reader gathers that, though the portion of all the glorified saints is stated in the persons sitting upon thrones and judging, the next two clauses contemplate two classes, each in especial prominence, as having passed through especial trials. Not that these two classes embrace all who share in the thousand years' reign, any more than the one especial class, "those who pierced him," in Rev. 1:7, embraces all who are to see the Lord; so that the parallelism referred to, if properly stated, entirely defeats the object which is behind this note. (*Prospect* 1:88)

I saw: ἴδ. AB. 7. (*Rev. of John*, 1860, p.57)

thrones: even here Wiclif, Tyndale, Cranmer, as well as the versions of Geneva and Rheims, give "seats," instead of "thrones," most incongruously. (*Bible Treasury* 14:255)

them; : The colon is all right after "unto them" in the earliest part of the verse; because these were already changed and had followed the Lord in glorified bodies out of heaven, as seen in chap. 19:14, and consequently were described as seated upon thrones. (*Bible Treasury* 14:255)

beheaded: πεπολεμημένων A., πεπλε. Et. (*Rev. of John*, 1860, p.57)

of God: τὸ θ. AB., twenty-five cursives, &c.; τῷ θ. probably most mss., Rec., And., &c. (*Rev. of John*, 1860, p.57)

of God: Rec. &c. τῷ θ. . . . Matthiae and others τὸ θ. (*Prospect* 1:163)

God; : Would not a semicolon have been preferable to a comma after "the word of God"? For the Seer has before him two classes of sufferers in the disembodied state, and there the dividing line is marked by a change of construction. (*Bible Treasury* 14:255)

nor: οὐδέ AB., twenty cursives, Are., cat.; οὔτε most mss., Rec., And. (*Rev. of John*, 1860, p.57)

nor: Rec. &c. . . . οὔτε . . . Matthiae and others . . . οὐδέ. (*Prospect* 1:163)

his image: τὴν εἰκόνα AB., at least twenty-four cursives, Er., Steph.; τῇ εἰκ. probably most mss., Rec. (*Rev. of John*, 1860, p.57)

his image: Rec. &c. . . . τῇ εἰκ. Matthiae and others . . . τὴν εἰκ. (*Prospect* 1:163)

their: ἀντῶν after μ. many cursives, Rec., Tol., Lips.⁴, Cop., contrary to AB., most other mss., Vulg., Am. Fuld. Demid., Syr., Gr. and Lat. Ff. (*Rev. of John*, 1860, p.57)

their: The edd. omit ἀντῶν after μ. (*Prospect* 1:163)

forehead: μετώπων 7. 39. . . . 94. Vulg. (*Rev. of John*, 1860, p.57)

Christ: 32. &c., Er., Steph., omit τοῦ before χρ. (*Rev. of John*, 1860, p.57)

[the]: τὰ before χ. is omitted by A. 21. 32. 34. 49. . . . 91. 96. Er., And., contrary to B. and the great majority, Rec., Are., cat. (*Rev. of John*, 1860, p.57)

[the]: the more recent [edd. omit] τὰ before χ. (*Prospect* 1:163)

20:5 [And] the rest of the dead lived not till the thousand years were finished: The verse is deficient to χ. ἔτη in upwards of twenty cursives, Syr. (clearly through ὁμοιοτέλετον.) (*Rev. of John*, 1860, p.57)

[And] the rest of the dead lived not till the thousand years were finished: Matthiae omits οἱ - ἔτη. (*Prospect* 1:163)

[And] the rest of the dead lived not till the thousand years were finished: [Q. T.C.J. (N.Y.) sends *Zion's Watch Tower*, Vol. iv. No. 12, and asks whether the following paragraph (p.2, col.2) is true. "It is an important scripture; and a line on the subject would be appreciated by many of us."

"Rev. 20:5, first clause, which reads, 'But the rest of the dead lived not again until the thousand years were finished' is the subject of dispute. We showed conclusively that the above text has no support from any authority older than 'the middle of the fifth century.' It is not found in any of the older MSS. — it is not in the Syriac — and the confessedly oldest, most complete, and best of all Greek MSS. of the New Testament, the Sinaitic — does not contain those words. It is wanting too in several of the more recent MSS., among which is the Vatican, No. 1160, a MS. of special clearness and harmony with the most ancient ones."]

The criticism, there need be no hesitation in saying, is unfounded; of which there can scarce be conceived a better proof than the fact that out of more than 500 editions of the Greek New Testament not one known to me exhibits the text desired. All present the clause which these manuscripts and the Syriac V. omit. Every editor of the most ordinary information knew of the various reading in question; yet not a single man of judgment has ever doubted that the omission is an error owing to one of the most fertile sources of variants, *homœoteleuton*, as it is technically called. The clause before (end of ver. 4) closed with the words χίλια ἔτη; and so does the first clause of ver. 5. This naturally misled the eyes of weary scribes. So the critical editors in all lands and times have judged.

But it "has no support from any authority older than 'the middle of the fifth century'!" Can the Ed. of Z.W.T. have weighed his own words? There is *but one* MS. of the Revelation older, the Sinaitic; which is often and notoriously faulty, and nowhere more so than in this Book. Thus in Rev. 20 only, ἐκ τοῦ οὐρ. in ver. 1 is omitted; the precisely same sort of error as in 5 occurs in its form of ver. 2, 3 from αὐτόν to αὐτόν being omitted. In ver. 6 it adds καί in error. In ver. 8 it omits wrongly τῆς γῆς τόν; and it wrongly adds πάντα, and καί after M. In 9 there is the corrected insertion in error of ἀπὸ τοῦ θεοῦ, and in 10 δπου is falsely repeated. In 11 there is the mistake of ἐπαρω for ἐπ', as the article is wrongly dropt from 12, with ἐπὶ for ἐνώπιον, with the absurd correction of both inserted later. In 13 is the misreading against all authorities of κατεκρίθησαν. In 14 καί is added wrongly and ὁ as wrongly left out. In 15 the future supplants the aorist. Now large as this list is, all the blemishes of the Sinaitic text of this one chapter are not here registered, but enough surely to prove how little the real character of that document is known, and how precarious it would be to demand support from authority older than the middle of the fifth century.

Next, though the Peschitto Syriac was made in very early days, we have no MS. of any great antiquity; and even if we had, 2 Peter, 2 and 3 John, with Jude, are supplied from a later version, and the Revelation from a copy in the Leyden library, whose age is so uncertain, and character of text so doubtful, that it ranges very low indeed in a critical point of view.

The Alexandrian Uncial (A) is a capital authority as to the Rev.; and so is the Ephr. Rescr. of Paris (C), but here we do not hear its voice after 19:5. But the Alex. is, like it, of the fifth century and is supported by the Basilian Vat. 2066, a MS. of far greater weight than the cursive 40 (=Vat. 1160), by an adequate number of cursives of which more than twenty have the same defect here as A. All the ancient versions, save de Dieu's Syriac, confirm the clause, as well as the early commentators, Greek and Latin.

Further, the clause is so entirely in keeping with the context that, if we had not these words at the opening of ver. 5, the same truth is conveyed, or supposed, by the first resurrection of the righteous who reign with Christ for a thousand years (ver. 4-6), followed by the little

while of Satan's last deceit and war of the external nations, and the standing before the great white throne for eternal judgment of the dead, who had had no part in the resurrection of life and glory. (*Bible Treasury* 16:96)

[And]: καὶ before οἱ B. 10. 12. 13. 16. 31. 32. 37. 38. 48. 49. . . . 95. 96. Compl., *Demid. Lips.*⁴, Cop., And., Are., cat.; δέ after οἱ probably most cursives, Rec., *Æth.*, Ar.^p; οἱ without either, A., Vulg., *Am. Fuld. Tol. Lips.*^{5,6} (*Rev. of John*, 1860, p.57)

[And]: Οἱ δέ is the ordinary reading; καὶ οἱ is that of B. and other MSS., while recent critics incline to οἱ with A. (*Prospect* 1:163)

[And]: The Revisers like others have rightly omitted "But" at the beginning. (*Bible Treasury* 14:256)

dead: ἀνθρώπων after ν. B. 32. 34. (*Rev. of John*, 1860, p.57)

lived: ξζ. AB., more than eighteen cursives, Compl., Vulg., Cop., Slav.³, Are., cat., ἀνέξ. very many mss., Rec., *Æth.*, &c. (*Rev. of John*, 1860, p.57)

lived: The edd. ξησαν. (*Prospect* 1:163)

till: ἄχρι AB., near eighteen cursives, Compl., And., Are., cat.; ἕως very many mss., Rec. (Er. adding ἄχρι.) (*Rev. of John*, 1860, p.57)

till: The edd. . . . ἄχρι. (*Prospect* 1:163)

20:6 these: τοῦτω 14. 92.; -ον 29. Cop., Hipp. (*Rev. of John*, 1860, p.58)

the second death: ὁ δ. θ. AB., about thirty-five cursives, Compl., Hipp., And., Are., cat.; ὁ θ. ὁ δ. many mss., Rec. (*Rev. of John*, 1860, p.58)

the second death: The edd. ὁ δ. θ. (*Prospect* 1:163)

shall reign: βασιλεύουσιν A. (*Rev. of John*, 1860, p.58)

shall reign: Almost all the witnesses read "reign" in the future. The Alexandrian alone here commits the blunder of the present tense, though it is really more inexcusable in ch. 5:10, where it had too many companions, which misled the Revisers. Here they rightly join the Authorised Version. (*Bible Treasury* 14:256)

him: μ. ταῦτα seventeen cursives. (*Rev. of John*, 1860, p.58)

him: Matthiae, for μετ' αὐτοῦ, reads μετὰ ταῦτα. (*Prospect* 1:163)

a: τὰ before χ. B. 14. 18. 47. . . . 92. 94. (*Rev. of John*, 1860, p.58)

20:7 when . . . shall have been finished: μετὰ for ὅταν τελ. B., twenty-three mss., Arm., Slav.⁴, Are., cat.; ὅτε (12.) ἐτέλεσθησαν Er. (*Rev. of John*, 1860, p.58)

when . . . shall have been finished: Matthiae adopts μετὰ for ὅταν τελ. (*Prospect* 1:163)

20:8 the . . . Ἰαμαγὸς ταῖς is omitted by 12. 37. Er., and τὸν before Μα. by Er. (*Rev. of John*, 1860, p.58)

the . . . Ἰαμαγὸς Ln. and Tisch. drop τὸν before Μαγ. (*Prospect* 1:163)

the: τὸν before π. AB., about thirty cursives, Compl., Are., cat., contrary to very many mss., Rec., And. (*Rev. of John*, 1860, p.58)

the: the edd. in general, save Gr. and Kn., insert [τὸν] before πόλ. (*Prospect* 1:163)

the war: the Revisers say "to the war," rather than "to battle," the reading of αὐτῶν, omitted in the Received Text, not affecting the version. (*Bible Treasury* 14:256)

of whom: αὐτῶν after ἀρ. AB., near thirty mss., contrary to very many cursives, Rec., And., Are., cat. (*Rev. of John*, 1860, p.58)

of whom: the reading of αὐτῶν, omitted in the Received Text, not affecting the version. (*Bible Treasury* 14:256)

20:9 upon . . . encompassed . . . [from God]: "over" is more correct than "on." There is no need to add "about" after "compass," or surround. "From God" is questionable, and probably imported from

elsewhere, though many authorities insert the words as in the Received Text. (*Bible Treasury* 14:256)

encompassed: ἐκύκλευσαν AB., about twenty cursives, Compl.; -ωσαν very many mss., Rec., And., Are., cat. (*Rev. of John*, 1860, p.58)

encompassed: Matthiae, and most modern edd., read ἐκύκλευσαν. (*Prospect* 1:163)

saints: After ἀγ. B. 97. add καὶ τὴν πόλιν τῶν ἁγίων. (*Rev. of John*, 1860, p.58)

out of the heaven [from God]: A. 12. 18. *Lips.*⁴, Ar.^p, Slav.⁴, &c., omit ἀπὸ τοῦ θεοῦ, put after ἐκ τ. οὐ. by B., near thirty cursives, Compl., but prefixed by very many cursives, Rec., Vulg., Syr., &c. (*Rev. of John*, 1860, p.58)

out of the heaven [from God]: The order in Rec. differs from that which is approved. (*Prospect* 1:163)

20:10 the: Er. omits ὁ before δ. (*Rev. of John*, 1860, p.58)

also: καὶ after ὅπου AB., thirty-five cursives, Compl., Vulg., *Am. Lipss.*, Syr., Are., cat., contrary to many mss., Rec., *Demid. Tol.*, Cop., and some Lat. Ff. (*Rev. of John*, 1860, p.58)

also: Rec. omits καὶ after ὅπου. (*Prospect* 1:163)

also: "both" the beast, &c., should be there, though the Sinaitic omits. (*Bible Treasury* 14:256)

20:11 [whole verse] . . . it . . . ἄ face: the order in the Received Text is not the best, but the Authorised Version has not suffered; nor in the reading αὐτοῦ for the better αὐτόν, the difference of which has been already before us. The insertion of τοῦ is right, but so are all versions. (*Bible Treasury* 14:256)

I saw: ἴδ. AB. 7. (*Rev. of John*, 1860, p.58)

great white: μ. λ. AB., twenty-six mss., Compl., Vulg., Cop., *Æth.*, Syr., Arr., Slav., Are., cat.; λ. μ. perhaps most cursives, Rec., And., Ir.^{im} (*Rev. of John*, 1860, p.58)

it: αὐτόν B., about thirty-five cursives, Compl., Are., cat.; - αὐτῷ 33. 35.; αὐτου A., some cursives, Rec. (*Rev. of John*, 1860, p.58)

it: Matthiae, Gr. Sz. and Tisch. αὐτοῦ. (*Prospect* 1:163)

ἄ face: τοῦ before πρ. A. 95. (the last adding αὐτοῦ). (*Rev. of John*, 1860, p.58)

the earth and the heaven: ὁ οὐ. κ. ἡ γῆ 10. 37. 49. 91. 96. *Tol.*, *Æth.*, Ar.^p, Slav.⁴, some Gr. and Lat. Ff. (*Rev. of John*, 1860, p.58)

20:12 I saw: ἴδ. AB. 7. (*Rev. of John*, 1860, p.58)

the great and the little, standing: τοὺς με. κ. τ. μ. A., fifteen cursives, Compl., Vulg., Syr., *Æth.*, Arm., Ar.^p, Slav.^{3,4}, And., Ir.^{im}; μ. κ. με. (τοὺς μικ. τ. μ. B.) very many mss., Rec. (31. 32. 48. putting ἐστῶτας before). 2. 8. 29. 30. 49. 42. 50. . . . 90. 94. 97. 98. omit the words, as 2. 14. 30. . . . 92. 98. omit ἐστῶτας. (*Rev. of John*, 1860, p.58)

the great and the little, standing: Rec. &c. μικ. καὶ μεγ. Matthiae, Ln. Tisch. and Treg. τοὺς μεγ. καὶ τ. μικ. (*Prospect* 1:163)

the great and the little, standing: it should be "the great and the small," as in the Complutensian edition and the Revised Version, though some good copies favour "the small and the great." It is curious that all the other early Greek editions are wrong, all the early English versions right before the Authorised Version, save in omitting the article. But the omission of the articles in the phrase as in the Received Text has no support from any known manuscript. More than a dozen cursives omit the entire phrase, among them Erasmus' copy, Codex Reuchlini. (*Bible Treasury* 14:256)

the throne: θρόνου AB., thirty-six cursives, Compl., almost all Vv. and Ff.; θεοῦ some cursives, Rec., Slav. (*Rev. of John*, 1860, p.58)

the throne: The edd. after A. B. and many MSS. read θρόνου. (*Prospect* 1:163)

the throne: Before “the throne” should supplant “God,” which has trifling authority. Forms and order slightly vary from the Received Text, but do not affect the sense. (*Bible Treasury* 14:256)

were opened: ἡνοίχθησαν AB., 7. 11. 14. 29. 31. 32. 33. 35. 48. . . . 87. 92. Er.; ἡνεῶχ. (ἀνεῶχ. 37. 38. 49. . . . 96. Compl.) many cursives, Rec.; ἡνοιξαν (-εν 9. 13. 16. 39. &c.) 2. 8. 29. 30. 40. 41. 42. 50. 54. 90. 94. 97. 98. (*Rev. of John*, 1860, p.58)

were opened: most [edd.] read ἡνοίχθησαν, instead of ἡνεῶχθ. with Rec. &c. (and again in the sing.) Matthiae ἡνοιξαν. (*Prospect* 1:163)

another book: ἄ. β. AB., about thirty cursives, Compl., And., Are., cat.; β. ἄ. many cursives, Rec. (*Rev. of John*, 1860, p.58)

was opened: ἡνοίχθη A. 3. 7. 11. 29. 35. 40. . . . 87. Er.; ἀνεῶ. 38. 38. 49. . . . 96. 97. Compl.; ἡνεῶ. B., most mss., Rec. (*Rev. of John*, 1860, p.58)

20:13 [whole verse]: The critics from good copies improve the order twice in 13, but there is nothing to show in the rendering. (*Bible Treasury* 14:256)

the dead that were in it: νε. τοὺς ἐν αὐτῇ AB., nearly thirty mss., Vv., and most Ff.; τοὺς ἐν αὐ. νε. very many cursives, Rec.; νε. τ. ἐν αὐτοῖς 38. Er. (*Rev. of John*, 1860, p.58)

the dead that were in it: The edd. ν. τοὺς ἐν αὐτῇ. (*Prospect* 1:163)

gave up: ἔδωκεν A. 2. 7. 48. (*Rev. of John*, 1860, p.58)

the dead that were in them: τ. νε. τ. (τοῖς B., 98. omits) ἐν αὐ. AB., upwards of twenty-five mss., Vv., and Ff.; τ. ἐν αὐ. νε. very many mss., Rec.; τ. ἐαυτῶν νε. 37. Compl. (τ. ἐαυτοῦ νε. 7. Mill, contrary to Wetstein and Jackson, who give τ. νε. τ. ἐν αὐ.) (*Rev. of John*, 1860, p.58)

the dead that were in them: The edd. . . . ν. τ. ἐ. αὐτοῖς. (*Prospect* 1:163)

their: αὐτοῦ B. 2. 7. 8. 14. 29. 30. 31. 32. 33. 35. 47. 51. . . . 92. 97. 98. (*Rev. of John*, 1860, p.58)

their: Matthiae editis ἔργα αὐτοῦ. (*Prospect* 1:163)

20:14 This is the second death: ὁ θ. ὁ δ. ἐστιν AB., most cursives, *Am. Fuld. Tol.*, most Vv. and Ff.; ἐστιν ὁ θ. ὁ δ. 9. 10. 37. 49. . . . 96. Compl., *Vulg.*, &c.; ἐστιν ὁ δ. θ. many cursives, Rec. (29. 30. &c., omit θ., 31. . . . 94. 97. omit the clause). (*Rev. of John*, 1860, p.59)

This is the second death: The edd. ὁ θ. ὁ δ. (*Prospect* 1:163)

the lake of fire: Many cursives, Rec., *Vulg.*, *Arm.*, *Ar.* omit ἡ λ. τ. π. (18. 41. 42. Cop., &c., omit οὐ. . . . πύρος), contrary to AB., most cursives, Compl. (*Am. Fuld. Tol. Lips.*^{4,5} apparently, but curtly and with variations), many Vv., Hipp., And., Are., cat., *Ir.*^{im}, &c. (*Rev. of John*, 1860, p.59)

the lake of fire: The edd. . . . add ἡ λίμνη τοῦ πυρός. (*Prospect* 1:163)

the lake of fire: The only remarkable change [in the RV] . . . is the addition at the end of “the lake of fire” on ancient and ample evidence. (*Bible Treasury* 14:256)

20:15 [whole verse]: there is no change of reading to note, but the Revised Version is simpler than the Authorised Version. (*Bible Treasury* 14:256)

the book: τῇ βίβλῳ A. and perhaps most cursives, Rec.; τῷ βιβλίῳ B., at least twenty-four mss. (*Rev. of John*, 1860, p.59)

21:1 I saw: ἴδ. AB. 7. (*Rev. of John*, 1860, p.59)

had passed away: ἀπῆλθον A.; -θον B., upwards of twenty cursives, Are., cat.; -θε 2. 4. 11. 31. 35. 47. . . . 87. 98.; παρῆλθε very many cursives, Rec. (*Rev. of John*, 1860, p.59)

had passed away: Rec. Kn. παρῆλθε, Gr. Sz. Treg. ἀπῆλθον (some MSS. -θε), Ln. and Tisch. ἀπῆλθαν. Compare verse 4. (*Prospect* 1:163)

had passed away: ἀπῆλθον (or -αν) is right, not παρῆλθε as in the Compl. edition as well as the Received Text following Codex Reuchlini and a few other cursives. The true reading is more energetic. (*Bible Treasury* 14:271)

the sea is no more: τὴν θάλασσαν οὐκ ἴδον A. (*Rev. of John*, 1860, p.59)

the sea is no more: The last clause is singularly tampered with in the Alexandrian uncial, “I saw the sea no more,” which is quite short of the truth conveyed. So Dusterdieck is all wrong in talking about a new sea, for the text clearly distinguishes “the sea” from what is said of the first heaven and the first earth. (*Bible Treasury* 14:271)

21:2 ^Λ the . . . I saw: εἶδον (ἴδ. AB. 7.) after καινὴν AB., most cursives, Compl., most Vv. and Ff., Gr. and Lat., but before τὴν π. many mss., Rec., *Vulg.*, Cop., *Arm.* (*Rev. of John*, 1860, p.59)

^Λ the . . . I saw: The edd. . . . read τ. π. τ. ἄ. ¹I. κ. εἶ. and follow their order rather than that of Rec. in the next words. (*Prospect* 1:163)

^Λ the . . . I saw: Erasmus appears to be responsible . . . for putting καινὴν at the end, not the beginning, of the phrase, which would perhaps admit of the marginal rendering of the Revised Version, though the text seems to me correct as in the Authorised Version. (*Bible Treasury* 14:271)

^Λsaw: ἐγὼ Ἰωάννης after καί many cursives, Rec., *Vulg.*, *Arm.*^{mag} &c., contrary to AB., near forty cursives, Compl., *Am. Tol. Demid.*, Cop., Syr., *Æth.*, *Arm.*, Arr., And., Are., cat., *Ir.*^{im} (*Rev. of John*, 1860, p.59)

^Λsaw: The edd., with A. B. and upwards of thirty other MSS. omit ἐγὼ Ἰωάννης. (*Prospect* 1:163)

^Λ saw: In 2 is one of those unseemly additions for which Erasmus appears to be responsible, following no known Greek copy but the Clementine edition and inferior manuscripts of the Vulgate. For the more ancient Latin copies (*Am. Demid. Fuld. Tol. &c.*) reject “I John” with ^ΛA B P, more than forty cursives, and all or nearly all the ancient versions. (*Bible Treasury* 14:271)

out of the heaven from God: ἐκ τ. οὐ. ἄ. τ. θ. AB., twenty-four cursives, most Vv. and Ff.; ἄ. τ. θ. ἐκ τ. οὐ. very many cursives, Rec., Slav. (*Rev. of John*, 1860, p.59)

out of the heaven from God: “Out of the heaven from God” is the true order, though P 1. 49. 79. and other cursives support the Received Text and the Authorised Version. (*Bible Treasury* 14:271)

21:3 throne: θρόνον A. 18. *Vulg.*, *Arm.*^{mag} *Ir.*^{im} Aug., Amb.; οὐρανοῦ B. and almost all cursives, Rec., And., Are., cat., Tich., Prim., Cop. (*Rev. of John*, 1860, p.59)

throne: Ln. Tisch. ἐκ τ. θρόνον (with A. &c.) others οὐρανοῦ. (*Prospect* 1:163)

throne: the “heaven” (or “throne”). It is hard to decide, and ought not to be closed up, as in the Revised Version, without even a marginal note, that some ancient authorities support the former, B P, almost all the cursives, and the ancient versions (save the Vulgate and margin of the Armenian as) against ^ΛA 18. and the exceptions just stated. (*Bible Treasury* 14:271)

people: λαός B., thirty-five cursives, Compl., Vv., and Ff.; λαοί A., many cursives, Rec. (*Rev. of John*, 1860, p.59)

people: Rec. Ln. λαοί, others λαός. (*Prospect* 1:163)

people: “Peoples” is the reading of ^ΛA 1. 79. 92. and perhaps others; but the mass, with B P and the old versions, supports, as in the Complutensian edition, the singular, which Tischendorf thinks more probably an emendation. It appears to me that αὐτοῖς might rather influence a scribe in favour of the plural and thus bring in the various reading. (*Bible Treasury* 14:272)

shall be with them: *ἔστ.* after *μετ' αὐτ.* AB., at least twenty cursives, Vulg., Syr., Are., cat., Ir.^{im} Amb.; before, most mss., Cop., &c., And., Aug., Prim. (*Rev. of John*, 1860, p.59)

shall be with them: The order differs slightly. (*Prospect* 1:163)

their God: *αὐτῶν θεός* A., Vulg., Syr., Ir.^{im} Amb.; *θ. αὐτῶν* (12. adding *ὧν*) very many mss., Rec., some Vv., but wanting in B., near thirty mss., Compl., Cop., Ar.^c, Slav.⁴, Are., cat., Lat. Ff. (*Rev. of John*, 1860, p.59-60)

their God: More than twenty MSS want *αὐ.* Θ. or Θ. *αὐ.* (*Prospect* 1:163)

their God: Tischendorf also omits with *κ* B, more than thirty cursives and several ancient versions, &c., *θεὸς αὐτῶν* or *αὐτ.* θ. and so the Complutensian edition, Tregelles, Westcott and Hort. (*Bible Treasury* 14:272)

21:4 [God]: *ὁ θεός* before *πάν* A., very many cursives, Rec., Slav., Aug., Prim., omitted by B., thirty cursives, Compl., most Vv. and Ff. (*Rev. of John*, 1860, p.59)

[God]: Matthiae, Gr. Sz. and Tisch. omit *ὁ θεός*, Ln. (Kn. and Treg. in brackets) admits the words. (*Prospect* 1:163)

[God]: the Received Text, with A 1. &c., adds "God," but authority in general omits (*Bible Treasury* 14:272)

from their eyes: *ἀπ'* (ἐξ 98.) *αὐτῶν* B. sixteen cursives (40. 41. omitting *ἀ. τ. ὁφ.*) (*Rev. of John*, 1860, p.59)

from their eyes: authority in general omits . . . *ἀπ' αὐτῶν* in B and some fifteen cursives. (*Bible Treasury* 14:272)

from: *ἐκ* for *ἀπό* A. (*Rev. of John*, 1860, p.59)

from: Ln. for *ἀπὸ* has *ἐκ*. (*Prospect* 1:163)

death: Before *θάν.* *κ* and a few cursives &c. read no article, the effect of which would be to say "there shall be no death more," not "death shall be no more," as with the article in A B P and most. (*Bible Treasury* 14:272)

more: Er. omits *ἔτι* 1st. (*Rev. of John*, 1860, p.59)

for: *ἔτι* is omitted by A., Slav.^{3,4}. (*Rev. of John*, 1860, p.59)

for: It is strange that *ἔτι* should be left out of the last clause, and that Tregelles should cite *ἔτι* as omitting it, for there it is, but not the previous *ἔτι*, by an obvious slip, with the strange blunder of *πρόβατα* for *πρώτα*. Even Alford and Tregelles bracket *ἔτι*, and Tischendorf accepts, as Lachmann, and Westcott and Hort reject it. But this is a narrow line for the Revised Version without a note to the reader that the mass of authority is opposed to A P, and some old Latin copies, though Am. and Fuld. may be doubted. (*Bible Treasury* 14:272)

have passed away: *ἀπῆλθαν* A.; *-θον* most cursives, Rec.; *-θεν* B., eighteen mss., Are., cat. (*Rev. of John*, 1860, p.60)

21:5 the throne: *τῷ θ.* twenty-seven cursives (87. *ἐν τ. θ.*), Are., cat.; *τοῦ θ.* many mss., Rec. (*Rev. of John*, 1860, p.60)

the throne: Rec. *ἐπὶ τοῦ θ.* (*Prospect* 1:163)

the throne: *ἐπὶ τῷ θ.* is right and best supported against *τοῦ θ.* as in the Received Text. The dative best expresses proper and permanent relationship. (*Bible Treasury* 14:272)

Behold: A. *καὶ ἰδοὺ*. (*Rev. of John*, 1860, p.60)

I make all things new: *κ. ποι. π.* A. 35. 37. 38. 49. . . . 87. 91. 96. Compl., Ir.^{im} Aug., Prim.; *π. κ. ποι.* B., twenty cursives, Syr., Are., cat.; *κ. π. ποι.* very many mss., Rec., &c. (*Rev. of John*, 1860, p.60)

I make all things new: The order is a little different in some. (*Prospect* 1:163)

I make all things new: The variety is great as to *κ. π. πάντα*, as it should be. (*Bible Treasury* 14:272)

[to me]: *μοι* is added after *λέγει* by, perhaps, most mss., Vulg., Fuld., Cop., Æth., And., Are., cat., Tich., contrary to AB., sixteen cursives, Am. Tol., Syr., &c. (*Rev. of John*, 1860, p.60)

[to me]: Matthiae, Ln. Tisch. and Treg. omit *μοι*. (*Prospect* 1:163)

[to me]: "To me" is questionable; though *κ* P, most cursives and versions sustain it. (*Bible Treasury* 14:272)

are *κ* faithful and true: *π. κ. ἀλ.* AB., twenty-four cursives, most Vv. and Ff.; *ἀλ. κ. π.* seemingly most mss., Rec., some Vv., And. (B. and twenty-four mss., Syr., Are., cat., adding *τοῦ θεοῦ* before or after *εἶον*). (*Rev. of John*, 1860, p.60)

are *κ* faithful and true: B. and twenty other MSS. add *τοῦ θ.* (*Prospect* 1:163)

faithful and true: "Faithful and true" is best supported. (*Bible Treasury* 14:272)

21:6 They are done. I am the: *Γέγοναν* (-*νασι* 38.) *ἐγὼ εἰμι* τό A. 38. Ir.^{1st} (facta sunt); *-να ἐγὼ* τό B. 7. 11. 12. 13. 26. 31. 32. 33. 35. 47. 48. . . . 87.; *-να τό* twenty cursives, Compl.; *-νε. ἐγὼ εἰμι* τό very many cursives, Rec., Vulg., Prim. (*Rev. of John*, 1860, p.60)

They are done. I am the: Rec. Gr. Kn. Sz. *γέγονε*, Ln. Tisch. and Treg. *γέγοναν*. Matthiae, with some MSS., reads *γέγονα* and connects it, omitting *εἰμι*, with the following clause. (*Prospect* 1:164)

They are done. I am the: "It is" (as in the Received Text), or "they are" (A &c.), "done"; or "I am become," as in *κ* B P, &c. Yet the best supported reading which the Complutensian edition adopted is intrinsically the worst. The first seems to be only formed by Erasmus according to the Vulgate. The second appears to be right. (*Bible Treasury* 14:272)

Alpha: *ἄλφα* AB. 8. 13. 31. 34. 35. . . . 87. 94. 96. 98. (*Rev. of John*, 1860, p.60)

Omega, the . . . the: *καὶ* is inserted after *ὦ* by 2. 7. 8. 29. 30. 40. 41. 42. 50. . . . 94. 97. 98., and *ἡ, τό* are wanting in 31. 32. 37. 46. 47. 49. . . . 96. Are., cat. (*Rev. of John*, 1860, p.60)

give_A: *αὐτῷ* is given after *δώσω* by B. and near twenty mss., Are., cat., contrary to A., most cursives, Rec. (*Rev. of John*, 1860, p.60)

give_A: Sz. Tisch. (Treg. in brackets) insert *αὐτῷ*, with B. and twenty-four other MSS. (*Prospect* 1:164)

give *κ*: insertion of *αὐτῷ* is scarce felt in translation (*Bible Treasury* 14:272)

the fountain of the . . . of life: A., Slav.³, omit *τῆς πηγῆς*, Er. *τοῦ*, and 2. 16. 35. 39. . . . 94. 96. *τῆς ζωῆς*. (*Rev. of John*, 1860, p.60)

21:7 shall inherit: *κληρονομήσει* A., very many cursives, Rec., almost all Vv., and Lat. Ff.; *δώσω αὐτῷ* B., near thirty mss., Slav.^{4,10}. (Slav.³ uniting both forms), Are., cat. (*Rev. of John*, 1860, p.60)

shall inherit: Matthiae, with B. and twenty-four Mss., for *κλ.* has *δώσω αὐτῷ*. (*Prospect* 1:164)

these things: *ταῦτα* AB., most mss., Compl., Vv., and Ff., Gr. and Lat.; *πάντα* a few cursives, Rec. (Arm = *τ. π.*) (*Rev. of John*, 1860, p.60)

these things: For *πάντα*, the edd. read *ταῦτα*. (*Prospect* 1:164)

these things: "these" (not "all") things hardly can be questioned: so good is the authority. (*Bible Treasury* 14:272)

to him . . . he: A. has *αὐτῶν*, and omits *αὐτός*. (*Rev. of John*, 1860, p.60)

a: *ὁ* is prefixed to *υἱός* by very many cursives, Rec., contrary to AB., about twenty-five cursives, Compl., And., Are., cat. (*Rev. of John*, 1860, p.60)

a: Rec. Gr. Sz. (Treg. in brackets) *ὁ υἱ.* others rightly, I think, omit the article with A. and sixteen other MSS. (*Prospect* 1:164)

21:8 the: *τοῖς δὲ δ.* AB., thirty-six cursives, Compl., And., Are., cat.; *δ. δέ* many mss., Rec. (*Rev. of John*, 1860, p.60)

the: The edd. *τοῖς δὲ δ.* (*Prospect* 1:164)

the: the Received Text fails to give the article, though in Codex Reuchlini Erasmus ought to have seen it written above in red. (*Bible Treasury* 14:272)

faithless λ : καὶ ἀμαρτωλοῖς after ἀπ. B., thirty-eight cursives, Compl., Syr., Ar.^p, Slav.¹⁰ (also Slav.⁴, omitting καί), Are., cat. (*Rev. of John*, 1860, p.60)

faithless λ : Sz., following B. and more than thirty other MSS., after ἀπ adds καὶ ἀμαρτωλοῖς. (*Prospect* 1:164)

faithless λ : The better authorities (N A P, some cursives, and old versions, &c.) support Erasmus and the Received Text (as against the Complutensian edition, Griesbach, Scholz, with B, very many cursives, and other ancient versions, &c.) in omitting καὶ ἀμαρτωλοῖς, “and sinners.” (*Bible Treasury* 14:272)

sorcerers: φαρμακοῖς AB., most cursives, Er., Compl., And., Are., cat.; -κεῖν many mss., Rec. (*Rev. of John*, 1860, p.60)

sorcerers: The edd. φαρμακοῖς. (*Prospect* 1:164)

liars: ψεύσταις A. (*Rev. of John*, 1860, p.60)

the second death: ὁ θ. ὁ δ. AB., most cursives, Compl., Vv. (also a few omit ὁ 1st., Are., cat.), instead of δ. θ., with many mss., Rec., Cop., &c. (*Rev. of John*, 1860, p.60)

the second death: The edd. . . . ὁ θ. ὁ δ. (*Prospect* 1:164)

the second death: The emphatic form is right in the last clause, where Codex Reuchlini misled Erasmus, &c., and P has only “death.” No; it is exactly not death merely because of sin as in Eden at the beginning, nor destructive judgments on the earth as in the past or the future; but now at the end “the second death,” because of grace and truth fully come yet rejected, despised, or corrupted. God is not mocked. (*Bible Treasury* 14:272)

21:9 [paragraph]: It is well that in the Revised Version the first eight verses form a separate section. Nowhere in the book is such a division more imperatively called for, though probably even the Revisers themselves do not all appreciate the importance of their own arrangement, which tends to guard the reader from confounding the eternal state with the millennial to the loss of their marked distinctiveness. (*Bible Treasury* 14:271)

came λ : πρὸς (εἰς 9.) με added after ἡλθεν by many cursives, Rec., Arm., Arr., &c., contrary to AB., at least thirty-five mss., Compl., Vulg., *Am. Fuld.*, Cop., Syr., Æth., And., Are., cat., Prim. (*Rev. of John*, 1860, p.60)

came λ : The edd. omit πρὸς με. on good authority. (*Prospect* 1:164)

came λ : The words “unto me” in 9 are rightly struck out as having no known authority in Greek MSS. Erasmus’ Codex Reuchlini opposes the learned editor himself who ventured to father them. The Complutensian editors (save in 1 John 5:7,8) adhered to their witnesses, such as they were; and of course here the words do not appear. The Armenian Version has the words, and also Lips.⁴ as the first of the three Latin versions of the Apocalypse in the Univ. Library of Leipzig is designated. “Quibus ergo (says C. F. Matthaei, x. 303, ed. Rigae, 1785) Codicibus nititur πρὸς με; Responsio apud Wetstenium in promptu est. Scilicet Codd. 1. 3. 5. 6. 13. 14. 15. Et qui semper Erasmo interroganti respondet: 20. 21. 22. 23. 24. 28. Ergo omnino XIII. Cujus ergo hi recensionis sunt? Roterodamensis credo, aut Basileensis.” It may be bitterly ironical but is too true. Did Erasmus know of Armenian or Lips.⁴? If not, the same root of imagination bore the same wild fruit. (*Bible Treasury* 14:287)

one: 12. omits εἰς, 35. 38. . 87. give ὁ πρῶτος. (*Rev. of John*, 1860, p.60)

of: ἐκ before τῶν AB., near thirty-five cursives, Compl., Vv., Are., cat., Prim., but omitted by many mss., Rec. (*Rev. of John*, 1860, p.60)

of: Rec. Gr. omit ἐκ. (*Prospect* 1:164)

of: In the Complutensian edition ἐκ τ. ἀγ. is rightly given, omitted not without the support of a few cursives by Erasmus, &c., down to the Received Text, but not affecting our versions. (*Bible Treasury* 14:287)

full: γεμ. B., about twenty cursives, Compl., Are., cat.; τὰς γ. very many cursives, Rec. (ἐχούσας 35. 87.); τῶν γεμόντων A. 12. (*Rev. of John*, 1860, p.60-61)

full: Rec. Gr. Matthiae Kn. Treg. Sz. τὰς γ.; Ln. and Tisch. τῶν γ. (*Prospect* 1:164)

full: One cannot be surprised that copyists softened the solecism of τῶν γόμοντων in N^p.m. A P. 12. 19. &c. into τῶν γεμουσῶν as in N^{com}. and as this was unsatisfactory into τὰς γεμούσας (as in 1. 7. &c.) or γεμ. without τὰς, as in B, and at least twenty-two cursives, &c., and so the Complutensian. (*Bible Treasury* 14:287)

the: τῶν before ἐπτά A., very many cursives, Rec., but wanting in B., at least eighteen mss., Are., cat. (*Rev. of John*, 1860, p.61)

the: B. and many omit τῶν before ἐπτά. (*Bible Treasury* 14:287)

the bride, the Lamb's wife: τ. ἀρ. after τ. ν. τ. γ. A. 33. 35. 38. . . . 87. after τ. γ. (καὶ 13. 32.) τ. ν. B., about thirty mss., Compl., Are., cat. (*Rev. of John*, 1860, p.61)

the bride, the Lamb's wife: The order differs a little. (*Prospect* 1:164)

the bride, the Lamb's wife: The copies vary greatly in the order of the last words. But “the bride the wife of the Lamb” has the best authority, and the substantial sense is the same. (*Bible Treasury* 14:287)

21:10 to: ἐπί A. 87. (*Rev. of John*, 1860, p.61)

to: Later edd. ἐπὶ ὁρ. (*Prospect* 1:164)

the: Compl. omits τὴν before ἀγ. (*Rev. of John*, 1860, p.61)

the λ holy: τὴν μεγάλην after τ. π. very many mss., Rec., Slav. mss., omitted by AB., near thirty cursives, Vv., Gr. and Lat. Ff. (*Rev. of John*, 1860, p.61)

the λ holy: Rec. τὴν μεγάλην, but the edd. reject, with A. B. and more than twenty other MSS. and many versions. (*Prospect* 1:164)

the λ holy: All the critical editors omit τὴν μεγάλην on the authority of the best MSS. and the most ancient versions. According to the right text, it would be, “shewed me that holy city Jerusalem.” (*The Prospect* 1:91)

the λ holy: The common text of Rev. 21:10 is faulty. (*Lect. on Rev.*, p.361)

the λ : “the great” should disappear, though Codex Reuchlini misled Erasmus, Complutensian editors, &c., not without six or more other cursives, and all the copies of Andreas’ Comm. (*Bible Treasury* 14:287)

out of the heaven: ἀπὸ τ. οὐ. 11. 31. 32. 33. 35. . . . 90. (*Rev. of John*, 1860, p.61)

from God: ἐκ τ. θ. B., about twenty-four cursives, Are., cat.; ἀπὸ τ. θ. A. and, perhaps, most mss. (93. &c., omit). (*Rev. of John*, 1860, p.61)

from God: Matthiae has ἐκ τ. Θ. (*Prospect* 1:164)

from God: The manuscripts differ slightly as to the last words, but all the edd. are right, and so the versions, unless one except Wiclif, who has “from heume of God.” (*Bible Treasury* 14:287)

having the glory of God: A. 98. omit ἐχ. τ. δ. θ. (*Rev. of John*, 1860, p.61)

21:11 λ Its: καί, prefixed to ὁ φ. by very many mss., Rec., Vulg., Æth., &c., is omitted by A., more than thirty cursives, Compl., *Am. Fuld. Tol.*, &c. (*Rev. of John*, 1860, p.61)

λ Its: there is no copulative before ὁ φ. save in a few cursives and versions, which misled Erasmus &c., and the Authorised Version. The best authorities have it not. (*Bible Treasury* 14:287)

as . . . stone: *ὡς λίθω* omitted by 7. 12. 17.* 18. 38. 49. &c. (*Rev. of John*, 1860, p.61)

as . . . stone: Erasmus does give *ὡς λίθω* though wanting in Codex Reuchlini and other cursives, &c. (*Bible Treasury* 14:287)

21:12 had (1st): *ἐχουσα* 1st, AB., near twenty-four cursives (Er., And., in some mss., adding *τε*); *-σαν τε* very many mss., Rec. (87. Compl., omitting *τε*), Are., cat. (*Rev. of John*, 1860, p.61)

had (2nd): *ἐχουσα* 2nd, AB., about thirty cursives, Er.; *-σαν* very many mss., Rec., Are., cat. (*Rev. of John*, 1860, p.61)

had (2nd): one cannot be surprised that Erasmus did not follow Codex Reuchlini, in *ἐχουσα τε*. But critics generally adhere to the solecism without *τε* as read in the best copies, and largely. Codex Sinaitic has the strange *ἐχοντι* in the first place, and *ἐχοντας* (corr. *ἐχουσα*) in the second, where the best also give that correction as their text, and Erasmus again gave *ἐχουσαν*. (*Bible Treasury* 14:287-288)

had . . . had: Rec. *ἐχουσαν τε τ.* and *ἐχουσαν π.* the edd. *-α* omitting the enclitic. (*Prospect* 1:164)

and at the gates twelve angels: *καὶ ἐπὶ τ. πν. ἀγγ. δώ.* omitted δι *ὁμοιστέλεον* by A., *Fuld.*, *Syr.* (*Rev. of John*, 1860, p.61)

and at the gates twelve angels: Lachmann alone of editors was bold enough to leave out "and at the gates twelve angels," a mere omission through similar ending in the Alexandrian, a few Latin copies, and the later Syriac. Some of the Latin commentators, through a slip of copyists, were actually led to imagine "angles" for "angels." (*Bible Treasury* 14:288)

twelve: *δεκαδύο* 7. 8., B. and others *ι β*, for *δω*. (*Rev. of John*, 1860, p.61)

names: *ὀνόματα* 2nd, B., at least eighteen cursives, Are., cat., Vv. (A. and about ten cursives prefixing *τά*), omitted by many mss., Rec., *Æth* (which does not express *ἃ ἐστίν*). (*Rev. of John*, 1860, p.61)

names: Ln. Tisch. Treg. add *τὰ ὀνόματα*, (Matthiae *ὄν*). (*Prospect* 1:164)

names . . . the: many and ancient copies support the addition of *ὀνόματα* (with or without *τά*) in the last clause, which misled Lachmann, Matthaei, Tregelles (bracketed in his ed. N. T.), Alford (bracketed), and Tischendorf till his last or eighth edition. The latest criticism returns to the reading of Erasmus and the Complutensians, the common text in short, as represented in *κ* P 1. 37. 39. 47. 49. 51. 79. 91. 96. &c. (*Bible Treasury* 14:288)

the: *τῶν* (τοῦ 32. . . 93) inserted before *υἱῶν* (omitted by 12. 27. 47.*) by very many mss., Rec., contrary to AB., about twenty-four cursives, Are. cat. (*Rev. of John*, 1860, p.61)

the: Ln. Tisch. Treg. . . omit *τῶν* before *υἱῶν*. (*Prospect* 1:164)

the: *τῶν* should vanish before *υἱῶν* on good and full authority as against 1. 7. &c., a few giving *τοῦ*, and others omitting. (*Bible Treasury* 14:288)

21:13 on: *ἀπό* AB., the great mass of cursives, Compl., And., Are., cat.; *ἀπ'* many mss., Rec. (*Rev. of John*, 1860, p.61)

east: *ἀνατολῶν* B., upwards of thirty cursives, Compl., Are., cat.; *-λῆς* A., very many cursives, Rec. (*Rev. of John*, 1860, p.61)

east: Ln. Tisch. &c. *ἀνατολῆς*, Gr. Kn. Sz. *ἀπὸ ἀνατολῶν*. (*Prospect* 1:164)

and . . . and . . . and: *καὶ* thrice, AB., most cursives, Compl., *Am.*, &c., Vv., and some Gr. and Lat. Ff., contrary to many mss., Rec., *Fuld. Tol. Demid. Lips.*⁴, Prim. Tich. (*Rev. of John*, 1860, p.61)

and . . . and . . . and: Codex Reuchlini and Latin copies led Erasmus, &c., to omit *καὶ* three times, but the Complutensian is right. (*Bible Treasury* 14:288)

south: For *νότον* Er. has *μεσημβρίας*. (*Rev. of John*, 1860, p.61)

south three gates, and on the west three gates: *δυ. πν. τ. κ. ἀπὸ νό.* A. Arm. (*Rev. of John*, 1860, p.61)

21:14 the: Er. omits *τό* before *τεῖχος*. (*Rev. of John*, 1860, p.61)

had: *ἐχων* AB. 7. 32. 97. 98., contrary to the mass, Rec.; *εἶχε* 38. (*Rev. of John*, 1860, p.61-62)

had: Erasmus departed from *ἐχων* in 1, which is also read in A B P and several cursives, for *ἐχων* as in most with *κ^{corr.}* (*κ^{p.m.}* omitting like the *Aeth.*). (*Bible Treasury* 14:288)

on them: *ἐπ' αὐτῶν* AB., most mss., Vv., and Ff.; *ἐν αὐτοῖς* many cursives, Vulg. (*Rev. of John*, 1860, p.62)

on them: The edd. *ἐπ' αὐτῶν*. (*Prospect* 1:164)

on them: it is doubtful if any MS. authorises *ἐν αὐτοῖς* as in Erasmus, Stephens, Beza, (1. like 7. omitting *καὶ ἐν αὐτοῖς* probably due to the Vulgate, but the margin of 1. adding in red *καὶ ἐπ' αὐτῶν*). (*Bible Treasury* 14:288)

twelve: *δώδεκα* before *ὄν*. AB., at least thirty cursives (18. 19. *δεκαδύο*; B., &c., *ι β*), Compl., many Vv., And., Are., cat., omitted by many mss., Rec., *Lips.*⁶, *Æth.*, Cop., Slav.³, Prim., Tich. (*Rev. of John*, 1860, p.62)

twelve: The edd. . . *δώδεκα ὄν*. (*Prospect* 1:164)

twelve: The Received Text from Erasmus also omits *δώδεκα*, "twelve," before "names," though it stands in the margin of 1. The Complutensian is correct. (*Bible Treasury* 14:288)

21:15 measuring: *μέτρον* before *κάλ.* (*-άμου* 31.) AB., most cursives, Compl., Vv., and Ff., omitted by many mss., Rec., Cop., &c. (*Rev. of John*, 1860, p.62)

measuring: Rec. omits *μέτρον*, which A. and many other MSS. add. (*Prospect* 1:164)

measuring: Erasmus followed 1. (which has other support) in dropping *μέτρον* in 15, though there can be no doubt of its genuineness; and so all critics. (*Bible Treasury* 14:288)

to measure: *μετρήσει* B. 7. (*Rev. of John*, 1860, p.62)

and the wall of it: B. and at least twenty-four mss., Compl., omit *καὶ τὸ τ. αὐτῆς*. (*Rev. of John*, 1860, p.62)

and the wall of it: Matthiae omits *καὶ τὸ τ. αὐτ.* (*Prospect* 1:164)

21:16 *is* as much as: Many cursives, Rec., Vulg., Prim., put *τοσοῦτόν ἐστιν* before *ὅσον* (*ὁσοῦτον* Er.), contrary to AB., most cursives, Compl., many Vv. and Gr. Ff. (*Rev. of John*, 1860, p.62)

is as much as: Rec. *τοσοῦτόν ἐστιν*, contrary to A. B. and thirty-four more MSS. &c. (*Prospect* 1:164)

is as much as: Codex Reuchlini is defective, for it has not *καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος*. Hence Erasmus seems to have translated from the Vulgate *κ. τ. μ. ἃ τοσοῦτόν ἐστιν ὅσον καὶ τ. πλ.* *κ* displaces the first words. (*Bible Treasury* 14:288)

as *λ*: *καὶ* after *ὅσον* A., very many cursives, Rec., Vulg., Cop., *Syr.*, Hier., Prim., omitted by B., upwards of thirty cursives, Compl., And., Are., cat. (*Rev. of John*, 1860, p.62)

as *λ*: Kn. omits *καὶ* after *ὅσον*. (*Prospect* 1:164)

with: *ἐν* before *καλ.* 11. 12. 31. 32. Er., And. (*Rev. of John*, 1860, p.62)

twelve: *δεκαδύο* upwards of twenty cursives; *ι β* B., &c.; *δω*. A. and very many mss., &c. (*Rev. of John*, 1860, p.62)

twelve: Matthiae *δεκαδύο χ*. (*Prospect* 1:164)

twelve thousand: *χ. δώδεκα* or *ι β* B. (which prefixes *καὶ*), twenty-five cursives, Compl., *Syr.* (*Rev. of John*, 1860, p.62)

twelve thousand: Matthiae . . . *χ., δώδεκα*. (*Prospect* 1:164)

stadia: *σταδίων* 35. Er., Steph. (*Rev. of John*, 1860, p.62)

stadia: The Complutensian edition has *σταδίων*, and so A B and most, with Elzevir. But Erasmus &c., gave *σταδίων*, and so *κ* P 1, &c. (*Bible Treasury* 14:288)

21:17 he measured: ἐμέτρησεν A., most cursives, Rec., and all Vv., &c., contrary to B., twenty-five cursives. (*Rev. of John*, 1860, p.62)

he measured: Matthiae omits ἐμέτρησεν. (*Prospect* 1:164)

an hundred forty: δ καὶ ἐκ. τεσσε. A., ρμδ' B. 7. 8. 32. 50. . . 90. 96. 97. 98. (*Rev. of John*, 1860, p.62)

21:18 building: ἐνδώμοις A. 97. (*Rev. of John*, 1860, p.62)

was: A., Syr., Æth., Tich., omit ἦν. (*Rev. of John*, 1860, p.62)

was: Ln. Tisch. drop ἦν. (*Prospect* 1:164)

was: ἦν of the Received Text has large support, but is left out by the best, though Codex Sinaitic^{pm} omits ἦ and reads the substantive verb. (*Bible Treasury* 14:288)

like: ὅμοιον AB., twenty-nine cursives, Compl., Vulg., Slav.^{3,4} And., Are., cat.; ὁμοία very many mss., Rec. (*Rev. of John*, 1860, p.62)

like: Rec. Gr. Sz. ὁμοία, others ὅμοιον. (*Prospect* 1:164)

like: ὅμοιον (Compl.) displaces ὁμοία as in 1. &c., as it has by far the best and most witnesses. (*Bible Treasury* 14:288)

glass: ὑέλω 13. 41. 42. . . . 94. 96. 98. (*Rev. of John*, 1860, p.62)

21:19 The: καὶ before οἱ θ. very many cursives, Rec., Vulg., Syr., Cop., &c. (Prim. = δέ), contrary to AB., at least twenty-two cursives, Am. Fuld. Lips.⁶ Demid., Slav.⁴, Gr. and Lat. Ff. (*Rev. of John*, 1860, p.62)

The: Matthiae, Ln. Tisch. Treg. omit καὶ. (*Prospect* 1:164)

The: At the beginning of 19 καὶ stands in 1. 7. and many more, and so in the Received Text, as well as the Complutensian, but not in the best MSS., or even the oldest Latin. (*Bible Treasury* 14:288)

sapphire: σάπφειρος B. (*Rev. of John*, 1860, p.62)

chalcedony: χαλκιδών B. 29. 98. (*Rev. of John*, 1860, p.62)

21:20 sardonyx: σαρδιόνυξ A., -ώνυξ 29. 31. (*Rev. of John*, 1860, p.62)

sardonyx: Ln. Tisch. σαρδιόνυξ, others σαρδόνυξ. (*Prospect* 1:164)

sardius: σάρδιον AB., upwards of twenty cursives, Are., cat.; -ος very many mss., Rec. (*Rev. of John*, 1860, p.62)

sardius: A B P and about 25 cursives have σάρδιον for -ος as in Erasmus, the Complutensian, &c., with many cursives. (*Bible Treasury* 14:288)

beryl: βηριλλος A. 29.; βηρυλλιος B. (Mai) 7.31. Are., cat. (*Rev. of John*, 1860, p.62)

ninth: ἕνατος AB., very many cursives. (*Rev. of John*, 1860, p.62)

chrysoprasus: χρυσόπρασον A.; -πασος 2. 29. 30.* 50. . . . 97. 98. (others vary). (*Rev. of John*, 1860, p.62)

chrysoprasus: Ln. Tisch. . . . χρυσόπρασον, where others -ος. (*Prospect* 1:164)

jacinth: ὑακίνθινος Compl. (*Rev. of John*, 1860, p.62)

amethyst: ἀμέθυσος very many cursives, And., Are., cat. (*Rev. of John*, 1860, p.62)

21:21 severally: ἑνα A. (for ἀνά). (*Rev. of John*, 1860, p.62)

of A.: ὡς before ἐξ B., after it, Slav. (*Rev. of John*, 1860, p.62)

pearl: Some readers will be astonished to hear that a man of Michaelis' reputation should adduce this an instance of "false translation." (*Int. N.T.*, vol. iv. p. 507.) It is not uninteresting to mark the process of mind it betrays — the very same which leads many to reject the Bible, and this writer himself to asperse the Apocalypse. "A pearl, whether we consider the rotundity of the figure, or the softness of its mass, is very ill-qualified to become the gate of a city, even if that city exists only in poetical description." But what if it be morally didactic in a symbolic prophecy. "The word used in the Greek is μαργαριτης, and that ought to be rendered precious stone! for this is the meaning ascribed to the word in Chaldee . . . M. is used perhaps in the same sense, Matt. xiii. 45,46." To refute this seems to me quite needless. Every one can see how definite is the Seer's description of the various precious stones,

and the spiritual man will feel the blank created by the absence of the "pearl." (*Lect. on Rev.*, p.475)

transparent: διανγής AB., most cursives, Compl., And., Are., cat.; διαφανής many mss., Rec. (*Rev. of John*, 1860, p.62)

transparent: The edd. διανγής, not as Rec. διαφανής. (*Prospect* 1:164)

transparent: how came Erasmus to give us διαφανής instead of the true reading διανγής in 1. and forty more cursives, &c., as well as the uncials A B P? (*Bible Treasury* 14:288)

glass: ὑέλος many mss. (*Rev. of John*, 1860, p.62)

21:22 I saw: ἰδ. AB. (*Rev. of John*, 1860, p.62)

the: ὁ before ναός A. (*Rev. of John*, 1860, p.62)

the: Ln. Tisch. with A. insert the article (wrongly as it appears to me) before ναός. (*Prospect* 1:164)

the: Was it not odd of a scholar like Lachmann to edit after A ὁ before ναός αὐτῆς in 22? The last clause proves that it could not be correct Greek; and apart from this to make it not a predicate but reciprocal has no just sense. (*Bible Treasury* 14:288)

21:23 on: ἐν after φ. very many cursives, Rec., contrary to AB., nearly thirty cursives, Er. (*Rev. of John*, 1860, p.62)

on: Rec. Kn. ἐν αὐτ., the others omit the preposition. (*Prospect* 1:164)

on: ἐν is not in 1. and many other juniors, beside A^{pm}. A B P, &c. Erasmus probably followed the Vulgate. But the Complutensian has it, and several cursives, as well as A^{corr}. (*Bible Treasury* 14:288)

it: for the: αὐτῇ ἡ γὰρ A., probably most cursives, Vv., and Ff.; αὐτὴ γὰρ ἡ B., very many cursives. (*Rev. of John*, 1860, p.62)

it: for the: Matthiae φαίνωσιν. αὐτὴ γὰρ. (*Prospect* 1:164)

it: αὐτῇ after ἐφώ. Er. (*Rev. of John*, 1860, p.62)

21:24 the nations shall walk by its light: τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτ. περιπα. a few mss. (probably from the comment of Andreas), contrary to AB., most mss., Vv., and Ff. (*Rev. of John*, 1860, p.62-63)

the nations shall walk by its light: The edd. κ. π. τ. ἔθ. δ. τ. φ. αὐτ. not as Rec. τῶν σ. ἐν τ. φ. αὐτ. (*Prospect* 1:164)

the nations shall walk by its light: there is the serious error in the Received Text of τῶν σωζομένων in accordance with the Codex Reuchlini. Probably it is due to some Greek comment as in Cramer's (Cat. P. Gr. vi. 577, Oxon. 1840) though τὰ μὲν οὖν σωζόμενα ἔθνη does not justify the confusion of the received text. And such I see is the opinion of Matthaei (x. 198) who cites a scholium of Andreas, which Tischendorf borrows. ἐν (1. omits) τῷ φ., as in the Received Text, should be διὰ τ. φ. on the amplest evidence (*Bible Treasury* 14:288)

the nations: After "the nations" in verse 24 omit the words "of them which are saved." You must with the best authorities leave out this addition, if you would have the true force of the verse. It is a wholly unwarranted interpolation. "The nations shall walk in the light of it." Any one of spiritual judgment can see that it should not be "nations of them which are saved." What would be the meaning, if so read? We can understand a remnant saved out of one or more nations; but who ever heard of "nations of them which are saved"? It is altogether unfeasible, and it shows how carelessly we read the Bible that people are not stopped by such an expression. The fact is, in the very best authorities it does not exist at all. The "saved" is a term which, so far from belonging to the nations, is expressly applied to the Jewish remnant when it is a technical term. But "nations of them which are saved," is a most anomalous expression, and betrays man as the author of it. (*Lect. Intro. to Acts, Cath. Epist. and Rev.*, p.574-5, see also *Rev. Exp.*, p. 255)

nations λ : Not a word is said [in the RV] about the salvation of these nations ($\tau\omega\upsilon\varsigma$ σωζ. in 24 being notoriously spurious and even absurd) (*Bible Treasury* 14:304) [See note to Acts 2:47]

bring their: ϕ . $\alpha\upsilon\tau\omega\varsigma$ δ . B., very many cursives. (*Rev. of John*, 1860, p.63)

bring their: Matthiae $\phi\epsilon\rho$. $\alpha\upsilon\tau\omega\varsigma$ $\delta\acute{o}\xi$. κ . (*Prospect* 1:164)

their: $\alpha\upsilon\tau\omega\upsilon\varsigma$ A., most mss., Vv., and Ff.; $\tau\omega\upsilon\varsigma$ $\epsilon\theta\nu\omega\upsilon\varsigma$ B., twenty-eight cursives, Syr., Slav.⁴ (*Rev. of John*, 1860, p.63)

their: Matthiae τ . $\epsilon\theta\nu\omega\upsilon\varsigma$ $\epsilon\iota\varsigma$ $\alpha\upsilon\tau$. (*Prospect* 1:164)

glory λ : $\kappa\alpha\iota$ $\tau\eta\upsilon$ (B., very many cursives, Are., cat., omit) $\tau\iota\mu\acute{\eta}\nu$ B., most mss., Vulg., Syr., &c., add, contrary to A. 10. 11. 17. 18. 38. 47. Er., Cop., Æth., Ar.⁶, Gr. and Lat. Ff. (*Rev. of John*, 1860, p.63)

glory λ : Ln. Tisch. Treg. omit $\kappa\alpha\iota$ $\tau\eta\upsilon$ $\tau\iota\mu\acute{\eta}\nu$ Matthiae κ . $\tau\iota\mu\acute{\eta}\nu$. (*Prospect* 1:164)

glory λ : $\kappa\alpha\iota$ $\tau\eta\upsilon$ $\tau\iota\mu\acute{\eta}\nu$, though edited by the Complutensians as well as Erasmus, and not without more support than they knew, should disappear on better testimony. No doubt the words were imported from verse 26 (*Bible Treasury* 14:288)

glory λ : $\kappa\alpha\iota$ $\tau\eta\upsilon$ $\tau\iota\mu\acute{\eta}\nu$, though edited by the Complutensians as well as Erasmus, and not without more support than they knew, should disappear on better testimony. No doubt the words were imported from verse 26 (*Bible Treasury* 14:288)

unto: Not into, but unto, for which Greek there is but one word. (*Lect. on Rev.*, p.481)

unto: not into, but unto. That is, it is an expression of the homage that they pay. The word means either as the context may require. (*Rev. Exp.*, p.256)

21:25 the: Er. omits $\omega\iota$. (*Rev. of John*, 1860, p.63)

21:26 [whole verse]: verse 26 . . . furnishes itself no other occasion for remark, save that Codex Reuchlini leaves it out altogether. (*Bible Treasury* 14:288)

it λ : $\iota\upsilon\alpha$ $\epsilon\iota\sigma\epsilon\lambda\theta\omega\varsigma\iota\upsilon$ after $\alpha\upsilon\tau\eta\eta\upsilon$ B., very many cursives, Slav.⁴, Are., cat. (Er. omits the verse). (*Rev. of John*, 1860, p.63)

it λ : Matthiae adds $\iota\upsilon\alpha$ $\epsilon\iota\sigma\epsilon\lambda\theta\omega\varsigma\iota\upsilon$. (*Prospect* 1:164)

21:27 common: $\kappa\omicron\iota\nu\acute{o}\nu$ AB., most mss., Vv., and Ff.; $\kappa\omicron\iota\nu\acute{o}\nu$ some cursives, Rec. (*Rev. of John*, 1860, p.63)

common: Rec. $\kappa\omicron\iota\nu\acute{o}\nu$, edd. $\kappa\omicron\iota\nu\acute{o}\nu$. (*Prospect* 1:164)

common: Erasmus found $\kappa\omicron\iota\nu\omega\upsilon\varsigma$ in his copy, which he changed into $\kappa\omicron\iota\nu\acute{o}\nu$ without authority, and so it went on to the Received Text. The Complutensian had the true reading $\kappa\omicron\iota\nu\acute{o}\nu$ as in \aleph A B P, and the mass of cursives, &c. (*Bible Treasury* 14:288)

one practising: \acute{o} $\kappa\omicron\iota\omega\upsilon\varsigma$ twenty cursives, Cop., Arr. (also, omitting \acute{o} , A. 13. 18. 41. 68. Vulg., Syr.); $\kappa\omicron\iota\omega\upsilon\varsigma$ B., most mss., Rec., And., Are., cat. (*Rev. of John*, 1860, p.63)

one practising: Ln. Tisch. Treg. $\kappa\omicron\iota\omega\upsilon\varsigma$, Matthiae \acute{o} π . (*Prospect* 1:164)

one practising: $\kappa\omicron\iota\omega\upsilon\varsigma$ is in 1. &c., but $\acute{\omega}\nu$ is fully justified. (*Bible Treasury* 14:288)

22:1 λ river: $\kappa\alpha\theta\alpha\rho\acute{o}\nu$ before $\kappa\omicron\iota\alpha\mu\acute{o}\nu$ very many cursives, Rec., after π . 7. 26. 31. 32. 34. 38. 46. 48. 49. . . . 91. 96. Compl., Slav.^{3,4}, And., Are., cat., contrary to AB., twenty-eight cursives, Vulg., Cop., Syr., Æth., Ar.⁶, Slav.¹⁰ Hil., Prim., &c. (*Rev. of John*, 1860, p.63)

λ river: Rec. $\kappa\alpha\theta\alpha\rho\acute{o}\nu$ π ., the edd. omit. (*Prospect* 1:164)

λ river: "pure" is rightly expunged as an expletive added by several cursives and other authorities, and, as adopted by Erasmus from the Reuchlin copy, current in the received text, but not in the great uncials, \aleph A B P (C being here as often defective) as well as in some thirty juniors and most of the old versions. (*Bible Treasury* 14:303)

Lamb. : The first clause of 2 is connected singularly by the Revisers with verse 1: "out of the throne of God and of the Lamb, in the midst of the street thereof." Of course it is possible grammatically; and, if allowed, it would strengthen De Wette's severance of $\tau\omega\upsilon$ $\kappa\omicron\iota\alpha\mu\acute{o}\nu$ from $\epsilon\upsilon\upsilon$ μ . and connection of it only with $\epsilon\upsilon\upsilon$ τ . $\kappa\alpha\iota$ $\epsilon\upsilon\upsilon$ τ . But it seems a strange and poor conclusion to the grand picture of the river of life proceeding out of the throne. That no version is known to us generally as favourable to such a construction is serious, when one considers the responsibility of a Revision intended for ordinary use, and not merely what an individual or two might suggest to students. Is it not going beyond the limits of what is fair, especially if it were the impression of a few men confident in their own judgment and ready in overthrowing the pleas of others?

Let me suggest the spiritual propriety as in my opinion confirming here the rendering hitherto and everywhere approved. The beautiful truth is laid down in the opening verse . . . (*Bible Treasury* 14:303)

22:2 In the midst: $\epsilon\mu\mu\epsilon\sigma\omega$ A. (*Rev. of John*, 1860, p.63)

In the midst: Matthiae, Ln. Tisch. and Treg. $\epsilon\upsilon\upsilon$ τ . κ . $\epsilon\kappa\epsilon\iota\theta\epsilon\nu$, after A. B. and twenty other MSS. (*Prospect* 1:164)

on that side: ϵ . κ . $\epsilon\kappa\epsilon\iota\theta\epsilon\nu$ for ϵ . κ . $\epsilon\upsilon\upsilon\tau\epsilon\upsilon\theta\epsilon\nu$ AB., twenty-eight cursives, Cop., Syr., Arm., Are., cat.; $\epsilon\upsilon\upsilon$ τ . κ . $\epsilon\upsilon\upsilon$ τ . very many mss., Rec. (*Rev. of John*, 1860, p.63)

producing: $\kappa\omicron\iota\omega\upsilon\varsigma$ A. 18.; $\acute{\omega}\nu$ B. and almost all other witnesses ($\acute{\omega}\nu\tau\alpha$ 29.). (*Rev. of John*, 1860, p.63)

producing: Rec. adds $\epsilon\upsilon\alpha$, Kn. brackets it. (*Prospect* 1:164)

every . . . yielding: $\acute{\alpha}\pi$. $\epsilon\kappa\alpha\sigma\tau$. ($\acute{\omega}\nu$ A., most mss., And., Are., cat.; $\acute{\omega}$ B. 39. 40. Slav.⁴; $\acute{\omega}\varsigma$ fifteen cursives) B., very many mss.; $\epsilon\kappa$. $\acute{\alpha}\pi$. A. and perhaps the majority, Rec., And., Are., cat. $\acute{\omega}\nu$ is wanting in 29. 30. 40. 98. Er. (*Rev. of John*, 1860, p.63-64)

month λ : μ . ($\mu\eta\eta\nu\alpha\nu$ A.) without $\epsilon\upsilon\alpha$ AB., upwards of thirty cursives, Compl., Slav., contrary to many mss., Rec., Are., cat. (*Rev. of John*, 1860, p.63)

yielding: $\acute{\alpha}\pi\omicron\delta\iota\delta\omicron\nu$ A., very many cursives, Rec., And. ($\acute{\alpha}\pi\omicron\delta\iota\delta\omicron\nu\tau\alpha$ 29. Er., &c.); $\acute{\alpha}\pi\omicron\delta\iota\delta\omicron\upsilon\varsigma$ B., at least twenty-five cursives, Compl., Are., cat. (*Rev. of John*, 1860, p.63)

yielding: Matthiae $\acute{\alpha}\pi\omicron\delta\iota\delta\omicron\upsilon\varsigma$, others $\acute{\omega}\nu$. (*Prospect* 1:164)

22:3 more: $\epsilon\kappa\epsilon\iota$ for $\epsilon\tau\iota$ sixteen cursives, Compl., Ar.^p, And., Are., cat. (*Rev. of John*, 1860, p.64)

more . . . and: Singular to say, Erasmus in 3 rightly deserted the Codex Reuchlini, where it, 7. 30., and some fifteen more, &c., read $\epsilon\kappa\epsilon\iota$ "there," for which the Rotterdam scholar conjectured, it is to be presumed in accordance with the Vulgate, $\epsilon\tau\iota$ "more," or "longer": a dangerous device, though here in fact the great mass of the best authorities, unknown to him, were found afterwards to justify the word. The Complutensian edition gives the erroneous reading $\epsilon\kappa\epsilon\iota$. (*Bible Treasury* 14:304)

curse: $\kappa\alpha\tau\acute{\alpha}\theta\epsilon\mu\alpha$ AB., most cursives, Compl., And., Are., cat.; $\kappa\alpha\tau\alpha\nu\acute{\alpha}\theta\epsilon\mu\alpha$ many mss., Rec. (*Rev. of John*, 1860, p.64)

curse: The edd. $\kappa\alpha\tau\acute{\alpha}\theta\epsilon\mu\alpha$. (*Prospect* 1:164)

and: There was no reason for the Authorised Version to say "but," which the Revisers have replaced with "and." (*Bible Treasury* 14:304)

serve: [In the American corrections to the RV there] is a needless departure from the almost invariable rendering of the Revised Version no less than of the Authorised Version in "do service" for the simple "serve". The only approach to it elsewhere is in their version of Heb. 12:28 where they have "offer service"; but they might plead $\epsilon\upsilon\alpha\rho\epsilon\sigma\tau\omega\varsigma$ as modifying the sentence and inducing them to prefer "offer service well-pleasing to God," instead of the dignified simplicity of our old "serve God acceptably." However this be, in the Apocalypse it is hard to imagine why they should depart from their own well-nigh uniform

practice, to give us a more cumbersome form in accordance with none of their predecessors. (*Bible Treasury* 15:192)

22:4 on: the Revisers rightly say “on,” (not “in”) their foreheads. (*Bible Treasury* 14:304)

22:5 [there]: *ἐτι* after *ἔσται* A. 2. 19. 68. Vulg., Syr.; *ἐκεῖ* most cursives, Rec., some Vv., And., Are., cat., but B., eighteen cursives, Cop., Promiss., omit. (*Rev. of John*, 1860, p.64)

[there]: Rec. Kn. for *ἐτι*, (bracketed by Treg.) have *ἐκεῖ*. (*Prospect* 1:164)

[there]: [The RV] as properly explode[s] the vulgar “there” (*ἐκεῖ*) which Erasmus introduced from his copy, perhaps assimilated to 21:25, though not unsupported; and they follow the true *ἐτι* “more,” as in *κ* A P, &c. There is yet another variety without either in the Basilian Vatican (2066) with considerable assent of other witnesses. (*Bible Treasury* 14:304)

no need: *οὐ χρεία* B., upwards of twenty cursives, Syr.? Slav.¹⁰ &c., Prim., Promiss.; *οὐχ ἔξουσιν χρείαν* A., Vulg., Cop., Arr., many Lat. Ff.; *χρ. οὐκ ἔχουσι* perhaps most mss., some Vv., Are., cat. (*Rev. of John*, 1860, p.64)

no need: Rec., Kn. *χρ. οὐκ ἔχ.*, Gr. Sz. *οὐ χρεία* λ., others *οὐχ ἔξ.* (*Prospect* 1:164)

ⲕ lamp ⲕ : *φωτὸς* before λ. (after λ. 38) A. 18. 47. many Vv. and Lat. Ff., contrary to B. and almost all other authorities. (*Rev. of John*, 1860, p.64)

ⲕ lamp ⲕ : Tisch. *φωτὸς*, Treg. brackets the word, Ln. *φῶς*, Matthiae *οὐ χρ. λ. κ. φ. ὅτι*. (*Prospect* 1:164)

sunlight: φ. (*φῶς* A. 11. 12. 32. 35. 48.) *ἡλίου* A., most mss., Rec., Vv., Gr. and Lat. Ff., but B., nineteen cursives, Ar.^p, Slav.^{4,10} omit *ἡλ.* (*Rev. of John*, 1860, p.64)

will illumine: *φωτιεῖ* B., twenty-nine cursives, Compl. (*-ίσει* A. 12. 42.). Vv., and Ff.; *-ίξει* very many mss., Rec., Am., Syr. (*Rev. of John*, 1860, p.64)

will illumine: Rec. *φωτίξει*, Gr. Kn. Sz. *φωτιεῖ*, others *φωτίσει*. (*Prospect* 1:164)

will illumine ⲕ : The copies vary also in other particulars of no great moment, as “shall” give them light, in the best copies and even the Codex Reuchlini instead of the present as in Erasmus, and the Received Text, and the Authorised Version; and “upon” them, as in *κ* A &c. (*Bible Treasury* 14:304)

ⲕ them: *ἐπ’* before *αὐτοὺς* A., Lat. Ff., omitted by B., perhaps all cursives, Rec., And., Are., cat. (*Rev. of John*, 1860, p.64)

22:6 he said: *εἶπεν* A. and, it seems, most cursives, Rec., Vv., and Ff.; *λέγει* B., near thirty cursives, Compl. (*Rev. of John*, 1860, p.64)

the: *ὁ* before *κύριος* A. 92. (*Rev. of John*, 1860, p.64)

the: the first *ὁ* is doubtful, though given in *κ* A 35. 92. The usual formula is *κ. ὁ θ.* as in B P and the cursives generally, as well as the Greek commentators. Chap. 21:22 may be judged favourable to the repeated article. (*Bible Treasury* 14:319)

the spirits of the ⲕ : *πνευμάτων τῶν* AB., most cursives, Compl., Vv., and Ff.; *ἀγίων* many mss., Rec., Slav.^{3,5} And. (*Rev. of John*, 1860, p.64)

the spirits of the ⲕ : The edd. *τῶν πνευμάτων τῶν πρ.*, Rec. τ. *ἀγίων πρ.* (*Prospect* 1:164)

the spirits of the ⲕ : But there need be no hesitation in adopting *πνευμάτων τῶν* “spirits of the” (instead of the vulgar “holy,” *ἀγίων* 1. 79. &c.) with the Complutensian on the most ancient and ample authority, all the uncials, &c. (*Bible Treasury* 14:319)

sent ⲕ : The Sinaitic is not quite alone in the addition of *με* after “sent.” (*Bible Treasury* 14:319)

to shew his servants: *δείξαι τοῖς δούλοις αὐτοῦ* omitted in eleven cursives (97. giving *γνωρίσαι σοι*). (*Rev. of John*, 1860, p.64)

22:7 And: *καί* before *ἰδοὺ* AB., very many cursives, Compl., Am. Fuld. Lipss., &c., most Vv., contrary to most mss., Rec., Cop., Prim., &c. (*Rev. of John*, 1860, p.64)

And: Rec. Kn. omit the first *καί*. (*Prospect* 1:164)

And: 7 begins rightly with the copulative, as in the Complutensian, though Erasmus’ Codex Reuchlini is sustained by many MSS., Versions, &c. (*Bible Treasury* 14:319)

22:8 And I: *καὶ γὰρ* AB., more than twelve cursives, Compl., Dion.; *καὶ ἐγὼ* most mss., Rec., Are., cat. (*Rev. of John*, 1860, p.64)

heard and saw: *ἀκ. κ. βλ. τ.* AB., more than twenty-five cursives, Compl., Vulg., Syr. (*βλ. κ. ἀκ. τ.* 32. 33. 38. Slav.^{3,4} Dion., Are., cat.); *βλ. τ. κ. ἀκ.* a few cursives, Rec. (*Rev. of John*, 1860, p.64)

heard and saw: The edd. *ὁ ἀκ. κ. βλ. τ.* (*Prospect* 1:164)

heard and saw: The Revisers in 8 correctly say “am he that heard and saw,” not saw and heard. It is a characteristic fact apart from time. The best authorities also read τ. at the end of the clause. (*Bible Treasury* 14:319)

[when I] saw: *ὅτε εἶδον* (τδ. B. 7. 92.) B., about twenty cursives (also 7. 8. 16. 35. 38. 94. 97. 98., omitting *ὅτε*); *ἐβλεπον* A.; *ἐβλεψα* most cursives, Rec., And., Are., cat., Vulg., Prim. (*Rev. of John*, 1860, p.64)

[when I] saw: Rec. Gr. Kn. Sz. Ln. *κ-β. ἡκ. κ. ἐβ.*, Matthiae and Tisch. *κ. δ. ἡκ. κ. δ. εἶδον.*, Treg. *κ. δ. ἡκ. κ. ἐβλεπον.* (*Prospect* 1:164)

I fell down: *ἔπεσα* A. 16. 30. 35. 31. 68. &c., Er., Steph.; *-σον* B., most cursives, Rec., And., Are., cat. (*Rev. of John*, 1860, p.64)

I fell down: Ln. Tisch. *ἔπεσα.* (*Prospect* 1:164)

before: *πρό* A. (for *ἐμπρ. τῶν*). (*Rev. of John*, 1860, p.64)

shewed: *διγγύοντος* A.; *δεικνύντος* many cursives, Are., cat. (*Rev. of John*, 1860, p.64)

22:9 ⲕ I: *γάρ* before *εἰμί* a few mss., Rec., contrary to AB., most cursives, Compl., Am. Fuld. Demid. Lips.^{5,6} Vv., and Ff. (*Rev. of John*, 1860, p.64)

ⲕ I: Rec. *γάρ*. (*Prospect* 1:164)

ⲕ I: In 9 the *γάρ* “for” has no known authority in a Greek MS., and is probably due to Latin influence. It is not in the Codex Reuchlini. Of course the Complutensian edition is right. (*Bible Treasury* 14:319)

the: Er. omits *τῶν* before *πρ.* (*Rev. of John*, 1860, p.64)

and: *καί* before *τῶν*. τ. AB., most cursives, Rec., Athan., omitted by more than twelve cursives, Compl., Are., cat., Prim. (*Rev. of John*, 1860, p.64)

and: Tischendorf mentions the omission of *καί* by the Codex Reuchlini before “thy crown,” but not again before “of them which keep.” Erasmus supplied them rightly, though not from his copy. (*Bible Treasury* 14:319)

22:10 [for]: *ὁ κ. γάρ* A., upwards of twenty cursives (*ὁ γὰρ κ.* 2. 18. 40.), Vulg., Cop., Syr., &c.; *ὅτι ὁ κ.* very many mss., Æth., &c., Are., cat. (Er. omits *ὁ*). (*Rev. of John*, 1860, p.64)

[for]: Rec. *ὅτι*, Matthiae, Ln. Treg. *ὁ καιρὸς γάρ*. (*Prospect* 1:164)

[for]: In 10 however the Complutensian agrees with Erasmus on the authority of a few copies (1. 49. 91. &c.) in reading *ὅτι ὁ κ.* instead of *ὁ κ. γάρ* with the best. Some manuscripts as 4. 16. 27. 39. 48. 68. omit *γάρ* or *ὅτι*. (*Bible Treasury* 14:319)

22:11 and he that is filthy, let him be filthy still: *καὶ ὁ β. ρ. ἐτι* omitted by A. 21. 34. 35. 68. . . 97., contrary to B. and the mass, Compl., Are., cat. (*βυπῶν βυπασάτω* many mss., Rec.); *β. βυπανθ.* 18.* 32. Orig. (*Rev. of John*, 1860, p.64-65)

and he that is filthy, let him be filthy still: The edd. *ῥυπαρὸς ῥυπαρευθήτω*, Treg. adding brackets to this clause. (*Prospect* 1:164)

and he that is filthy, let him be filthy still: *ῥυπῶν* of the commonly received text is Erasmus' conjecture, his copy being defective from *ὁ ῥ.* to *δικ. ἔτι*. The word should be *ῥυπαρὸς* as in all the well known Greek copies; but *ῥυπωσάτω* is likewise a similar guess, though the manuscripts divide between *ῥυπανθήτω* as in *κ* 18. 32. and *ῥυπαρωθήτω* as in B and more than 30 cursives. The Alexandrian omits the clause, Cod. Eph. Resc. is defective. (*Bible Treasury* 14:319)

righteous, let him practice: *δικαιουσ. ποιησ.* AB., most cursives, Compl., *Am. Fuld. Tbl. Demid. Lips.*⁴, most Vv. and Ff.; *δικαιωθήτω* not many cursives, Rec., Vulg., Ar.⁵, Eus., Aug. (*Rev. of John*, 1860, p.65)

righteous, let him practice: The edd. *δικαιοσύνην ποιησάτω*. (*Prospect* 1:164)

righteous, let him practise: There need be no doubt that *δικαιωθήτω* as in the Received Text from Erasmus, &c., must give place to the Complutensian reading *δικαιοσύνην ποιησάτω*, which of course the Revisers follow, with the sense "do" or "practise" righteousness, not be justified or "be righteous" as in the Authorised Version. (*Bible Treasury* 14:320)

22:12 *Λ* Behold: *καί* before *ἰδοὺ* many cursives, Rec., *Æth.*, Slav.³, contrary to AB., and the rest, Compl., Vv., and Ff. (*Rev. of John*, 1860, p.65)

Λ Behold: the copulative has no real place, though Erasmus found it in his copy and did not conjecture it; but it is excluded by the mass of MSS., Versions, and cursives. (*Bible Treasury* 14:320)

his . . . is: *ἐστὶν αὐτοῦ* A. 12. 38. Syr.; *ἔσται αὐτ.* B. (Mai), nineteen mss., Compl.; *αὐτ. ἔσται* most mss., Rec., And., Are., cat. (*Rev. of John*, 1860, p.65)

his . . . is: Ln. Tisch. &c. *ἐστὶν αὐτοῦ*. The common reading is *αὐτοῦ ἔσται*. (*Prospect* 1:164)

his . . . is: In verse 12 the true reading I believe to be *ἐστὶν* "is" as in *κ*, A, and two cursives in the Vatican. Still, as the Rescript of Paris and the Porphyrian uncial are here deficient and the Basilian Vatican with the other cursives opposed, I would say no more than that an exact commentator ought to have noticed a good reading, which is far more energetic than the common one, even if he adhered to the received text, *ἔσται*, "shall be." (*Lect. on Rev.*, p. xxxiv)

his . . . is: the true reading is represented by "is," not "shall be," though B and more than 20 cursives favour the future form. (*Bible Treasury* 14:320)

22:13 *am*: *εἰμί* after *ἐγώ* is wanting in AB., near thirty cursives, Compl., *Am. Fuld.*, ** &c., Athan., And., Are., cat., Prim., contrary to very many cursives, Vulg., Orig., some Lat. Ff. (*Rev. of John*, 1860, p.65)

am: Rec. *εἰμι*. (*Prospect* 1:164)

am: "Am" in 13 is all right in sense, but implied rather than expressed in the best copies. (*Bible Treasury* 14:320)

Alpha: *ἄλφα* A., at least ten cursives, Are., cat.; 'A or *α* B., most mss., Orig., Athan. (*Rev. of John*, 1860, p.65)

the first and the last, the beginning and the end: *ἀρ. κ. τ., ὁ πρ. κ. ὁ* (96. Er., omit) *ἔσχ.* probably most mss., Rec., a few Vv., Are., cat.; *πρ. κ. ἔσχ., ἡ ἀρ. κ. τὸ τ. A. 3. 7. 8. 9. [21. 22. Wetstein]; ὁ πρ. κ. ὁ ἔσχ., ἡ ἀρ. κ. τὸ τ. B.*, nineteen cursives &c. (*Rev. of John*, 1860, p.65)

the first and the last, the beginning and the end: Rec. *ἀ. κ. τ., ὁ π. κ. ὁ ἔσχ.*, Gr. Sz. *ἡ α. κ. τὸ τ., ὁ π. κ. ὁ ἔ.*, Ln. Tisch. *π. κ. ἔ., ἡ ἀ. κ. τὸ τ.*, Treg. *ὁ π. κ. ὁ ἔ., ἀ. κ. τ.* (*Prospect* 1:164)

the . . . the . . . the . . . the: Without dwelling on lesser points, the chief difference [in the RV] is the presence or absence of the article

before *πρ.* first and *ἔσχ* last, as well as before *ἀρ.* "beginning," and *τ.* "end," which by the best authorities close the sentence. (*Bible Treasury* 14:320)

22:14 wash their robes: *πλύνοντες (-ναντες 7., -νοῦντες 38.) τ. στ. αὐτ.* A. 7. 38. Vulg., *Æth.*, Arm.^{mar} Athan., Fulg., Prim. (Vulg., &c., add *in sanguine agni*); *ποιοῦντες τὰς ἐντολὰς αὐτοῦ* B., the great majority of cursives, Rec., Cop., Syr., Ar., Slav., And., Are., cat., Cyp., Tert., Tich. (*Rev. of John*, 1860, p.65)

wash their robes: Rec. Gr. Kn. Sz. *ποιοῦντες τὰς ἐντολὰς αὐτοῦ*, Ln. Tisch. Treg. *πλύνοντες τὰς στολὰς αὐτῶν*. (favored by A. and ten other MSS.) (*Prospect* 1:165)

wash their robes: [*κ*] ranges with A. 7. 38., the Vulgate, *Æthiopic*, Arm.^{mar}, Athanasius, Fulgentius, Primasius, against B., the majority of copies, most versions, Andreas, Arethus, the Catena, Cyprian, Tertullian, and Tychonius. I cannot regard this reading as thoroughly established, though I have followed it in the text. Bengel suspected that it was drawn from Rev. 7:14, to save doctrinal appearances. (*Rev. of John*, 1860, p. xviii)

wash their robes: [I agree in] adopting *πλύνοντες τ. στολὰς αὐτῶν* on the authority of *κ*, A, 7, 38 against all other known manuscripts. (*Lect. on Rev.*, p. xxxiv)

wash their robes: The most extraordinary variant is in 14 where "that wash their robes," *οἱ πλύνοντες τὰς στολὰς αὐτῶν* (*κ* A 7. 38. Vulg. *Æth.*, &c.) seems to be the true text. But it got changed into *οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ* "that do his commandments" in the common texts Erasmus and the Complutensian, Stephens, Beza, and Elzevir. One could understand, as in Rom. 2, the unchanging character of God as reflected in His children, if the common reading were assuredly right; as it is, the critical text gives prominence to the washing by grace which supposes not more the shedding of Christ's blood than the guilt that demanded it if expiation were to be righteously. (Yet the Vulgate was not warranted in adding "in sanguine Agni" which the oldest Latin copies omit. But Beza was quite wrong in supposing that the rest of the Vulgate text was unfaithful to the best Greek copies.) (*Bible Treasury* 14:320)

22:15 *Λ* Without: *δέ* after *ἔξω* many cursives, Rec., *Lips.*⁵, Cop., &c., contrary to AB., most mss., Compl., Vulg., Sy. [sic.], Hipp., Athan., And., Are., cat., &c. (*Rev. of John*, 1860, p.65)

Λ Without: There is no ascertained authority in any Greek copy for *δέ*, even the Codex Reuchlini giving no warrant to Erasmus, who transmitted it to our ordinary text. (*Bible Treasury* 14:320)

the: Er. omits *οἱ* before *πόρ.* (*Rev. of John*, 1860, p.65)

that: *ὁ* after *πᾶς* is inserted by, perhaps, most cursives, Rec., And., Are., cat., contrary to AB., at least twenty cursives, Compl., Hipp., Athan. (11. 31. 32. 33. 35. 48. Gr. Ff., giving *π. κ. φ.*) (*Rev. of John*, 1860, p.65)

that: Rec. Gr. Kn. Sz. *ο φ.* (*Prospect* 1:165)

that: The article is rightly excluded from the last phrase. (*Bible Treasury* 14:320)

loveth and practiceth: Tischendorf inverts the making and loving with *κ* and half-a-dozen cursives, and a few ancient citations. (*Bible Treasury* 14:320)

22:16 in: *ἐν* before *τ. ἐκκλ.* A. 18. 21. 38. Vulg., Cop., Slav., Athan.; *ἐπί* B., most cursives Rec., Syr., &c.; *τ. ἐκκλ.* 4. 11. 12. 31. 47. 48. Arm., Slav.³, Are., cat. (Prim. adds *septem*). (*Rev. of John*, 1860, p.65)

in: Most read *ἐπὶ τ. ἐ.*, Ln. Treg. *ἐν*, Tisch. *τ. ἐ.* (*Prospect* 1:165)

in: In 16 is the variety of reading *ἐπὶ*, *ἐν*, and neither before *τ. ἐκκ.* respectively, in *κ* B, most cursives, Syr., in A 18. 21. 38. 79. Vulgate, and in 1. 4. 11. 12. 31. 47. 48. Arm., &c. "in" or "for" the churches. (*Bible Treasury* 14:320)

the . . . the: Er. omits ἡ before β. and ὁ before λ. (*Rev. of John*, 1860, p.66)

Δ David: τοῦ before Δ. many cursives, Rec., contrary to AB., near thirty cursives, &c., Athan., And., Are., cat. (*Rev. of John*, 1860, p.65-66)

Δ David: Rec. τοῦ Δαβὶδ, the edd. Δαυὶδ. (*Prospect* 1:165)

David, Δ . . . [and]: καὶ before ὁ ἄσ. 7. 35. 49. &c., after λ. A., Vulg. (*Rev. of John*, 1860, p.66)

morning: ὁ πρωῒνος (A., &c., προῖνος) AB., most cursives, Compl., Vv. (before ὁ λ. 4. 8. 31. 32. 33. 40. 48. Slav.^{3.11} Are., cat.); ὁρθρινός a few cursives? Rec. (*Rev. of John*, 1860, p.66)

morning: Rec. ὁρθρινός, the edd. πρωῒνος. (Tisch. omitting καὶ, and Treg. putting it in brackets.) (*Prospect* 1:165)

morning: The reading καὶ ὁρθρινός is doubtless Erasmus' coinage from the Vulgate, for ὁ πρ. "the morning." (*Bible Treasury* 14:320)

star. Δ: [Beza was daring in] his notable proposal, founded on wholly unfounded premisses, to dislocate verses 12 and 13 from their place and foist them in, the latter before the former, between that which is printed as verse 16 and verse 17, to the utter destruction of the context, and particularly of the vital tie which binds 17 to 16, one of the loveliest touches in a book abounding with beauty in this kind. (*Bible Treasury* 14:320)

22:17 the . . . the: Why in 17 the Sinaitic omits the articles so requisite before πν. and ν. it is hard to say, but so it is. Erasmus knew better without a copy; for the Codex Reuchlini is defective from "David" in 16. (*Bible Treasury* 14:320)

Come . . . Come . . . let him . . . come: ἔρχου, twice, and ἐρχέσθω AB., most cursives, Compl., Gr. Ff.; ἐλθέ. twice, and ἐλθέτω a few cursives? Rec. (*Rev. of John*, 1860, p.66)

Come . . . Come . . . let him . . . come: Rec. has ἐλθέ twice for ἔρχου. . . . The edd. prefer the other forms. (*Prospect* 1:165)

Come . . . Come . . . let him . . . come: [Erasmus] wrongly introduced ἐλθέ and ἐλθέτω where the Holy Spirit has ἔρχου and ἐρχέσθω. (*Bible Treasury* 14:320)

Δ let: καὶ before ὁ θ., inserted by many mss. and Vv., is not in AB., the majority of cursives, Compl., *Am. Töl. Lips.*^{5.6} Cop., *Æth.*, Slav.^{3.4} Gr. and Lat. Ff., save Prim. (*Rev. of John*, 1860, p.66)

Δ let: Rec. has . . . ἐλθέτω for ἐρχέσθω . . . The edd. prefer the other forms. (*Prospect* 1:165)

Δ let: Nor should the copulative precede ὁ θ. though at least two cursives and many ancient versions &c. favour it. (*Bible Treasury* 14:320)

let him . . . take: λαβέτω AB., most mss., Compl., Gr. Ff.; λαμβανέτω a few cursives? Rec. (*Rev. of John*, 1860, p.66)

let him . . . take: Rec. has . . . καὶ ὁ θ. λαμβανέτω. The edd. prefer the other forms. (*Prospect* 1:165)

let him . . . take: For λαμβ. τὸ ὑδ. the copies give λαβ. ὑδ. (*Bible Treasury* 14:320)

22:18 I testify: μαρτυρῶ (μαρτύρομαι 11. 31. 48. Are., cat.) ἐγώ AB., at least thirty-four cursives, Compl.; συμμαρτυροῦμαι (μαρτύρομαι 34. 35.) γάρ not many mss. (some Vv. have no equivalent for ἐγώ nor γάρ). (*Rev. of John*, 1860, p.66)

I testify: The edd. μαρτυρῶ γ. π. (*Prospect* 1:165)

I testify: There is a threefold error in the common text at the beginning of 18: συμμαρτυροῦμαι for μαρτυρῶ, and γάρ, which answers to nothing as well as the suppression of ἐγώ, the guess-work of Erasmus from following the Latin copies. (*Bible Treasury* 14:320)

that: τῷ after π. AB., at least twenty-five cursives, contrary to very many mss., Rec. (*Rev. of John*, 1860, p.66)

that: The edd. . . . τῷ. ἄκ (*Prospect* 1:165)

that . . . the . . . this Δ . . . add to them, God shall add to him: So also the omission of τῷ (though some copies omit it), τῆς, τοῦ, and the form ἐπιτιθῇ instead of ἐπιθῇ, and for ἐπ' αὐτά, πρὸς ταῦτα, and ὁ θ. before instead of after ἐπ' αὐτόν. (*Bible Treasury* 14:320)

[last half of verse]: So also the omission of τῷ (though some copies omit it), τῆς, τοῦ, and the form ἐπιτιθῇ instead of ἐπιθῇ, and for ἐπ' αὐτά, πρὸς ταῦτα, and ὁ θ. before instead of after ἐπ' αὐτόν. The omission of τῷ before β. is due to the same Latinizing source. Aldus, in his reprint of Erasmus' New Testament for his Greek Bible of 1518, did venture on the supply of τοῦ, but not, strange to say, of τῆς, nor of τῷ (bis), though of course the principle is the same. (*Bible Treasury* 14:320)

the . . . Δ book. If: Er. omits τῆς and τοῦ, and for ἔαν has εἰ. (*Rev. of John*, 1860, p.66)

add to them: ἐπιθῇ ἐπ' αὐτά AB., most cursives, Compl., Are., cat.; ἐπιτιθῇ πρὸς ταῦτα some cursives? Rec. (*Rev. of John*, 1860, p.66)

add to them: The edd. . . . ἐπιθῇ ἐπ' αὐτά. (*Prospect* 1:165)

shall add: ἐπιθήσεται eighteen cursives, Compl.; -σαι 47.; -σεται 35. 38.; -θει 7. (*Rev. of John*, 1860, p.66)

to him: ἐπ' αὐτόν (-ῶ A. ** 11.**) before ὁ θ. 32. 33. 37. 48. 49. . . . 96. (wanting in A. *) (*Rev. of John*, 1860, p.66)

Δ plagues: τὰ ἐπτά πλ. B. 31. 32. 33. 37. 48. 49. . . . 96. Compl., Arm., Slav.³, And., Are., cat. (*Rev. of John*, 1860, p.66)

Δ this: τῷ before β. AB., the great majority of cursives, Compl., And., Are., cat., contrary to a few mss.? Rec. (*Rev. of John*, 1860, p.66)

Δ this: The edd. . . . ἐν τῷ β. (*Prospect* 1:165)

22:19 if: Er. gives εἰ for ἔαν. (*Rev. of John*, 1860, p.66)

shall take away: ἀφέλῃ (-λείται B.) A., most cursives, Compl., And., Are., cat.; ἀφαιρῇ a few mss.? Rec. (*Rev. of John*, 1860, p.66)

shall take away: The edd. ἀφέλῃ. (*Prospect* 1:165)

shall take away: ἀφαιρῇ is an evidently faulty effort to express the guilt of taking from the words of this inspired book, for which every manuscript has ἀφέλῃ 14:320)

shall take away: ἀφαιρησεῖ is not the right expression but ἀφέλει (*Bible Treasury* 14:320)

the: τοῦ before βιβλίου AB., the mass of cursives, Compl., And., Are., cat.; βιβλου a few cursives? Rec. (*Rev. of John*, 1860, p.66)

the: The edd. . . . τοῦ β. (*Prospect* 1:165)

shall take away: ἀφέλει AB., at least twelve cursives, Are., cat.; -λοι sixteen cursives, Compl.; -λῃ 26. 29. 31.* . . . 98.; -λαι 9. 16. 41. 82. 97.; ἀφαιρήσει a few cursives? Rec. (*Rev. of John*, 1860, p.66)

shall take away: The edd. . . . ἀφέλει. (*Prospect* 1:165)

the tree: τοῦ ξύλου AB., most mss., Compl., *Am. Demid. Lips.*⁶, Vv., Are., cat., Tich.; βιβλου some cursives, Rec., Vulg., *Fuld. Lips.*^{4.5} Arr., Amb., Prim. (*Rev. of John*, 1860, p.66)

the tree: The edd. . . . τοῦ ξύλου. (*Prospect* 1:165)

the tree: The next error goes beyond the form; for, as the Revisers agree with all critics, it is a question of "the tree," not of the "book" of life here, an error due to Latin influence, though even then the form would be incorrect as before. (*Bible Treasury* 14:320)

Δ life . . . the: Er. omits τῆς (three last.) (*Rev. of John*, 1860, p.66)

out of: ἐκ is wanting in A. 10. 38. Er., (*Rev. of John*, 1860, p.66)

city Δ: καὶ is inserted before τῶν γ. by some mss., Rec., Vulg., contrary to AB., most cursives, Compl., Vv., and Ff. (*Rev. of John*, 1860, p.66)

city Δ: The edd. . . . omit καὶ before τῶν γ. (*Prospect* 1:165)

city Δ . . . Δ this: Erasmus mistakenly added καὶ before τ. γ. τῷ in the last clause. All these points are of course rectified in the Revision [of 1881]. (*Bible Treasury* 14:320)

Δ this: τῷ before β. is omitted by a few mss.? Rec., contrary to AB., most cursives, Compl., And., Are., cat. (*Rev. of John*, 1860, p.66)

22:20 Come, ^Λ : *ναί* is inserted after *ἔρχου* by very many cursives, Rec., Slav.¹⁰, but not in AB., 2. 12. 20. 29. 31. 32. 33. 48. &c., most Vv., Are., cat. (*Rev. of John*, 1860, p.67)

Come, ^Λ : Most edd. connect *Ἀμήν* with *ἔρχου*. I prefer to read it as the seal of the words of Jesus. They omit the second *ναί*. (*Prospect* 1:165)

Come, ^Λ : Erasmus, the Complutensian, as well as Stephens with many cursives, read *ναί* after *Ἀμήν*, for which Beza substituted *καί* "pro οὖν." (*Bible Treasury* 14:320)

Jesus ^Λ : *Χριστέ* after *ἰ*. 13. 31. 32. 38. 48. 55. &c., Cop., Arm., Ar.^c, Slav.^{3,4}. Are., cat., contrary to AB., the great majority of cursives, Rec., Vulg., Syr., Prim. (*Rev. of John*, 1860, p.67)

22:21 the: *ἡμῶν* after *κ*. very many cursives, Rec., most Vv., but not AB., near thirty cursives, Compl., Æth., Ar.^p, Slav.^{4,10} (*Rev. of John*, 1860, p.67)

the: The edd. omit *ἡμῶν*, with A. B. and twenty other MSS. (*Prospect* 1:165)

the: It is not to be supposed that he [i.e., Erasmus] knew of *ἡμῶν* (30. &c.) for "our" Lord in the earlier part of the verse, but there too was misled by the Vulgate, &c. (*Bible Treasury* 14:320)

[Christ]: *Χριστοῦ* is omitted by A. 26. 47. (*Rev. of John*, 1860, p.67)

[Christ]: ✠ A 26. omit *χριστοῦ*, a rather slender ground for excluding "Christ." (*Bible Treasury* 14:320)

[the saints: *τῶν ἁγίων* B., thirty-nine cursives, Compl., Cop., Syr., Arm., Slav.^{3,4,5,10} And., Are., cat.; *ὑμῶν* many cursives, Rec., Vulg., &c. A. omits. (*Rev. of John*, 1860, p.67)

[the saints: Rec. *ὑμῶν*, the edd. *τῶν ἁγίων* with B. and thirty-five other MSS. A. wants either. (*Prospect* 1:165)

[the saints: Still less [ground] (A and the Amiatine Latin) has Tischendorf for ending with *μ. π.* Even the Sinaitic says "with the saints," as B and the mass of cursives and versions say "with all the saints." With "you" all is a guess of Erasmus, as far as Greek copies are concerned, though here again he was influenced by some copies of the Latins. (*Bible Treasury* 14:320)

Amen.]: *ἀμήν*, omitted by A., *Fuld.*, Are. (Prim. omitting the whole verse), is given by B. and almost all other authorities. (*Rev. of John*, 1860, p.67)

Amen.]: A. wants . . . the final *ἀμήν*. (*Prospect* 1:165)

Amen.]: It is curious how the earliest, as well as the great multitude of copies and versions &c., add *ἀμήν*, which nevertheless the critics generally drop. (*Bible Treasury* 14:320)

Subscription: in B. and most mss., none; in A. *Ἀποκαλύψεις Ἰωάννου*. Some cursives have *τέλος ἀποκαλύψεως*, others an amplified form. (*Rev. of John*, 1860, p.67)

Sources of the Two Versions

The New Translation by JND that is reproduced here was published by G. Morrish in 1890. Obvious typographical errors in several places were corrected by comparison with the Stow-Hill edition of 1961. Thus, the several editorial adjustments made by Stow Hill Bible and Tract Depot after the death of JND are not to be found here. The text is as originally published in the 19th century.

The translation by WK was compiled from his expository works as shown here:

- Mat. 5:3-12 *Bible Treasury* N4:8
 5:13-16 *Bible Treasury* N3:372, N5:86, 116
 5:17-20 *Bible Treasury* N4:229 (see also *Bible Treasury* N4:70)
 5:21-22 *Bible Treasury* N4:244
 5:23-26 *Bible Treasury* N4:261
 5:27-30 *Bible Treasury* N4:276
 5:33-37 *Bible Treasury* N4:308
 5:38-48 *Bible Treasury* N4:37 (also N4:325, 340, 355, 371)
 6:1-8, 14-18 *Bible Treasury* N4:89 (also N5:22, 40, 55, 100, 70)
 6:19-21 *Bible Treasury* N4:53 (also N5:132)
 6:22-23 *Bible Treasury* N4:102 (also N5:148)
 6:25-32 *Bible Treasury* N4:121 (also N5:165, 181, 198)
 6:33-34 *Bible Treasury* N4:135 (also N5:214)
 7:1-6 *Bible Treasury* N4:149
 7:7-12 *Bible Treasury* N4:164
 7:13-14 *Bible Treasury* N4:180 (also N3:358)
 7:15-20 *Bible Treasury* N4:196
 7:21-23 *Bible Treasury* N4:213
 7:24-27 *Bible Treasury* N3:344
 7:28-29 *Bible Treasury* N5:228
 9:32-34 *Bible Treasury* N2:326
 12:9-14 *Bible Treasury* N2:341
 12:22-30 *Bible Treasury* N2:357
 13:44 *Bible Treasury* N1:7
 13:45-46 *Bible Treasury* N1:23
 13:47-50 *Bible Treasury* N1:37
 14:17-21 *Bible Treasury* N2:372
 14:23-33 *Bible Treasury* N3:4
 15:21-28 *Bible Treasury* N3:20
 15:32-39 *Bible Treasury* N3:37
 17:24-27 *Bible Treasury* N3:86

18:23-35 *Bible Treasury* N1:54

19:3-11 *Bible Treasury* N4:294

20:1-16 *Bible Treasury* N1:72

21:28-32 *Bible Treasury* N1:88

21:33-44 *Bible Treasury* N1:104

22:2-14 *Bible Treasury* N1:117

23:2,3,38-39 *Three Prophetic Gems* p. 4

24:1-51 *Three Prophetic Gems* p. 5-38 (also *Bible Treasury* N4:151, 152, 168, 182, N1:133, 149)

25:1-46 *Three Prophetic Gems* p. 44-66 (also *Bible Treasury* N1:166, 180, 215, N4:202)

26:58 *Bible Treasury* 15:36

26:69-75 *Bible Treasury* 15:36

Mark 4:26-29 *Bible Treasury* N1:197

7:32-37 *Bible Treasury* N3:100

8:22-26 *Bible Treasury* N3:117

9:17-27 *Bible Treasury* N3:69

10:46-52 *Bible Treasury* N3:267

11:1-14, 17-18 *Exp. of Mark* p. 161 ff.

14:54, 66-72 *Bible Treasury* 15:36

Luke 3:23-24 *Bible Treasury* 14:335-336

4:33-36 *Bible Treasury* N3:149

7:11-17 *Bible Treasury* N3:134

7:41-48 *Bible Treasury* N1:215-216

7:50 *Bible Treasury* N1:216

10:30-37 *Bible Treasury* N1:230

11:5-13 *Bible Treasury* N1:247-248

11:21-26 *Bible Treasury* N1:263-264

12:13-21 *Bible Treasury* N1:276

12:35-38 *Bible Treasury* N1:292

12:37, 41-44 *Bible Treasury* N1:308-9

12:45-48 *Bible Treasury* N1:324

13:6-9 *Bible Treasury* N1:340

13:10-17 *Bible Treasury* N3:167

13:18-21 *Bible Treasury* N1:357

13:25-30 *Bible Treasury* N1:371

14:1-6 *Bible Treasury* N3:187

14:8-11 *Bible Treasury* N2:7

14:12-14 *Bible Treasury* N2:22

Sources of the Two Versions

14:16-24 *Bible Treasury* N2:37

15:3-7 *Bible Treasury* N2:53

15:8-10 *Bible Treasury* N2:68

15:11-24, 29-32 *Bible Treasury* N2:85

16:1-13 *Bible Treasury* N2:102

16:19-31 *Bible Treasury* N2:117

17:7-10 *Bible Treasury* N2:133

18:1-8 *Bible Treasury* N2:149

18:9-14 *Bible Treasury* N2:164

19:12-27 *Bible Treasury* N2:180

22:54-62 *Bible Treasury* 15:36

John: *Exp. of John*

Acts: *Exp. of Acts*

10:3 *Exp. of Acts*, p. 150

Romans: *Notes on Romans*

1 Corinthians: *Notes on First Corinthians*

6:11-13 *Notes on First Corinthians*, p. 104-106

2 Corinthians: *Notes on Second Corinthians*

Galatians: *Lect. on Gal.*

Ephesians: *Lect. on Eph.*

Philippians: *Lect. on Phil. and Col.*

Colossians: *Lect. on Phil and Col.*

1 Thessalonians: *Epistles to the Thess.*

2 Thessalonians: *Epistles to the Thess.*

1 Timothy: *Exp. of Epistles to Timothy*

2 Timothy: *Exp. of Epistles to Timothy*

Titus: *Exp. of Titus and Philemon*

Philemon: *Exp. of Titus and Philemon*

Hebrews: *Exp. of Hebrews*

James: serially in *Bible Treasury* N1:12-N2:373

1 Peter: *Epistles of Peter*

4:15-16 *Bible Treasury* N5:16

2 Peter: *Epistles of Peter*

3:11-18 *God's Inspiration of the Scriptures* p. 553-4

1 John: *Exp. of Epistles of John*

2 John: *Exp. of Epistles of John*

3 John: *Exp. of Epistles of John*

Jude: *Lect. on Jude*

Revelation: *Lect. on Rev. (Compare Rev. Exp., Rev. of John, 1860, Prospect 1:153-165)*

Partial Bibliography of WK

Introductory Lectures

Lectures Introductory to the Study of the Pentateuch, Oak Park, Ill.: Bible Truth Publishers, 1970, 1st ed. 1870.

Lectures Introductory to the Study of the Earlier Historical Books of the Old Testament, Oak Park, Ill.: Bible Truth Publishers, n.d., 1st ed. 1874.

Lectures Introductory to the Study of the Minor Prophets, 5th ed., Oak Park, Ill.: Bible Truth Publishers, n. d., 1st ed. 1874.

Lectures Introductory to the Study of the Gospels, Oak Park, Ill.: Bible Truth Publishers, 1970, 1st ed. 1866, 2nd ed. 1873.

Lectures Introductory to the Study of the Acts, the Catholic Epistles, and Revelation, Oak Park, Ill.: Bible Truth Publishers, 1970, 1st ed. 1869.

Lectures Introductory to the Study of the Epistles of Paul the Apostle, Oak Park, Ill.: Bible Truth Publishers, 1970, 1st ed. 1869.

Introductory Lectures: The Epistle to the Hebrews and the Epistle to Philemon, Oak Park, Ill.: Bible Truth Publishers, n.d.

Expositions of Books of the Bible

In the Beginning and the Adamic Earth, New ed., revised 1894, reprinted 1970.

Lectures on the Book of Judges, London: C. A. Hammond, 1945.

Lectures on the Books of Chronicles, Orange, Calif.: R. E. Welch Foundation, 1963.

Two Lectures on Ezra and Nehemiah, London: C. A. Hammond, 1947, 1st ed. 1921.

Eleven Lectures on the Book of Job, Oak Park, Ill.: Bible Truth Publishers, n. d., 1st ed. 1919.

The Psalms: a New Version with Short Notes, London: T. Weston, 1904.

The Proverbs with a New Translation, Oak Park, Ill.: Bible Truth Publishers, 1971.

An Exposition of the Book of Isaiah, 4th ed., London: C. A. Hammond, 1947, 2nd ed. 1896.

Jeremiah: The Tender-Hearted Prophet of the Nations, Oak Park, Ill.: Bible Truth Publishers, n. d., 1st ed. 1937.

Lectures on Daniel, 3rd ed., Oak Park, Ill.: Bible Truth Publishers, n.d.

Lectures on the Gospel of Matthew, N.Y.: Loizeaux Brothers, Inc., 1911, 1st ed. 1868. Bible Truth Publishers ed. of 1971 has a preface dated 1868, and says it is a corrected ed. of 1896.

An Exposition of the Gospel of Mark, London: F. E. Race, "Special Cheap Edition," n.d. "with additions by E. E. W."

An Exposition of the Gospel of Luke, Oak Park, Ill.: Bible Truth Publishers, 1971.

An Exposition of the Gospel of John, London: C. A. Hammond Trust Bible Depot, 1966.

An Exposition of the Acts of the Apostles with a New Version of a Corrected Text, London: F. E. Race, 1914, 2nd ed. revised, 1st ed. 1890.

Notes on the Epistle of Paul, the Apostle, to the Romans, with a New Translation, London: G. Morrish, 1873.

Notes on the First Epistle of Paul the Apostle to the Corinthians with a New Translation, Oak Park, Ill.: Bible Truth Publishers, n. d.

Notes on the Second Epistle of Paul the Apostle to the Corinthians with a New Translation, London: G. Morrish, 1882.

Lectures on the Epistle of Paul the Apostle to the Galatians with a New Translation, Oak Park, Ill.: Bible Truth Publishers, 1973.

Lectures on the Epistle of Paul, the Apostle, to the Ephesians, with a New Translation, Oak Park, Ill.: Bible Truth Publishers, 1972.

Lectures on Philippians and Colossians, Orange, Calif.: R. E. Welch Foundation, n. d.

The Epistles of Paul the Apostle to the Thessalonians Translated from a Correct Text, and Expounded, Oak Park, Ill.: Bible Truth Publishers, 3rd ed. 1974, 1st ed. 1893.

An Exposition of the Two Epistles to Timothy with a Translation of an Amended Text, Oak Park Ill.: Bible Truth Publishers, 1974, 1st ed. 1889, 2nd ed. 1913, 3rd ed. 1948.

Bibliography of WK

An Exposition of the Epistle of Paul to Titus and of that to Philemon with a Translation of an Amended Text, Oak Park, Ill.: Bible Truth Publishers, 1968.

An Exposition of the Epistle to the Hebrews with a New Version, London: T. Weston, 1905.

The Epistles of Peter, London: C. A. Hammond, 1st ed. 1904, (forward dated 1923).

An Exposition of the Epistles of John the Apostle with a New Version, Oak Park, Ill.: Bible Truth Publishers, 1970, 1st ed. 1905.

Lectures on the Epistle of Jude (Translated from a Correct Text), New edition revised by W. J. Hocking, London: C. A. Hammond, 1939.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ. *The Revelation of John, Edited in Greek, with a New English Version, and a Statement of the Chief Authorities and Various Readings*, London: Williams and Norgate, 1860.

Lectures on the Book of Revelation, London: G. Morrish, n.d., 1st ed. 1861, new ed. 1869.

The Revelation Expounded, Oak Park, Ill.: Bible Truth Publishers, 1970, preface dated 1901.

Books

God's Inspiration of the Scriptures, Oak Park, Ill.: Bible Truth Publishers, 1966, 1st ed. 1903.

Lectures on the Church of God, Oak Park, Ill.: Bible Truth Publishers, n. d.

Lectures on the New Testament Doctrine of the Holy Spirit, Oak Park, Ill.: Bible Truth Publishers, n. d.

Lectures on the Second Coming and Kingdom of the Lord and Saviour Jesus Christ, London: W. H. Broom, 1865.

Pamphlets, Oak Park, Ill.: Bible Truth Publishers, 1971.

The Preaching to the Spirits in Prison: 1 Peter III. 18-20, Oak Park, Ill.: Bible Truth Publishers, 1970.

The Second Advent Premillennial: A Reply to the Rev. D. Brown, D. D., Glasgow: R. L. Allan, 1868.

The Second Advent Premillennial: A Reply to the Rev. Prof. J. Agar Beet, the Rev. Principal T. C. Edwards, D. D., and the Rev. Principal Brown, D. D., London: W. Walters, 1888.

Three Prophetic Gems, Sunbury, Penn.: Believer's Bookshelf, 1970.

Pamphlets

Brief Hints on the Epistle of Paul the Apostle to the Romans, London: T. Weston, 1901.

Notes on the Parables of Matthew XIII, Oak Park, Ill.: Bible Truth Publishers, n. d.

The Action of the Holy Spirit in the Assembly, 3rd ed. London: T. Weston, 1905.

The "Brethren" with an Appendix Containing Some Notice of the Mention Made of Them in Mr. Winslow's Silver Trumpet, London: I. K. Campbell, n. d.

The Creation, Oak Park, Ill.: Bible Truth Publishers, n. d.

Serial Publications

The Prospect, Guernsey: S. Barbet, vol. 1 (1848-49), vol. 2 (1849-50), a second slightly revised edition appeared in 1850.

The Bible Treasury: A Monthly Magazine of Papers on Scriptural Subjects, vol. 2 (1857) - vol. N6 (1906). A second edition of volumes 1-4 was issued by WK in 1868 with numerous deletions and corrections. The 3rd ed. of 1969 is a copy of the 1st ed.

WK was a frequent contributor to *The Christian Annotator: or, Notes and Queries on Scriptural Subjects*, vol. 1-4, London: Nisbet and Co., 1854-57.

Some short pieces by WK were published in *The Bible Witness and Review*, 2nd ed., W. Reid, ed., London: 25 Paternoster Square, 1877.